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SCOTTISH
BAPTIST MAGAZINE.

The Prize of the High Calling.

PHILIPPIANS III, 12-14.

N this passage in which the apostle so graphically describes his own course, and the proper attitude of every Christian, it will be noticed that there is no such thing as quiescent satisfaction, no resting in what has been reached, no rejoicing over his attainments, but an intense straining after something still beyond, a reaching forth, and a pressing towards. There is so much still beyond him that all he has attained seems nothing. He forgets it all. And yet he was no novice in the spiritual life, nor tyro in spiritual achievement. Even before he wrote this epistle to the Philippians few Christians could present such a record. Beyond all the other apostles even, he could speak of the sacrifices and sufferings he had made and endured for the Master's sake (2 Cor. xi. 23-30). His experience, too, was rich as his labours and sufferings were abundant. No man had a better understanding of the way of salvation either theoretically or experimentally, or was better qualified by natural gifts or Divine inspiration to be the instructor of others. Moreover, he had almost reached the close of his course. He was "such an one as Paul the aged." The cross of martyrdom which he had borne so long was about to be exchanged for the crown; and in the prospect thereof, he felt "in a strait betwixt two," knowing that his "abiding in the flesh was more needful" for the churches, yet "having a desire to depart and to be with Christ, which was far better." But with all this, he has not the satisfaction or the joy of having attained to all he desires. Neither does he expect to reach it by a simple act of faith. He contemplates having to suffer more in order that he may be more thoroughly sanctified. "By fellowship with Christ in his sufferings," and "being made comformable unto His death," and realising "the power of His resurection," he seeks "if by any means he may attain unto the resurrection of the dead." Not as though I had already attained, either were already perfect. But I follow after if that I may apprehend that for which also I am apprehended of Christ Jesus.

Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things that are behind, and reaching forth unto those that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus."

The goal which he seeks to reach—"The prize of the high calling," otherwise described as "that for which also I am apprehended of Christ Jesus," and the same thing is intended when he speaks of himself as seeking "if by any means he might attain unto the resurrection of the dead." For if we look closely into this we shall see that it is not resurrection after death; he was sure of that already. Nor is it the resurrection of the righteous, which some designate the first resurrection. If any one had attained to that he had; for surely his character, especially at this time, placed him in the first rank of God's sanctified ones on earth, and marked him out, above all other men, for any honour with which God rewards faithful service! Moreover, whatever it was, it was manifestly something he sought to enjoy during the present life. Else why does he need to add, "Not as though I had already attained, either were already perfect?" It was not necessary to tell the Philippians while he was yet in the flesh, that he had not attained to the literal resurrection of the body, and the perfection in which it issues.

What, then, could it be—this *resurrection* of the dead—this *perfection*, after which he so ardently aspired? Does not the second word explain the first? May we not learn what the resurrection was from the perfection which he couples with it? What could it be, but that, even during the present life, he might attain to the state of the raised dead, to the complete recovery from the power of sin which belongs to the resurrection state? He still bears about with him, though now greatly subdued, his old enemy, the flesh, and that still offers its obstructions to the services he would render. And what is it to which he is reaching forth, but to a transformation to be effected through conformity to Christ's death, and by the power of His resurrection, which shall make the body, while still living, equally with that of the raised dead, the facile, and pliant, and efficient servant of the sanctified soul—a body which, instead of offering obstructions to the aspirations of the higher nature, shall be ready and strong to fulfil its behests? What is it but such a redemption of the body, even during the present life, as that for which in Romans he represents himself and other believers as groaning and waiting? For this complete victory over the flesh he has been apprehended of Christ Jesus. It is "the mark of the prize of the high calling."

To a right minded man, a man of the apostle's stamp, nothing will

appear so desirable or so precious as his attaining to such perfection. A God-like man is greater than anything he receives, greater than anything he enjoys, greater than anything that is done to him or conferred upon him. There is nothing to compare with the perfect development of his own nature, his perfect harmony with God's will, and having impressed upon it the features of God's image. In all the glory which God has spread over the face of the earth and heavens, in the bright day and the starry night, there is nothing so beautiful and glorious—nothing so worthy of the loftiest ambition as the perfected character of a Christ-like man. Even the angels will not compare with it. They may not be less lofty in character now, but they have never been down on the low moral level on which the man once stood, and have not through struggle risen to that glorious height. Not less pure they may be, but the purity has been always theirs, and is not the result of discipline and effort—of "pressing towards the mark for the prize of the high calling of God in Christ Jesus." Contrasting his past with his present the perfectly sanctified man may without exaggeration be called the noblest work of God. To be changed from *this* into *that!* As the result of struggling against evil, and striving after good, to rise through God's grace from our fallen, ruined, depraved condition, gradually emerging from the pollution which cleaves to us, and becoming radiant with the beauty of holiness, until we appear "without fault before the throne of God," and are "presented faultless before the presence of his glory with exceeding joy!" The right minded man can conceive of no greater honour, no richer reward. It is the prize of his high calling, the great end for which he has been "apprehended of Christ Jesus."

Hence the singleness of purpose with which it is pursued. "This one thing I do." He has made up his mind that this is the one thing worth living for; and this he is resolved to have whatever else he may miss. No earthly object, none of the things which men generally hold dear, are allowed to share his thoughts or divide his strength. Talents and energy like his might have borne him on to success in any course on which he chose to enter; but he cares not for any distinction or reward which the world can bestow. Ecclesiastical preferment, literary fame, lofty social position, civic honours, political place and power, worldly wealth, home comforts, joys of friendship, intercourse with his intellectual peers—he brushes them all aside as worthless compared with this one thing. To attain to likeness to Christ in his course of self-sacrifice, his love to God and man—this was the one thing for which he cared to live, and for which he was content to die. And this singleness of purpose in its pursuit was the spring of the

eminence to which he attained. For in any calling, with our limited strength and capabilities, such concentration of thought and energy is essential to success. As a rule, he who attempts many things is not likely to achieve distinction in any.

In the pursuit of this object he turns his back on the past. "Forgetting those things which are behind." What things? All that he has already passed through, his failures and sins, and also his happier experiences, and the services he had rendered. He does not dwell in thought on the former, so as to permit of their paralysing effort, but leaves them behind, not thinking of them except as a stimulus to activity; thus making his dead self a stepping stone to higher things. Neither does he dwell on the pleasanter and brighter parts of his experience and life as things to be satisfied with, and therefore deterring him from the pursuit of something better. He forgets them all as old memories pass away, or are swallowed up in deeper experiences, that which was "glorious in itself having no glory by reason of the glory that excelleth." His present is such an advance on the past that he with difficulty thinks of himself as the same being, like a man who is constrained to say to himself wonderingly, "Am I that now think and feel thus, the same person that I knew as myself in what now appears to me so long ago? Even the interval of time which separates me from that, appears less than the moral and spiritual distance that separates me from my former self. Such experience shews that great progress has already been made. We may take it in fact as the surest mark of progress that a man in his present has difficulty in realising his former self. Such was Paul's progress already, "forgetting those things that are behind."

Notwithstanding the progress already made, his present attitude shews *the intense eagerness with which he still seeks the prize*, "reaching forth," "pressing towards," this is his attitude and his action. He stretches himself to the utmost, pushes aside every obstacle that might turn him from his course, strains every nerve, and without cessation, and in spite of every obstacle, exerts himself like the racer in the Olympic games. Not that he does not understand the way of holiness. Not that he does not know that provision is made for the believer's sanctification in Christ, and trust in him for it. But that his trust laeds him to pursue holiness with the certainty of success. Evangelical trust does not supersede but inspires, and prompts to, effort; puts us into a proper position for effort, endows us with the energy and the inspiration from which effort springs. We are to work out our own salvation with fear and trembling, because God worketh in us." Because we have the promises of God, and the hope they inspire, "we

cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord." And thus do we become partakers of the Divine nature, fleeing away from the corruption that is in the world through lust."

Dear reader, can we do better in entering on the New Year, than adopt as our motto these words of the Apostle? "This one thing I do, forgetting the things which are behind, and reaching forth unto those that are before, I press towards the mark for the prize of the high calling which is of God in Christ Jesus." Were every reader of this MAGAZINE to pursue the course here indicated, what splendid results would ensue! What advance in spiritual attainment would be made during the year! We should see men and women in all our churches whose character would bear noble testimony to the religion they profess, and qualify them for rendering eminent service in the work of the Lord. May the Lord raise up many such!

Religious Controversy:

IN WHAT SPIRIT SHOULD IT BE CONDUCTED?

An Address to the Evangelical Alliance, by the REV. DR. J. CULROSS.

THIS is a question to which I have been asked to give some answer to-night. It does not relate to method, to mental equipment, to weapons, nor even to that which is the ultimate appeal in all matters of religious controversy—the Word of God. The question is as to the spirit of the disputant; and I shall try to answer it very briefly in two remarks. First, what I may call

THE "TRUTH-SPIRIT"

is essential in all controversy on religious matters. That spirit is a Divine creation; it belongs to the creative power of the Holy Ghost. It is in this spirit that all our personal enquiries and investigations into revelation must be conducted. It is the spirit that loves and values and desires and welcomes God's light; that can say the 119th Psalm. It is more than mere willingness to receive the light. It is more than the fairness that holds the balance even. It is the spirit that longs to know God's mind and will. In its loftiest form there is an element of passion in it, combined with an element of reverence. "My soul breaketh for the longing it hath unto thy judgments at all times."

To some of us, it may be, from professionalism or other causes, this is largely a memory. We look back and recall the hours of delight, of passionate joy, almost rapture, when we were wont to thrill to the Divine revealings. Such delight, it may be, is now strange to some of us; it has become largely

A TRADITION OF OUR EARLIER YEARS.

If so, we have suffered a greater loss than we know—one of the greatest losses a Christian man can sustain. Youthful enthusiasm may be toned down: but this truth-spirit, this eager longing for God's light, this delight in Divine revealings, cannot be depressed without loss of the most serious kind.

Now, this truth-spirit must be brought into all our controversy. If we cannot thus bring it in, let us hold our peace. The result of bringing it in will be to redeem controversy from being the narrow, bitter, and confused thing it so often is, when Christ is "wounded in the house of his friends."

Animated by this truth-spirit I shall not fight for victory; I shall not introduce personalities; I dare not be unfair to my opponent; I dare not quibble with him; I dare not stoop to controversial tricks in order to confute or silence him. Animated by this spirit, I shall not be

OVERAWED BY GREAT NAMES,

or by great men. If any man occupies a great position, worthily won and worthily held, I shall listen calmly, patiently, sympathetically to what he has to say; just as I would to the humblest and most unpretending Christian man. But it must be in the spirit of the old words, "Of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person."

Animated by the truth-spirit I dare not be silent on any present-day truth—any truth that ought to be spoken out just now. I dare not be silent about it from considerations of expediency, or self-interest, or love of peace, or any other consideration. We may differ on important questions; good and honest men often do. Good men indeed are much nearer one another than they sometimes think; and I believe a little patience and brotherly frankness would often show that behind jarring words there is substantial harmony of faith. I have come to that conclusion long ago. But, if we do differ, let us do it in a brotherly way. Let us treat one another with consideration, with justice, with Christian courtesy, and with a profound reverence for conscience. But I may not lay any present-day truth on the shelf from any consideration relating to myself, saying, Let us

agree to differ about it. All covenants to do so are disannulled by loyalty to Jesus Christ.

One more point on this head. Animated by the truth-spirit, I shall accept the truth

WITH ALL ITS PRACTICAL CONSEQUENCES.

That is saying, perhaps, more than one should say, unless he has fairly faced what it means. If we would learn the truth, we must be prepared to accept the consequences of it; embodying it in deed and life. "If any man will do His will, he shall know of the doctrine." That is a divine principle, and God will not depart from it.

This, I repeat, is the spirit in which religious controversy should be conducted—the spirit that loves, that values, that lies open to God's light, and that is prepared to walk in that light at whatever hazard. Let the light of God's truth rebuke us and humble us, even though it should deprive us of our daily bread.

The second thing I have to say relates to the man on the other side. "Speaking the truth in love"—truthing it in love—that expression brings the thought into view. If a man love truth well enough, no fear of his charity. He will not retire into his corner and

SCOWL ACROSS AT HIS NEIGHBOUR.

If charity means love, I shall love my neighbour from whom I differ. Love will get into controversy, and will rule it. The love of truth goes naturally with the love of man. With charity in my heart, I shall not hurl the truth at my neighbour in passion or contemptuously; rejoicing in his discomfiture; imagining that I have won the victory when I have put him to silence. With love in my heart, I shall not sit down in the judgement seat to judge and sentence my brother. That seat belongs to Jesus Christ, and none may sit down there but He alone. With Christian love in my heart, I shall lay aside bitterness and rudeness and scorn. "Shall we call down fire from heaven?" Alas, the fire of controversy has too often been brought from the bottomless pit. The wrath of man worketh not the righteousness of God; nor do the fires of Smithfield; nor the unholy fires of sarcasm and hatred. Love must enter into religious controversy, else we shall go wrong, on both sides probably.

But is this love a kind of soft, easy, good natured yieldingness? On the contrary,

LOVE IS STRONG AND FIRM.

It stands upright; it has backbone. Love is brave and chivalrous. Love is plain-spoken, even to ruggedness; as witness Martin Luther, or John Knox, or stout Hugh Latimer. Love can have indignation. The Christian man who cannot be indignant is not worth very much.

Such men have never done much good in the world; have never wrought deliverance in the earth. Christ had indignation, and he who cannot be angry, as an old writer says, "hath a maimed soul." It is one of the weaknesses of our modern Christianhood that it fails to wield the power of rebuke. We can scold, we can upbraid, we can call names, we can taunt and provoke, and do a good many other things in that line; but love only can wield the power of rebuke—as Paul withstood Peter to the face because he was to be blamed. It is in the blending of the truth-spirit and the spirit of love that fitness lies for conducting religious controversy. If we have them in our breast, we shall do good through controversy. We shall be able to respond rightly to the call in the New Testament to "contend earnestly for the faith once (and once for all) delivered to the saints." But if we have not these two elements, then we had better not touch this business.

I have nothing more to say except this: Let every controversialist —whether at tea-tables and privately or publicly—examine himself, lest he come under Christ's rebuke: "Ye know not what manner of spirit ye are of."

Water from an Old Well.

By Rev. Forbes Jackson, M.A.

"The Well of Contention"—GEN. 26.

THE life of Isaac had little in it that is special or striking it was a quiet life, full of a pleasing monotony as of a stream that flows across a plain. Yet he had his temptations, his falls and victories, as the quietest life may have. Perhaps both his fall and victory told in this chapter grew out of the gentle spirit of the man. The way of his victory is marked by three wells—Contention, Hatred, and Room, on the stones of which we can rest a few minutes and learn the lessons they teach. These quiet wells reflect as on a mirror surface the lives of those who lived around them. In those eastern lands wells could be fountains of contention as well as of contentment; for to possess one was to hold the means of comfort and even of wealth. Abraham had lived in Gerar before Isaac's day and had dug wells there, but the Philistines had filled them up. These Isaac reopens and calls them by their old names. It was his way of binding up the present with the memories of the past. The Philistines did

not approve his action. They had borne his father ill-will, though perhaps Abraham was too strong a man for them to touch, they interfere with Isaac. He therefore digs a new well and finds a living spring as his reward. It was customary to regard the one who dug the well as having sole right to do it, the Philistines break through that custom, in the words "the water is ours." Did they need this well? Why then had they not dug it long before Isaac came upon the ground at all? If they required added supply of water why did they fill up the wells of Abraham? Isaac had grown wealthy among them. Industry, patience, peaceful labour had increased his stores and herds and his prosperity drew down upon him the envy of the Philistines. In the same place and with the same natural difficulties to overcome, he had grown wealthier than they. They might have admired and imitated the patient ability which brought about this result, but so far from that, they envy and oppose him. They could not endure the sight of his success. Abimelech therefore said unto Isaac "go from us for thou art mightier than we." Do we ourselves know nothing about envy? Is it only a word which we have heard and for the meaning of which have to turn to the dictionary? Why should we envy a man his well of water? Has he not dug it himself with much trouble and cost? Is he not simply a working man who has been successful? Why should the successful man for his success gain the envy of those who are too lazy to dig wells for themselves, and so thriftless as to fill up wells that other men have dug? Why should any man stand back till his neighbours dig the well and then come forward and with amazing coolness say "the water is mine?" And yet this is what we all do whenever we envy one who has succeeded where we failed or did not even attempt. Much of the so-called brotherhood of man seems to consist in keeping others as poor as we are ourselves. Possibly few men ever dug a well yet but that when they came to the top, after water had been struck, they found some sour faces standing round, saying "the water is ours."

If Isaac had not struck the spring of water, the Philistines would never have troubled him, perhaps they would have come to express their sympathy with him and their sorrow at his disappointed efforts. How many of my readers have acted the same hypocrisy before now and may do it again? The broad-cloth of hypocrisy in a matter of this sort, covers half the world. These Philistines did not envy the man that patient faculty of work which he possessed, they envied the result it gained. Now envy is fraud; fraud too of the worst and meanest kind. The name Esek, which Isaac gives to the well, and which in the margin is rendered "contention," comes from a word

meaning to cheat or defraud. And it is a fraud which all of us have committed before now; for envy not only seeks to grasp what another has gained, but it is not slow to say that he has gained that to which he has no right. Envy says that success of yours should have been mine. Envy has a biting tongue because it has a bitter heart. Contention is the tongue of envy. The name Esek is a record of the sharp words spoken round the first well. Isaac had been always a meditative man, thinking rather than speaking, and does not relish this bandying of words. He would rather dig a new well than quarrel over an old one; perhaps he will get water quicker the one way than the other. Fighting over old rights is the odd but usual way of creating new wrongs. Isaac refused to contend. He does not forget that God has promised to prosper him in *this* land, and the loss of this well will not annul that promise; and, therefore, he will not strive. The spades that dug this well can dig another. Another man might have said, "it is not for the value of the well, it is for my right I will fight. I will show them they will not trample upon me. I will not be snuffed out by them." But why all this fever? If God has lit your candle no hand of man can snuff it out, but will it not burn all the more brightly if removed a little further off where the winds of contention cannot deflect its steady flame? Isaac could have said all that, and could have resisted too, for he was a stronger man than any of the Philistines; but strength can be shown in the endurance of wrong as well as in the contention for right, and so giving up the well with its living spring and all, Isaac began to dig a new one. The old one he called Esek or Contention, he did not want to have his water out of such a well. Some people do, mostly Philistines they are. It is a very Pool of Bethesda to them, and whenever Satan goes down to trouble the water as the angel did of old, no end of vessels of all sorts are let down into it. But surely that is not the place where the flock of the heavenly shepherd can be watered; that is not the place to rest at noon; that is not the well of water which springs up into everlasting life. Isaac cannot linger there, and so with a wise forbearance which proves his prudence, and his Christian spirit digs another well whose waters he can enjoy without contention.

WE never know through what divine mysteries of compensation the great Father of the universe may be carrying out His sublime plan; but the words, "God is love," ought to contain to every doubting soul the solution of all things.—*Mrs. Muloch Craik.*

Christianity at Work.

I.

F all the evidences which can be adduced in support of the divine origin of Christianity, we know of none more conclusive and satisfactory than the work it has done, and is now doing for the world. Its enemies know the value of this evidence; and hence their readiness to affirm its failure as a regenerating transforming force; its impotence as a means of ameliorating the condition and improving the character of men. Its friends are no less convinced of its value; and the more judicious among them make their appeal to the progress of Christianity throughout past ages, and to its present position and influence as the greatest and most beneficent fact which the history of the world presents. It is fair that they should join issue on this ground. Their action accords with our Savour's words which are as applicable to systems as to men, "By their fruits ye shall know them."

The evidence in favour of Christianity is forcibly brought home to us at this season of the year, by the Reports of the myriad Christian agencies, which are doing battle with every form of evil, and seeking by every conceivable method the promotion of human weal. To a thoughtful reader of these Reports, the amount of good that is being done appears miraculous and more. No supernatural sign could be more fitted to impress men than the extent to which Christianity is counteracting the natural selfishness of the human heart, and constraining its subjects to do what in them lies to promote the welfare of their fellows.

In this paper, without noticing any of them particularly, we can only point to the various philanthropic and charitable institutions, designed to ameliorate all kinds of wretchedness, and to scatter all kinds of benefactions, which are the characteristic and glory of the present age. Ancient heathendom in its best state produced nothing like these. The world could fight its battles and enact its laws, chisel its statues, and erect its temples, frame its theories and sing its songs. But it knew not how to rescue from ruin the victims of sin and misery. Its philosophies could not bridge the gulf which severed class from class. There were patrician and plebeian, high-born and low-born, tyrant and slave, oppressor and oppressed, just as in heathendom, still there are various castes living in rigid isolation, caring no more for each

other than if they were not fraternally related, hating and opposing, plotting and fighting against each other, as if all their interests were conflicting, and the weal of one was only to be purchased at the expense of another's woe. The mighty knew not how to be merciful; and power ruthlessly exercised had no pity for the wretchedness it produced. Even their religions did little or nothing to sweeten their social relations. Their gods, for the most part, were mean, envious, spiteful, vengeful, cruel; and their worst qualities were re-produced in their worshippers. Their heroes were not men distinguished for their benevolence. Great warriors there were and great statesmen, great artists and architects, great poets and philosophers; but the great philanthropists who have made the world their debtors are the products of a later age, and of more benign influences than heathendom knew. It required Christianity to produce such specimens of humanity, as a Howard, or a Fry, or a Clarkson, or a Shaftesbury, or a Nightingale, or a Carey, or a Chalmers, or a Gordon, or others of like stamp whose name is legion—men and women who have devoted their great gifts to the welfare of their kind; and poured out their lives in loving sacrifice for those whose only claim upon them was that presented by their common humanity.

Without descending to particulars we may find in any of our great cities numerous and striking illustrations of the works of charity and mercy which Christianity originates and maintains. The city of Edinburgh, *e.g.*, is a centre of benevolent activities which, more than her beautiful situation or her splendid structures, constitute her glory. Even those structures, as seen from some vantage ground, asylums, infirmaries, hospitals, schools, scattered throughout the city like jewels in a monarch's crown, are features of which she may well be proud, not because of their costly material or their architectural qualities, but because of the benevolent purposes for which they have been erected. As monuments to her honour they far surpass the marble glories of Greece and Rome. And apart from these, what manifold agencies are constantly at work, seeking in quiet, unostentatious, but most efficient manner, the reformation of the vicious and the relief of the distressed. It is not too much to say that there are thousands of church members who engage in such work week after week all the year round, some of them in connection with the churches to which they belong, and others with undenominational institutions which aim at the same result, by whose efforts the fallen are reclaimed, the infirm and the diseased nursed and cured, deaf and dumb are cared for, little children are taught and their lives brightened by kind words and deeds, the aged and unfortunate are housed and clothed and fed.

Societies too numerous almost to be counted, and individuals more numerous still, grapple with every form of evil and lend a helping hand to the sons and daughters of distress. And while her own social condition is thus ameliorated, the streams of her benevolence flow out to neighbouring nations, and even to distant parts of the earth, because men are taught by Christianity that their efforts are not to be confined to time or place, but that their calling is to do good to all men as God gives them opportunity.

And so it is with other cities to a greater or less extent. The amount of labour and of money which in the large towns and cities of the kingdom is devoted to benevolent enterprise can never be fully ascertained. We reckon up some millions a year contributed to foreign missions, but who can tell how much is spent on missions, and philanthropic agencies at home? How much in providing for orphan and outcast and neglected children, how much in houses of refuge for the destitute, how much in dealing with various forms of disease, how much in gifts to the poor by individual givers, how much in numberless other things which we have not time even to name? If by any means the aggregate could be taken it would present a total that would astonish the world and make every one feel what a mighty force was at work amongst us, and how divine the power which can thus counteract men's natural selfishness, overcome their love of possessions, and constrain them to employ that which naturally they prize most, for the good of their fellowmen.

It is true, as we are often reminded both by friend and foe, that evil and suffering still abound, by the former in sincerely mournful tones, because of their unbelieving fears, by the latter in tones of exultation, because their wish is that Christianity may fail. This, however, only proves that men are fallen and depraved, and cannot at once be raised out of their lapsed condition. It is this which renders benevolent effort necessary, and the proof that Christianity can produce it, is not to be found in a world where benevolent effort is uncalled for, but in a world in which such effort is required. It is in the attitude which it bears towards evil and suffering that the character of our religion is seen. It is tested now as it could not be if benevolence had accomplished its work, having no scope or call for its exercise; and the most satisfactory proof of its divine origin is that it grapples with evil in all its forms, and wherever it is found.

We are told also that the workers themselves are not perfect. Signs are frequently met with of the mingled motives by which they are actuated, and of the subtle selfishness which seeks gratification in ministering to others. In this way institutions ostensibly benevolent

spring into existence for which no reason can be shown beyond the interests and ambitions of those by whom they have been originated and carried on. Interested parties take advantage of the benevolent spirit which prevails, and direct it into channels profitable for themselves. Hence the existence of different societies aiming at the same object, whose work might be more economically and efficiently done if left only to one.

All this may be true, and if true, it is also explainable on the ground that even the workers belong to a depraved race, and are but partially recovered from their lapsed condition. Even their action, however, is only an incidental result of a thing which is good in itself. When rivers are flooded or tides rise to an unusual height they not unfrequently bear froth and foam on their surface. And it need not surprise us if a flood-tide of benevolent feeling brings into prominence adventurers who take advantage of it to further their own ends. Just as pretended miracle-workers trade in the piety of their dupes, so pretended philanthropists take advantage of the benevolence which exists. But the benevolence could not be taken advantage of if it were not there. No soil for the planting of such institutions is found in Pagan or Mahomedan countries. Hence the spurious as well as the genuine testify to the spirit of benevolence which Christianity awakens and fosters. As to the faults which mar the work of those who are most sincere, a remedy for them is found in the very works in which they are engaged. They are made better themselves through their attempts to make others better. By grappling with existing evils they are purified and elevated and ennobled. They become Christ-like through their Christ-like efforts to benefit their fellows. And thus benevolent activities become means for the emancipation of men from the dominion of evil, and ushering in the time when the Saviour shall reign over a world which he has ransomed with his blood.

In conclusion, we can only refer again to the benevolent spirit and efforts of Christianity as an evidence of its divine orign. Our Lord, when the messengers came from John asking who He was, bade them tell John the things which they "had seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." And surely the multitudes of sick with all manner of diseases who crowded around Him seeking and not seeking in vain to be healed, were the best evidence of the divine power which he wielded. And could we have a procession to-day of the sufferers who are reaping in one form or another the benefits of Christianity, not including those of past years, but only those to whom it is now rendering help, the inmates of our orphanages, and infirmaries, and hospitals, and asylums, and houses of refuge, of the children who are being taught and provided for, the hungry who are being fed, the naked who are being clothed, the sick who are being healed, the fallen who are being reclaimed, of all who in any way, whether in public institutions or by private effort, are made the recipients of Christian charity—what a vast procession they

would form, and what a testimony to the power of Christian love. Blind would he be who could not see how much the world has been blessed by the current of self-sacrificing love flowing from the heart that was pierced on Calvary, sweetening the springs of human life, lessening the amount of human suffering, promoting peace on earth and goodwill towards men.

Although we cannot have such a procession, it is our purpose to notice some branches of Christian work in future numbers, hoping thereby to render some humble service not only to our readers, but to the cause of our divine Lord.

The Waiting Time.

O for a vision and a voice to lead me,
To show me plainly where my work should lie!
Look where I may, fresh hindrances impede me,
Vain and unanswered seems my earnest cry.

Hush, unbelieving one! But for thy blindness,
But for thine own impatience and self-will,
Thou wouldest see thy Master's loving-kindness,
Who by those "hindrances" is leading still.

He who of old through Phrygia and Galatia,
Led the Apostle Paul, and blessed him there,
If He forbid to "preach the Word in Asia,"
Must have prepared for thee a work elsewhere.

Wait on the Lord! In His Right Hand be hidden,
And go not forth in haste to strive alone,
Shun like a sin the tempting work "forbidden,"
God's love for souls be sure exceeds thine own.

The Master cares! Why feel or seem so lonely?
Nothing can interrupt real work for God;
Work may be changed; it cannot cease, if only
We are resolved to cleave unto the Lord.

None are good works for thee but works appointed,
Ask to be filled with knowledge of His Will,
Cost what it may! Why live a life disjointed?
One work throughout! God's pleasure to fulfil!

But if indeed some special work awaits thee,
Canst thou afford this waiting time to lose?
By each successive task God educates thee;
What if the iron be too blunt to use?

—*From "Heart to Heart."*

Children's Readings.

"THOMAS, THE BELIEVER."

By the Rev. F. H. Robarts, Glasgow.

"And Thomas answered and said unto Him, My Lord and my God."
JOHN xx. 28.

I WONDER whether there is any boy called Thomas here. If I were to ask that question in England I should see a smile on many a face, for in England Thomas is a very common name. It is not nearly so common in Scotland, and yet I dare say there are some Thomases amongst us; and if there are I hope they will be as good as their namesake; for I am sure that Thomas was a very good man.

Sometimes I think that Thomas does not quite get justice done him. We are told of one great fault which he committed, and that is always remembered against him, and he is called "Thomas, *the Doubter*." But he was very sorry for his fault, and made amends for it by a very noble confession of faith in Jesus, so I think it is fairer and kinder to call him "Thomas, *the Believer*."

Well, Thomas was a very good man, and I hope that every boy, whether he is called Thomas or not, and every girl too, will have as much faith and love as Thomas.

1. *Thomas loved Jesus very much.*

How do we know that? Look at John xi. 8-16. Jesus was going into the country of Judæa, to the village of Bethany, where Lazarus was lying dead. Now Judæa was a dangerous place, and some of the disciples tried to dissuade Jesus from going. "Master, of late the Jews sought to stone Thee and goest thou thither again."

Thomas said, "Let us also go thatwe may die with Him. Whatever happens let us all keep together by our Master's side; we must not let Him go alone; if He goes into danger we must share it too." That shows that Thomas had a great deal of love and of courage. Thomas sets us a good example of sticking to our friends in difficulty and danger, and especially of cleaving to Christ, and confessing Him in times of persecution. Thomas loved Jesus, and Jesus loved Him.

2. *But Thomas looked at the dark side of things.*

And that was a fault in his character. "Let us also go that we may die with Him. He is going to certain death so let us all go and die together." Now, as it turned out, Jesus did not die till some time afterwards, so Thomas s gloomy view of things was not true;

and it was a great pity to take it. Our worst troubles, as a rule, are those which never come to pass.

Children seldom look on the dark side of things. In this respect they are often wiser than older people, and are often of a great deal of use in the world by helping to cheer older people. Sometimes when father comes home in the evening he looks tired, and troubled, and worn ; don't make a noise or tease him with questions. Set his chair by the fire and bring him his slippers, and look up into his face with a bright smile and say, "Cheer up, father, you'll feel better soon, things will all come right, don't be afraid."

"Look always on the sunny side ;
'Tis wiser, better far,
And safer, through life's storms to glide,
Cheered by hope's beaming star."

Hope is one of the "Three Graces." We are saved by Hope, and it is a Christian duty to cultivate the habit of looking at the bright side of things.

3. *Thomas doubted ;* doubted that Jesus had risen from the dead ; although many of the disciples told him that they had seen the risen Lord. He doubted ; partly, because of his bad habit of looking at the dark side of things; and partly, because he was not present at the prayer-meeting, when Jesus appeared to His disciples, on the evening of the day of resurrection. When Thomas came in, afterwards the disciples said, "We have seen the Lord. But he said unto them, except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Now it was very wrong of Thomas to say this, but I do think we are rather hard upon him, if we only remember his fault, and forget his repentance, and go on calling him, after all these years, "Thomas, *the doubter.*"

4. *Thomas believed.* The following Sunday evening the disciples had another prayer-meeting, and this time Thomas was with them. Jesus appeared again as He had done the week before, "Then saith He to Thomas, reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Thomas felt ashamed of himself, I expect ; we hear nothing more about his touching his Master's feet and side, we only hear of his strong and clear confession, "My Lord and my God." So, instead of calling him "Thomas, *the doubter*," let us call him "Thomas, *the believer.*"

Now, when we read this story in the Bible, does anybody feel that he would like to take his black lead pencil, and underline the two

words "my"—"*My* Lord and *my* God?" Supose that there was some one about whose faith in Christ I did not feel very sure; and he were to die; and after his death I were to find his Bible, and, turning over the pages, my eye were to light upon this text, marked with a strong black line under the words "my"—I think I should say "Thank God for that; I believe he was all right, and like Thomas, a believer in the Lord Jesus Christ." Of course, it is quite possible to mark our Bibles carelessly; but sometimes, I know, strong marking means strong feeling. May the Holy Spirit give to all of us a strong feeling of trust in Jesus, and of love and loyalty to Him, that we may say with all our hearts, "My Lord, and my God."

In Memoriam.

THROUGH the death of Sir S. Morton Peto, Bart., our denomination has lost one of its greatest benefactors. The services he rendered to the body for many years after he became connected with it, and of which it still reaps and will continue to reap the benefit, are difficult to estimate, and such as few if any of its members have ever had the power and the will to render. At a time when as regarded places of worship we were badly represented, especially in the Metropolis, he inaugurated a new era in Chapel building, by the erection of what used to be designated the Baptist Cathedral in Bloomsbury, and by converting into a Chapel still more spacious, and costing considerably more, what had been formerly known as the Diorama in Regent's Park. The opening of these two places in commanding positions, and the success which attended them, gave an impetus to chapel building which has resulted in the erection of dozens of places of worship, superior in style as well as position to anything which previously existed. From these two places alone, what streams of salutary influence have flowed not only into their neighbourhood, but to the very ends of the earth. Their contributions to missions have been liberal from the date of their erection. And from the ranks of their members have come forth eminent men and women, some of whom now fill prominent places in the ministry at home, others are labouring at the Antipodes, and not a few are useful and honoured workers in the mission field. On the erection of these two places of worship, Sir Morton, we believe, spent more than will ever be known, for what he did was done quietly and ostentatiously, without sound of trumpet or beat of drum to call attention to his munificence; but enough, had it been given to any municipal object, to have earned for him the praise of the nation. And his liberality in this direction was not confined to these two places. The Chapel in Cornwall Road followed them; and throughout the provinces he contributed to many his generous help.

As treasurer for several years of the Baptist Missionary Society, his

contributions were no less munificent; and we believe at that time almost unexampled; so that he may be said to have inaugurated a new era in giving as well as in chapel building. His liberality, in fact flowed out in all directions, and on a scale which only his large means rendered possible. He was emphatically a man who devised liberal things. There was nothing petty in his nature, and we cannot but regard it as a beneficent providence, that such a man was raised to a position in which he was able to such a large extent to give effect to his large hearted and far seeing designs.

We would convey a wrong impression, however, if we led our readers to suppose that he was indifferent to little things. How many of our ministers at home and missionaries abroad could testify to his regard to their comfort. How welcome they were to the princely hospitality of his home; and how often he filled them with grateful surprise by unexpected yet substantial tokens of his kindness. Many a toil worn missionary, home on furlough, has had his lot brightened while here by, and carried away grateful memories of, his intercourse with him and his; while many a badly paid minister has profited by his generosity.

As is the case with other generous men applications to him for help were numerous, and came from most unlikely quarters, such as poor widows who had no claim upon him, except that they were poor. In such cases he would send the application to a friend who happened to live near, and ask him to make enquiry, and, if the case were found deserving, would entrust him with a handsome sum to relieve the widow's necessities. In this way the blessing of him who was ready to perish came upon him, and he caused the widow's heart to sing for joy.

Other qualities of his character were no less worthy of admiration. During an acquaintance of nearly forty years, when we have been his guest for a time in the various residences he occupied, we found him, in the height of his prosperity and under the reverses which overtook him, the same kind, unassuming, modest, manly Christian gentleman. His affability endeared him to all about him, as much as his generosity made many his debtors. We could recall many instances illustrative of this. But we must forbear, as we have already exceeded our space. We have only in conclusion to express our deep sympathy with Lady Peto, who was his willing and earnest co-adjutor, and with the members of his bereaved family, under the great loss they have sustained. May the God of all consolation be their comforter in this time of their distress!

MERCY dwells in the light of God, mercy rejoices in the good of man. The selfish thought clouds the soul; the selfish fear enfeebles it; the selfish purpose permits other faults to thrive unhindered. A selfish desire for purity even will make the heart harder. Every breath of self stains the spirit, and excludes the light of God's smile, and the fresh air of the Spirit's influence, enjoying which the soul would put on the cleanness and the bloom of health.

Notes.

On Passing Events.

BY the time this meets the eye of our readers we shall have entered on the last year of another decade, when not a few will be disposed to reflect on the rapid flight of time, and the solemn possibilities of the future. What a short time it seems since we passed through 1880, and how eventful the intervening years have been in the case of many! Who can foresee what will take place during another ten? How many of us will ere that time be numbered with those who have been, and have forever disappeared from the abodes and haunts of men, all the possibilities of life past, they themselves engulfed in the Eternity beyond! Happy for us if we have lived for some good purpose, so that survivors shall have reason to lovingly cherish our memory, instead of our passing away unnoticed, leaving no more trace of our existence than snowflakes on the ocean, or, worse still, being remembered only, and spoken of, as those whose achievements contrast with the golden opportunities they have allowed to slip, and who have lived uselessly and exerted on others a pernicious influence, because they sought to live only for themselves! The flight of time loudly summons us to activity in Christian work. "Whatsoever thy hand findeth to do, do it with thy might."

MANY a good cause calls for our help. Confining ourselves to those with which this MAGAZINE as a denominational organ has more especially to do, we are happy to state our conviction that the New Year opens on us auspiciously. Many of our churches are enjoying a considerable degree of prosperity. Our Union, after passing through troubled seas, has entered on smoother waters, and is wafted on her voyage by gentle breezes. The Down Grade agitation which affected us but slightly has now died away, and, as a body, we are found to be less than most others "carried about with every wind of doctrine." Our Educational strife, so long and bitterly maintained, is hushed, without humiliation to the vanquished, or undue exultation in the victors; and, though peace may not yet be permanently established, a truce has been tacitly proclaimed which may be expected to last for some time to come. As the result of our struggles indeed, we have lost the cordial support of some who used to be prominent in our ranks, and whom we are sorry to miss; but there is still strength enough left to justify the Union in attempting new schemes of usefulness, and girding itself for new departures which are now proposed.

THE most hopeful feature in our outlook is, to our thinking, the Evangelistic work to which the Union has now committed itself, and for funds to maintain which the Committee has now issued an appeal. We trust that appeal will soon be responded to in a manner, and to an extent, which will admit of a promising start. The object aimed

at is to be sought only by what may be properly called legitimate means. The gospel is to be preached, and our principles expounded by the best qualified men that can be found. We have heard of no proposal to place dependence on the extraneous attractions which are now so much in vogue, such as sounding of trumpets, beating of drums, and waving of banners. We have reason to believe that all attempts at bribery whether in the shape of feasts or entertainments, will be strictly eschewed; and dependence placed on the clear, faithful, and earnest preaching of the gospel as God's message to mankind sinners. This is God's ordained instrument for the conversion of the world; and it is by His blessing on His own appointed means that we may hope for real and enduring success.

The signs are not few that in some directions at least, extraneous attractions are losing their power even to draw. Their novelty is their principal charm, men become indifferent to them in proportion as they are familiar with them, and unless by the exercise of ingenuity their strength is perpetually increased—which we need not say is impossible—they cease to move any more than ordinary methods. Hence it is on the old gospel that our reliance must be placed. The introduction of secular ingredients, although successful for a time will soon become stale; and although the vulgarization of Christianity may render it popular for a time, as we once heard a good man say, even that will only please without permanently profiting; and a Christianity lowered to suit the tastes of men will be found to be a Christianity that has no power to raise men from their degradation.

Our readers will have seen in our denominational papers frequent references to what is called the Forward Movement of the London Baptist Association, in which partly in imitation of the Wesleyan movement in the West End, there is some departure from traditional Baptist methods. The musical element is relied on as an attraction, and lectures on semi-secular lectures are tried in place of the gospel pure and simple. The aim of the movement and much of its work are worthy of the most cordial approval. But as yet it has not been attended with much success. The attendance, we are creditably informed, is very small, not much larger than before the movement was started. To use the words of one of its supporters, "it does not go." In order to give an impulse to it a prominent London minister, already overtaxed, has been invited and has agreed to superintend it. This we have no doubt will prove a wise step. For if anything is to be learned from the history of our denomination in the metropolis, it is that for success we are dependent under God on the kind of men who are employed, and not on musical or secular attractions. And it is to us very surprising that with such illustrations of how the masses may be reached, as are presented by the work of Mr. A. G. Brown at the East London Tabernacle, and Mr. Cuff at Shoreditch, and above all Mr. Spurgeon at the Metropolitan Tabernacle, the London Baptist Association should have resorted to these extraneous attractions, instead of seeking to enlist the services of qualified men. It is to be

hoped that our own *Forward Movement* will not be injured by a like mistake. Let us have men fired with a holy enthusiasm, with a clear understanding and a firm hold of gospel truth, who will pour out their thoughts in earnest burning words, and we shall not need to resort to human expedients which, sharing men's attention with the gospel, present a hindrance to its converting power.

Reviews.

"The Revelation of St. John: an Exposition." By P. W. Grant. *London:* Hodder & Stoughton.

This volume will doubtless have a special interest for our readers, seeing it is from the pen of one of the theological tutors of our Union. Apart, however, from any such adventitious consideration its inherent worth ought to secure for it an extensive circulation. Though Christian literature, both ancient and modern, abounds in books devoted to the exposition of the Apocalypse, it will be admitted by those most conversant with such productions that there is still ample room for something more edifying and rational than is usually to be met with in this class of writings. This two-fold desideratum is, in our judgment, supplied in a very eminent degree in the work that lies before us. Mr. Grant, for the most part, keeps clear of what has been called the "chronological rut," in which so many able men have come to grief. Instead, for example, of regarding the seven seals as representing so many successive agencies, he treats them as contemporaneous in their action. By the adoption of this method of interpretation the temptation is avoided of regarding the Revelation as detailed history written in advance. His criticism of Elliot in this connection (p. 157 ff.) is as just as it is trenchant.

Unlike so many of his predecessors, Mr. Grant consistently treats the Apocalypse as symbolical throughout. By strictly adhering to this principle he has, among other things, simply demolished the pre-millennial view of the Second Advent. We know of no other book which shows so clearly as Mr. Grant's does the relations of the Revelation to both Old Testament and New, with the one exception of a little volume entitled "The Apocalyptic Jesus," by Mr. Cumming, of Jedburgh. Mr. Cumming's treatise is, however, a mere outline compared with this elaborate performance.

It would be a mistake to suppose that, because this is an exposition of a book replete with symbolism, it is therefore merely a clever solution of curious enigmas. On the contrary the volume brims over with evangelical teaching. No devout reader can peruse many pages of it without feeling that he is in contact with the mind of one who has entered lovingly into the fellowship of Jesus Christ. To the preacher it cannot fail to suggest many a useful sermon. We cordially recommend Mr. Grant's book to all our readers. They will find it helpful and stimulating in no ordinary degree.—John M'Lellan.

Scripture Doctrine of the Heathen as the Basis of Missionary Theology. Four Discourses by EDWARD WHITE. *London:* JAMES CLARK & Co.

THESE lectures are characterised by Mr. White's accustomed earnestness and force, and a clear and extensive acquaintance with his subject. They shew wide reading, and contain important truth, which is too much overlooked in missionary sermons and addresses, and, perhaps, by missionaries themselves in their dealings with the heathen. Mr. White contends, and with good reason, quoting both scripture teaching and example in support of his belief, that bad as heathendom is there may be individual souls characterised by some degree of goodness which is to be traced to Divine influence and illumination, and that God who judges men according to their opportunities, will yet grant clearer light to those who walk according to the light they have. All this is manifest from the words of Peter in relation to Cornelius the Centurion, "I perceive that God is no respector of persons. But in every nation he that feareth God and worketh righteousness is accepted of Him." It still remains a fact, however, not ignored by Mr. White, although perhaps not sufficiently recognised—that heathens generally are bad, too much like what they were in Paul's days as described by him in the first of Romans. This fact ought to prove a sufficient stimulus to missionary zeal in every follower of Christ.

Intelligence.

ABERDEEN—ACADEMY STREET.—The Annual Meeting of the members, was held in the chapel, on the evening of Saturday, 14th December. Mr. S. Garriock, pastor of the church, presiding. The reports were altogether of a cheering character. During the year 9 members have been added by baptism, and 5 by letter and profession; which, after deducting losses, leaves the church with a substantial increase. A slight increase in the contributions over last year, was also reported. There was a good attendance, and a very pleasant evening was spent.

BROUGHTY-FERRY.—The Annual Soiree of the church here was held on 23rd December, the pastor presiding. The chapel, which was artistically decorated, was well filled. In his opening remarks the chairman noted a cheering advance in the membership during recent months; and, among other encouragements, intimated that the fund for removing the chapel debt was now quite made up. Hearty and stimulating addresses on individual Christian work, were given by the Rev. D. H. Lawrence, M.A., Broughty; Rev. T. W. Lister, Leslie, and Rev. David Clark, Dundee. The excellent rendering of several sacred solos and quartettes added materially to the pleasure of a very enjoyable and profitable evening.

CLYDEBANK MISSION.—The first soiree in connection with this young cause was held in the hall, recently purchased for the use of the Mission, on the evening of Thursday, the 21st November. The building was crowded with a most respectable and orderly audience. Mr. McLean, Dumbarton, presided and explained the circumstances which lead to the formation of the mission, and the plan upon which the work for the present was to be carried on. Revs. F. H. Robarts, W. J. Millar; Messrs. P. M'Auslan and T. C. Parker, of Glasgow, followed with deeply interesting and spiritual addresses, which made a good impression. At the close an enquiry meeting was substituted for the customary votes of thanks, and one young man professed to decide for Christ. Although this mission has only been a few weeks in existence, there have been quite a number of conversions and

baptisms. The membership is over thirty, and about eighty attend the Sabbath morning service.

GALASHIELS—STIRLING STREET.—Anniversary services were held on Lord's Day, November 24th, when the Rev. T. H. Martin, Adelaide Place Church, Glasgow, preached morning and evening to good congregations. On Monday evening a social meeting was held in the chapel, and the building was well filled by the members and friends. The chair was occupied by the pastor, J. B. Johnston; and he was supported on the platform by Revs. T. W. Way, Edinburgh; A. A. Saville, Carlisle; W. Burnett Thomson, B.D., United Presbyterian, Galashiels, and pastors Brown, Selkirk; and Thomson, Galashiels, who all gave short and appropriate addresses. The choir, under Mr. R. Young, rendered several pieces of sacred music in admirable style, adding greatly to the enjoyment of the meeting. The pastor, in his remarks, stated that 37 had been added to the church roll during the past year, and only 2 had been removed from it. He also mentioned one or two new branches of work which had been commenced since last anniversary, viz. an open-air meeting on Sabbath, just before the evening service; also a short meeting in the largest public lodging-house in the town, after the evening service; and a Gospel Temperance Association, which is the first of the kind in Galashiels. Dr. Somerville proposed the votes of thanks, and a very enjoyable meeting was brought to a close. The church commenced another year with very fair auguries, as there were 7 applications for baptism on the Sabbath following the anniversary services.

LOCHEE.—The twenty-third anniversary of the church here was held on Sunday, 8th December, when sermons were preached, morning and evening, by the Rev. William Grant, of Edinburgh, and in the afternoon by the pastor, Rev. William Smoldon. The annual soiree was held on Monday, 9th inst., at which there was a good attendance of members of the church and congregation. After tea the pastor spoke on new departures, in anxiety for souls, in caring for young converts, in welcoming strangers, in attendance at the prayer meetings, and in personal consecration to Christ. Mr. Grant spoke on "The arithmetic of the Acts, and the secret of that success." Mr. Clark, of Dundee, spoke on "The value of human life, and our need of Christian manliness." Mr. Connel, U.P., Lochee, on "No regrets about work done for Christ." The spirit of all the services speaks well for the future of the church and its work.

STIRLING.—The Annual Soiree of the church was held on Tuesday, December 3rd. A goodly number sat down to tea. The pastor, Rev. Geo. Yuille, occupied the chair, and was supported by Dr. Landels, Edinburgh; Revs. J. B. Gillison, Kirkintilloch, and Alex. Paterson, M.A., Falkirk. The tone of the meeting was excellent. Stirring and profitable addresses were delivered such as, we fancy, are not very often heard on such occasions. The interest of the meeting was increased by the presence of the recently settled congregational minister, who, after having been present at a service at his own church, came to show his fraternal sympathy with Mr. Yuille, and delivered an excellent address.—*Baptist Zenana Mission.*—The annual sale of work in connection with this mission took place in the Baptist Hall on Thursday. The stallholders were Mrs. Muir, Mrs. Allardyce, and Miss M. Symon, who were assisted by various ladies. The fruit and flower stalls were presided over by Mrs. Peter Robertson, and the tea table by Mrs. Gentles. The total sum realised from sales was £52, not including donations. The committee desire to thank the friends of other denominations who kindly gave their assistance, financial and otherwise.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Christianity at Work.

II.

IN giving illustrations of what Christianity is now doing for the world, we need not look far afield in order to make a beginning. We may be content to take those which are nearest to us, and which we happen to have last seen, instead of looking out for the most important, whether as regards their extent or the length of time they have been in existence. On this plan we intended to proceed, and accordingly begin with the *Edinburgh Free Breakfast Mission*, or what is better known as *The Drill Hall Breakfasts*.

The object of this Institution as defined in the rules is "by giving a Free Breakfast on Sabbath mornings, or by such other means as may from time to time be agreed on, to bring the poorest and most degraded classes in the City of Edinburgh under the sound of the Gospel, and in general to carry on mission work among these classes."

There is in this object a combination of material benefits with spiritual instruction, of which some good people question the propriety and the utility. With their objection as applied to this combination in some instances we thoroughly agree. But when the case is fairly looked at we do not think it is applicable here, and shall presently give our reasons for this conclusion.

The question involved, perhaps, is worthy of more consideration than it has yet received. On the one hand it is evident that Christianity may and ought to promote the temporal welfare of men by supplying their wants and healing their diseases, and otherwise ministering to their comfort. Our Lord while He sought mainly the salvation of their souls, was not indifferent to their bodily wants, but exercised His Divine power in feeding the hungry, healing the sick, giving sight to the blind, and hearing to the deaf, and strength to the palsied, and even life to the dead. And His people are not only at liberty but bound, so far it is in their power, to copy His example. "Pure religion and undefiled before God and the Father" requires that they should "visit the fatherless and the widows in their affliction." "If

any man seeth his brother have need, and shutteth up his bowels of compassion from Him, how dwelleth the love of God in him?" Both example and precept then justify and require that Christians should do good to the bodies of men by charitable gifts and services, as well as seek the salvation of their souls. This much all will admit.

On the other hand it is no less obvious that if temporal benefits are associated with evangelistic services, great care must be taken to prevent the one being regarded as a bribe in favour of the other.

We go out seeking to win nations to the faith of the gospel, which as yet they are ignorant of, or knowing have rejected, Mahomedan, Pagan or Popish nations. How are we to proceed? We find many among them who are poor and afflicted. Are we to supply their temporal wants indiscriminately or by selection? If the latter, what means have we of distinguishing among those who appeal to us or whose condition appears to render our help desirable. If the former, we shall require our pecuniary resources to be multiplied more than a thousand fold. These resources, moreover, will soon be exhausted without any permanent or even perceptible impression being produced. For we have only dealt with an outward manifestation of the evil which exists, and have left untouched the source from which it springs. What we have to do is rather to leaven society with the gospel, and thus lead it to look after its own poor, providing occupation for the idle and help for the distressed, as we are attempting to do in our own land. A native Christian church, performing the functions of a church, the members interesting themselves in each other's welfare, and making sacrifices for its promotion, thus shewing to the people the principle on which society should be based, will do more to commend the gospel than any amount of foreign gold distributed in charitable doles under circumstances which make them practically payment for attendance at our meetings, or bribes to induce men to attend.

For not only are such eleemosynary gifts futile, they are apt to prove positively injurious, as militating against the object we have in view. In so far as we give to any people whom we seek to evangelise the impression that we mean to feed them when hungry, and house, and nurse, and tend them when sick, in so far in fact as we hold out to them the prospect of temporal advantages, and either intentionally or practically place these in the foreground when we preach the gospel to them, in so far do we call into play in all to whom such advantages are an object, a class of motives which are far removed from the state of mind which the gospel requires. The recognition of this, we believe, has been forced on some of our best workers in

foreign mission fields. And we have good reason for saying that the sooner it is acted on universally, the greater will be the prospect of success.

The teaching of Scripture ought not to be disregarded. When our Lord fed the five thousand with the five barley loaves and two small fishes, and the fragments that remained after they had eaten and were filled were more than the original supply, it is very clearly shown that mingled motives were called into play which were unfavourable to spiritual results. The desire for the temporal benefits which they supposed would accrue from their becoming His disciples diverted their thoughts from their spiritual destitution, and presented a hindrance to the repentance and faith and new birth required of those who would enter the kingdom of God. The possibility of this exists still. And in addition to this there is even a danger that when we use extraneous attractions to induce men to listen to the gospel, we may give them the impression that they are doing God a favour when they consent to receive pardon at his hands. If instead of men being addressed as condemned sinners in danger of eternal misery to whom God proclaims forgiveness, which they should thankfully receive, and for which it is necessary they should be ready to make any sacrifice, and put forth any amount of effort, as the one thing which their souls need, and must have or perish for ever, they are bribed by temporal gifts to listen to the gospel as children are induced by promises or by sweets to take some nauseous medicine, it is very clear that a state of feeling may be roused which is most unfavourable to any salutary spiritual change.

And the worst result of all is that though some may receive spiritual benefit notwithstanding, their influence as witnesses for the truth is neutralised because of the means by which their adhesion has been secured. Their motives are suspected. Self-respecting men regard them with contempt, and dislike to be associated with them, or with the religion which seeks to make converts by such means. Hence the influence of one man who makes a sacrifice for his belief is worth more than that of a thousand who are precuniarily gainers thereby; and unless we are greatly mistaken very few who are in affluent or even comfortable circumstances are found connected with missions, which are most conspicuous for distributing charitable doles among those who attend their ministrations.

The evil is not easily checked. Temporal distress appeals so directly to the feelings, and temporal benefits are so easily discerned, that good people are more ready to give for such objects than for purely spiritual work. They know, moreover, that it is their duty to

care for the poor; and it seems to them a violation of Christian feeling to suggest that their charity should be restrained or even wisely regulated. Their motives are all right, but their judgment is sadly at fault. They need to be reminded that instead of being carried away by a weak sentimentalism, as many are who give alms to beggars in the street because they cannot pain themselves by a refusal, they ought to consider what will be the ultimate result of their charity, and whether it be not their duty to deny themselves by withholding where they are strongly disposed to give.

We think it right to say this much because we wish to shew that the Sunday Morning Free Breakfasts are not open to these objections. They differ widely in several important particulars from those movements to which exception is justly taken.

1. When missionaries go to a foreign country to propagate what is to the people a new religion, and to which they are strongly opposed, if, instead of depending on their message for the impression it is fitted to produce, they organise a system of poor relief, requiring those who receive their charitable doles to attend and listen to their preaching at meetings at the close of which they are distributed, those doles may necessarily assume the appearance of bribes. Carnal expectations may be awakened in their recipients which are inimical to spiritual impressions. Others may regard them as payments for attendance and speak of them as such, "You Protestants," Papists say, "pay men for attending your meetings." We have even heard one missionary say this of the meetings of another. And how often has it been said of the missions to the heathen, that their converts embraced Christianity because of the temporal advantages they hoped to derive from it. This is what needs to be guarded against. But with the Drill Hall Breakfasts there is no such danger. In this country we have a community whose members are nearly all nominally Christian, bound therefore to care for the temporal welfare of their poor and destitute neighbours, providing for their bodily wants while seeking their salvation most of all, under obligation therefore to do what they can to enable them to listen to the gospel under favourable conditions; and their refusal to do it would shew that they had little right to the Christian name.

2. It is one thing to invite a number of men who are in receipt of a fair weekly income and are in no sense objects of charity, and can attend church or listen to the gospel if they choose, to a feast or entertainment gratuitously provided, thus bribing them to attend a meeting where in return they are expected to listen to what their entertainers choose to say, as if we had so little faith in the gospel that

we must needs commend it by extraneous attractions. It is quite another thing to provide food for those who are starving in order that they may be able to listen to the gospel without their attention being distracted by the cravings of hunger. The churches are bound to present the gospel to them somehow. They cannot attend ordinary church services. Their condition makes them ashamed to appear among people respectably dressed, nor could people with any regard to cleanliness or comfort sit by their side. The gospel ought to be conveyed to them. But how can they be expected to listen to it while their bodily wants clamorously require to be supplied. It is a mockery to give a man a tract when he is famishing from want of a piece of bread ; and it is scarcely less a mockery to preach the gospel to those who have lain down hungry at night and in the morning waked up hungrier still. The truth is you must feed them before you can preach to them with any prospect of success. And all you can do is to make your feeding take as little of the form of a bribe as possible.

3. The members of different denominations who take part in this work are not seeking to gain adherents to their own body. They do not preach their own peculiar tenets, but the gospel which is common to them all, and when any one receives it he is left free, without any pressure being used, to join what denomination he prefers, so that the workers are absolutely free from the suspicion of being actuated by any sinister motives.

That those who are fed are fit objects of charity no one can question who sees them. That crowd of hunger stricken men and women, many of them aged and infirm, nearly all of them shewing signs of want, what but real need could bring them out shivering in their rags at eight o'clock in the dead of winter to receive a plain morning meal? Those ragged barefooted bairns of various ages, would they be likely to leave their homes at such an hour, were there any breakfast for them there? Surely they are the class, if such a class is to be found anywhere, for whom Christianity should spread its table, in order that they may be able to listen with some degree of comfort, and without painful distraction to its words of love.

These breakfasts are provided at very little cost. In 1888 over 47,000 breakfasts were given to men women and children at a cost, including not only provisions but rent, taxes, and all other expenses, of about £730. This is not a very large expression of Christian beneficence, but the good it does is not to be estimated by the outlay. More important than this as a testimony to the benevolent spirit which Christianity fosters, is the fact that about 150 voluntary workers are more or less engaged in the movement. The new premises

opened in 1888 at a cost of £2489, though too small for the breakfast, are utilised for a vast variety of purposes, such as preaching, Bible Classes, Sunday School, Mother's Meeting, Young Women's Sewing Classes, Boys' Brigade, Temperance Meetings, &c. In fact almost every kind of work fitted to benefit the poor, is carried on by the devoted band of workers. The movement altogether is deserving of far more pecuniary support than it has yet received; and only needs to be more extensively known in order that it may receive all that it requires. The honorary treasurer and superintendent, Robert Wilson, Esq., 2 Queen Street, whose devoted efforts in connection with it are beyond all praise, will be glad to receive any contributions which friends may forward.

Water from an Old Well.

II.

By Rev. Forbes Jackson, M.A.

"The Well of Hatred"—GEN. 26.

ISAAC'S second "well," became a second "ill" worse even than the first. He expected peace as the purchase of the first surrender, he found war. The new well became the source of an opposition keener than before, and came to deserve the name of the well of Hatred. Envy had grown to Enmity. They had envied his prosperity; they now hate his person. The egg of envy cherished in the heart, soon hatched the serpent of hatred. The process of incubation is a simple one. We first envy a man's prosperity, talents, success; his position is felt to overshadow and eclipse ours, to draw on him the notice which our pride covets. We almost come to think of his greatness as causing our littleness, or at least by contrast making it more apparent, and thus we come to hate the man whose brightness causes our shadow. The well of contention soon becomes the well of hatred. The waters of the one were simply troubled and discoloured; of the other bitter as gall. At the former is heard the strife of tongues, at the latter is felt the strife of hearts. The well of hatred is the overflow from the well of contention. Among people friendly in general some cause of difference springs up. It is too much spoken of, at wrong times and places and to the wrong people; other tongues and other things get mixed up with it until the very

herdmen take up the quarrel, and it ends in words and actions productive of a bitterness and an alienation which nothing seems able to heal. The froth of wagging tongues falls like yeast into the well of contention, and then comes a fermentation and a corruption issuing in the permanent hatreds which men can neither explain nor justify, and which exist long after the original causes of them have passed away. He who hates contention hinders the digging of the well of Hatred, and so frustrates Satan's efforts to develope the disagreements of men into deep and permanent feelings of hostility and hatred. Satan knows well that human pride will carry on the strife after all reason for it has gone, and that the hatred will remain once personalities have been introduced into it. Some people try to deny the personality of the Devil, but the fact that he evermore aims to lead our common contentions up to personal hatreds, suggests that he is a personality, and that too of the worst type.

This, then, is the well of Situah or of Satan. Isaac knows now that the Philistines hate the man whose greatness they cannot rival, and whose power they are unable to humble. Will this knowledge touch him to the quick and strike fire in his heart too? Most men like to be envied, for that adds to their self-importance; but few men can be hated without feeling bitter at heart. Most men revile when they are reviled; few have self-command enough to stifle their words and bear ill in silence, and fewer still have grace to "bless them that curse." Many are Christian enough only to fight in self-defence, few are Christ-like enough to "resist not evil." Isaac could be envied without feeling pride and hated without feeling hatred. This Old Testament saint anticipates and exhibits the noblest of all the New Testament graces. Do some of the New Testament saints who read this, sometimes exhibit that spirit of retaliation and enmity which was the vice of Old Testament sinners?

But little good came of Isaac's surrender. His love of peace was esteemed weakness and bore rapid fruit in the new demand that this well too should be yielded up. If his first surrender were but an experiment to see whether generosity on his part would beget fairness on theirs, it did not warrant a repetition. He did repeat it, however, not as an experiment, but as a principle of conduct right for him to observe, no matter what use they should put it to. Isaac was an experimental Christian, not an experimenting one. There are perhaps too many of the latter class. They act as if Christ had settled nothing for us as to conduct and principle. They are afraid to apply the settled and discovered principles of the gospel to life and its duties, afraid to accept all the practical consequences of these principles, and

when men take advantage of their goodness, and evil instead of good seems to result, they begin to question their principles, to give reasons why in relation to Philistines at least they should not be applied. Until men are nobler than they are the selfish will probably take advantage of the generosity of the unselfish; but, if unselfishness defer action till men can appreciate and catch up its spirit, its action will be deferred forever. The test of our principles is that we carry them out in spite of the abuse which men make of them. Those Christians who defer applying the principles of their religion till the millenium, or till they reach heaven, have little chance of seeing either the one or the other. We are all too ready for catch excuses why we should not carry out the Christian spirit. Did we not do it once? Did we not yield up one well, and now they are more insolent than before and demand the other? Is it not time we were resenting their insolence and asserting our rights? That contrasts too strongly with our surrender of the first well, to be either a wise or a Christian course to take. When one in his treatment of a disease leaps from one extreme to another we are justified in questioning the wisdom of his prescription and the soundness of his knowledge. Isaac did not vary in the answer he made to their selfish and unjust demand. He yielded up the second well, removed to another place and dug a third well, and for that they strove not. A Scotch proverb says "He that tholeth overcometh." Isaac's action is a good example of it. His victory is not far off. Apparent good may come from expediency, as apparent harm may come from strict application of Christian principle, but only the latter can lead us safely through the world that God has made. The beginning of this path may promise ill, but faith knows that the truth of God firmly followed must ever lead the soul out to a large place.

"The God of all Comfort."

CONSOLATION FOR THE DOWNCAST,

By Rev. John Simpson.

2 Cor. i. 3; vii. 6.

UNSPEAKABLY precious is this divine designation, "The God of all Comfort," especially when followed by the declaration, "who comforteth those that are cast down." It is then truly balm to the wounded spirit; consolation to the disconsolate, and that of the highest kind—the true balm of Gilead applied by the divine Physician.

But it is only when men feel their need of it that they will prize this greatest of boons; only when they are in the state its blessedness is designed to meet—when dejected and downcast, in trial and trouble, passing through deep waters of affliction and temptation,

and perhaps bruised and broken, or faint and weary—then indeed this divine designation will prove most precious.

It is rather wonderful that we have so little preached or written on this peculiarly interesting theme. How seldom are sermons or addresses given from the text that God is "the God of all comfort," and that "He comforteth those that are cast down!" And yet it is pre-eminently prominent as pre-eminently precious; and multitudes are in want of it, if not in search of it; and it is put here as if God gave Himself specially to this gracious work, as peculiarly His own and His delight; as if he could stoop from the worship of angels to comfort downcast men. Blessed thought indeed, that He who names and numbers the stars, and is the object of angelic praise, can bend to bind up the broken in heart on earth!

It was to be the gracious work of the Messiah "to comfort all that mourn," and "to bind up the broken hearted." It was the princely part of Israel's God "to build up Jerusalem, to gather together the outcasts of Israel, to heal the broken in heart, and to bind up their wounds." And here we have the same gracious tender character and work ascribed to the God of the New Testament, positively designated "the God of all comfort," and setting Himself to the "comforting of those that are cast down."

What an infinite source of comfort! The mere announcement comes to us with exceeding gladness, bringing relief to the otherwise troubled mind. He who inhabiteth eternity and its praises can and does dwell with the man who is of a humble and contrite heart.

"The downcast spirit to revive,
The sad in soul to cheer;
And from the bed of dust, the man
Of heart contrite to rear."

"*The God of all Comfort!*" What fulness and blessedness! It is like that other Divine appellation, "*The God of all Grace.*" Alike conveying the thought of infinite fulness, goodness, and blessedness; that boundless grace and boundless comfort are resident in God. He is the ocean source of all blessedness. The fountain of Creation's joy—of the being and bliss of angels, and of all the comfort in the Universe. Not a ray of hope, not a thrill of joy, not a drop of comfort, but are all from Him.

How precious to the disconsolate and downcast to know that this is the character of God towards man! How helpful to remember it! How blessed to draw from it! It is like music to the ear and cordial to the heart, to listen to the declaration that He is "the God of all Comfort, and that He comforts those that are castdown."

The enemy strives hard to keep the disconsolate from this understanding. God is represented or supposed to be all and only the reverse, all and only against us. And many things real or supposed are arrayed before the mind to hide this blessed thought, and if possible, to prevent our tasting of this perennial spring. God can however, and does impart comfort, and less or more fulfils the promise to the downcast that wait on Him, and they thus renew their strength. By the knowledge of His love, and the assurance of His regard in Christ; by the word of His grace; by the Spirit the Comforter; by the promises; by the prospects of Heaven; yea, by the ministry of angels, does He help and comfort the downcast.

And when largely realized, it is a sun and shield in the time of temptation; relief in solitude, and light in darkness. It is truly something to be thought of with comfort, that God is the God of all comfort, and that He comforteth those that are castdown.

What myriads of wounded spirits has God bound up! What countless downcast souls is He still comforting! In dark dungeons, in slavery's galling yoke, in persecutions oft, in afflictions, in depths of sorrow, and in death itself, He comforts and supports. Drooping spirits, unknown to earth even while on it, are visited and cheered by the angel of the Covenant, and often raised from the bed of doubt and difficulty. And then at last in the world of bliss and glory, when He wipes all tears away, will He fulfil in all its fulness the promise, "As one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem." Will not this be sipping the cup of Divine consolation with Divine surroundings, yea, drinking the wine of Heaven!

What think ye of Christ?

From a Sermon by Rev. Professor Marcus Dods, D.D.

WHEN our thoughts of Christ become confused, when we feel we cannot answer the question, What think ye of Christ? when we begin to doubt whether we are justified in believing that He is truly and properly Divine, we have one or two means of restoring faith in His person.

First of all, *we can attend to what He said of Himself.* What does He say of Himself? For He alone can be trusted to say the final word regarding His own nature. His companions could observe Him and could draw their inferences, but without

His own testimony we should feel insecure. It is His own claim to be the Son of God who has come forth from the Father and returns to the Father that we find ourselves bound to listen to, and bound to admit. For this claim is made by One whose mind is penetrated by clear truth, by One in whom was light and no darkness at all. It is the claim of One who above all others understood the reverence due to God, and before whom all spiritual relations and realities lie in the clearest light. The high priest, we are told, rent his garments, because he thought Our Lord was blaspheming in claiming unity with the Father. Christ Himself would far more readily than the high priest have rent His garments had that claim been made by any other but Himself. When we find that He allowed Himself to be crucified on the charge of blasphemy, we have a final proof that He believed Himself to be Divine. It is the claim of One perfectly quiet, whose voice was not heard in the streets, expecting nothing from men, no homage from them because He was Divine, seeking only to enlighten and to guide and to bless them. His claim to be Divine, if not true, is wicked and mad. We have but the alternative either to admit it, or to suppose Him to be instead of the wisest the foolishest, and instead of the best the wickedest of men.

But not only is His claim commended by the quite perceptible truthfulness and sanity of Him who makes it: it is also commended, and, if possible, in a stronger way, by *the entire life in which it was embodied.* For any man to plan and carry through what might seem to be—what might even seem to a casual observer to be—an incarnation of God, would, of course, prove itself in a single day to be an impossible audacity. To begin as a human child, to act as an incarnate God, to carry this idea through all the rough and tumble of school life, through all the passions and excitement of youth, and to exhibit a life congruous to this idea amid all the temptations and exigencies of manhood, is so utterly impossible that any one who attempted it would show in constant failure that he had neither adequately conceived the part nor could adequately play the part. Inconsistency, extravagant, grotesque assumption, unjustified claims, unfulfilled pretentions, would at every step betray the would-be incarnate one. In Jesus Christ where is there one instance of such betrayal? In the judgment of thousands of godly souls, of those who themselves have lived close to God, and are best able to judge, He has perfectly fulfilled the part. John the Baptist, himself far above all stain by human judgment, declared that our Lord was a world above him—belonged to a different sphere. God is revealed through Him, so that ever since He lived, different ideas of God have been gaining

ground, and our hope of advancing in the knowledge of God is simply our hope of understanding Christ more perfectly and seeing more deeply into His character. In His life there is nothing frivolous, nothing overdone, nothing inconsistent, nothing hollow, but everywhere we find easy dignity, self-command, openness, a clear and unwavering perception of His aim, unquenchable love, complete and continuous devotion to the best interests of men—everything which could prove that His self-consciousness did not deceive Him when He recognised that He Himself was God manifest in the flesh.

And thirdly, when we arrive at this idea that Christ is God incarnate, God with us, manifest in our nature, does not the idea seem congruous with all that we know of God? We believe God, or we say that we believe God is absolute love, capable of doing and actually doing, all that love can prompt or suggest, but if there is one thing more than another that love suggests, it is to approach its objects as nearly as possible. Love craves to enter as fully as possible into sympathy with its object; it craves such union as may enable it to share the joys and sorrows of person's life. If, then, God is absolute love, who does all that love can do, and shows love in its fullest, freest, most generous actings, breaking down barriers, uniting opposites, equalising differences, and levelling distinctions; then is it incredible—is it not rather most credible and congruous, that God should become man? If God is really the moving spirit of the universe; if He does not sit apart to see how things will go, but enters most really and energetically into all that is done among His creatures; never absent from them, but Himself engaging with Divine activity in all life, and coming into practical touch with us and with all things, is it not credible that He should obtain this most real influence in human affairs by Himself living a human life upon earth. Great as the marvel is, it is congruous with the greatness of God's nature. We think, then, of Christ as God incarnate without at all pretending to understand how the Divine and the human coexist in His person. We accept His own testimony to the effect that He is Divine, not merely as we might be were we perfect; not merely because He perfectly coincided with the will of God and perfectly discharged it, but because there was in Him, what there is not in us, a Divine consciousness which enabled Him to speak with authority of things known to Him before He entered the world, to claim the great prerogative of judging all men, and of giving life to whom He will.

But let us remember that it is through what is most truly human that God in Christ reveals Himself to us. He is not acting a part, holding Himself ready to throw off the mask at any moment and assert Himself as God. He is not playing with humanity, as some Eastern kings have been fond of, going through the streets at night, seeking adventures which they could not as sovereigns have experienced, but ready to throw off their incognito if their dignity was too

seriously encroached upon or their safety imperilled. This incarnation of God in Christ is *bonâ fide* and real. It is veritable human nature that He assumed, and a veritable human life that He lived. All the humiliating circumstances of our condition He accepted, all the conflict and anxiety and effort that accompany human growth in character Christ had to undergo. The reality of His human experience measures the truth of the incarnation and the reality of His love. Not by any easy fiction, or lightly-assumed *rôle*, or momentary playing of a part, could God's love be satisfied or His name revealed, but only by an earnest and profound entrance into human experience, by Himself becoming actually human. It was in terms of humanity He uttered, Himself showing us the Divine love through a true human love, and the Divine holiness through true and painfully-perfected human excellence. So far as you think of the human actings and experience of Christ as an easy guise externally assumed by Deity, so far do you detract from the reality of the incarnation and lessen its truth, its significance, and its power. However puzzled, then, we may be when we strive to analyse the person of Christ, and to understand the various elements which compose it, we may think of Him as God with us. He is God approaching us in a form we can apprehend and worship and love. In Him we find that God is love, not in name only, but that in actual deed God is actuated by a love that knows no bounds, that applies itself to reality, that finds room and place and power for itself in the actual history of us men upon earth. In Christ also we find not only the love of God, but that love bringing within our reach, and making over to us, the whole fulness that is in God. He makes ours not only one or two gifts of heaven, but God Himself. Christ is devoted to us because God is devoted to us. Had God not thus brought Himself down to us and our needs we might have doubted His love; we might have said there was something more that perfect love could have done. It is now impossible to say so. A greater demonstration of love we cannot imagine, and if any one still doubts, in his pain, in his sorrow, in his despair, whether God loves him, it is his own blindness he must blame, not the love of God. We have here, in the incarnation and life and death of Christ, the very utmost and the best that we can have. We are here brought into contact with what is most real and with what is most God-like in God, and we have but to keep ourselves in touch with this in order to be filled with spiritual life. Believing in His holy love we thus live upon Him and are truly sustained by the life that is in Him, by the very feelings and actings of the eternal God Himself.

Let us think, then, of Christ with reverence, yet it is not reverence but trust He chiefly desires; for unless we trust Him He cannot win us to the good that He designs for us. May we not well trust Him? In the lights of the most obvious facts about His person and life does it not seem folly to mistrust Him, folly to refuse to follow Him, to unite ourselves to that great and growing cause which He heads? He has fully entered into our condition, understands what the world is, sees the best possible for men. He has considered how He can

be most helpful to us, how He can most fully take upon Himself our burden, and so shape human life that it be a joy for ever; and He has secured His success by founding all His actings, not in great and grand legislation, but in personal love, out of which the best is bound to spring. Unbelief is out of place, but hesitation where there is not unbelief is still more out of place. Can anything more pathetic, more fitted to touch and win the human heart, be conceived than the Divine self-sacrifice that is seen in Christ? Can anything be conceived which could more entirely justify a claim to be Divine than this employment of Divine compassion and Divine holiness in saving ungodly and unholy men to holiness and to life eternal? If you can see the Divine Being Himself moved by your condition to enter upon that tragic career which culminates in the cross of Christ; if you can understand that in order to win you to trust in Him, and to love Him, and to save yourself, He commits Himself to a humiliation so great that men find it almost incredible; if you feel anything of the strange hopefulness of recognising that you are in the some universe as such a God, and are so appealed to by Him, then surely you will not shut your heart to all this, and live outside of that action of God which alone forms the hope and joy of this world.

Children's Readings.

NEW YEAR'S GREETINGS.

By the Rev. F. H. Robarts, Glasgow.

"And behold Boaz came from Bethlehem, and said unto the reapers, The Lord be with you. And they answered him, The Lord bless thee."—RUTH ii 4.

HAT was the way in which good men greeted one another in the olden time. Their salutations took the form of prayers. "The Lord be with you," "The Lord bless thee." Do you know that in these days we often do the same thing without thinking about it? "*Good-bye*" is really a prayer, and means "God be with you." "*Adieu*" is really a prayer in the French language, and means "To God I commend you."

We exchange a great many greetings with one another at the new year. The favourite form is this "*a happy new year!*" and then there comes back the hearty reply "*the same to you and many of them!*" What a beautiful New Year's greeting we have in this salutation of Boaz to the reapers of Bethlehem, "The Lord be with you." We, who have got the New Testament, can link on to that prayer a beautiful promise, which fits in with it like a lock and key, like hook and eye. "Lo I am you always, even unto the end of the world." Jesus

gave that promise to His disciples just before He went up into heaven, and He will fulfil it in our lives, if we will take Him as our Saviour, and our Master, and will do His work.

Now, for our New Year's greeting. The best wish we can offer to one another is "the Lord be with you."

1. *We want the real presence of God.*

We want to have the Great God by our side every day of the year. When your father is away from home, a letter from him is good and you are very pleased when the postman brings it. Father sends you his love, and good advice, and his sympathy if you are ill. And you read all this, and feel that it does you good; but when he comes home, and you clasp his hand, and hear his voice, you like that better than all the letters in the world.

Now God will give us His real presence if we ask Him. The Bible is good, that is like a bundle of letters; but the real presence of God is even better still, and we may have that if we will. Jesus Christ is God; and Jesus Christ came into this world as a little child, and worked and played with children, and was called "*Immanuel*," which means God with us. So the Great God condescends to live with little children.

But Jesus has gone away into Heaven. Yes, but He has given us His Holy Spirit to abide with us for ever, and when we feel holy thoughts and wishes, those are the whispers of His Holy Spirit. But we cannot see the Holy Spirit. No more can you see the air you breathe: but it is the air that gives life to the body, and the real presence of God which gives life to the soul.

2. *We want the presence of God in every part of our life.*

In the school room, if you have difficult sums and exercises, work hard and do your very best, but never forget to ask God to be with you and keep you; and you will often find that what seemed difficult at first then becomes quite easy. In the playground are you not tempted sometimes to be cross, and selfish, and to lose your temper if you lose the game? If a sheep meets a lion alone there is no chance for the sheep, but if the shepherd is near, he may overcome the lion, as David did, and save the sheep. Jesus is our Good Shepherd, and if we ask Him, He will be with us and defend us from temptation. A little girl came into a room in which were some dishes of fruit on the table, all ready for dinner. As she passed the oranges she slipped one of them into her pocket, and quietly walked out. But soon she came back into the room, and replaced the orange in the dish, and as she went away again, with a bright smile upon her face, she was overheard to say "*Sold again Satan.*" Yes, Satan

thought he was going to have his lamb that time, but the Good Shepherd was with her, and saved her from the Tempter's power. Remember that story when you are tempted to do anything which you know is naughty, and ask the Good Shepherd to keep you, and you too will often be able to say "*Sold again Satan.*" "The Lord is nigh unto all that call upon Him in truth. He will fulfil the desire of them that fear Him; He also will hear their cry, and will save them."

3. *We want the presence of God in the hour of death.*

On the last night of the old year a large number of boys in a big Industrial School near London had gone to bed very happy, eagerly looking forward to the presents and pleasures prepared by kind hands for New Year's day. The pleasures looked for never came. In the dead of night a terrible fire broke out, and twenty-six boys, between seven and twelve years of age, were suffocated by the smoke. They were not burned, they felt no pain, for which we may be thankful, but sudden death met them on the very first day of the new year.

Now, dear boys and girls, death is a change which we do not often talk about, though we cannot help thinking of it sometimes; but if Jesus is our Good Shepherd, and we are the lambs of his fold, we need never be frightened, for he will carry us in his arms across the river, and lay us gently down in the beautiful pastures which he has prepared for us upon the other side. "Yea though I walk through the valley of the shadow of death I will fear no evil for Thou art with me." Only let God be with us, and then, come what may, we shall have "a happy new year."

"The Lord be with you:" ancient word,
Of fervent prayer, most surely heard.
O Lord of Heaven, to us as near,
Be with us all, throughout the year.

We are so weak, but Thou art strong,
Wisdom and grace to Thee belong:
Thy love, Thy peace, Thy help, but more
Thine own real presence we implore.

In all our work, in all our play,
On sea and land, by night and day,
When joys delight or sorrows fall,
O Lord of love, be with us all.

Be with us in that solemn hour
When shades of death around us lower;
And when before the Judgment throne,
Be with us pleading for thine own.

In life: be Thou with us, O Lord;
"Shield and exceeding great reward."
And then, throughout Eternity
May we, forever, be with Thee.

Reviews.

The Hereafter. By J. Fyfe. *Edinburgh:* T. & T. Clark.

It is impossible for us in the brief space at our command to do justice to this most valuable treatise. So far as we have been able to look into it, it appears to contain a very thorough and exhaustive treatment of this important and solemn subject. The Future Punishment of the impenitent now occupies a very large share of the attention of the Church, and has been discussed more or less by some of our ablest divines. But in all that has recently issued from the press we have seen nothing to equal this in its freedom from bias, or its endeavour to ascertain what is truth. While the author seeks to draw light from every possible quarter, he makes his final appeal to the teaching of the Word of God. That Word he approaches in the most reverent yet independent spirit, untrammelled by tradition on the one hand and avoiding all speculative conjecture on the other. By the inductive process extensively applied he arrives at his conclusions and leaves them to the judgment of his readers. He most effectually disposes of the hazy inconsequential arguments, which are used in support of the theory of conditional immortality, and shews that the Scriptures give no countenance to the doctrine of Universal Restoration; but at the same time pronounces no opinion on what God may do throughout the countless ages of the Great Hereafter, wisely leaving that in the obscurity in which it is left in the Divine Word. We give the book our heartiest commendation as most valuable in itself, and specially suited to an age which shews such a tendency to make light of sin, and to ignore the fact and the necessity of suffering from whatever cause.

Manliness and other Sermons. By Hugh Stowell Brown, with Preface by Alexander Maclaren, D.D. *Edinburgh:* Oliphant, Anderson & Ferrier.

The citizens of Liverpool lately did honour to themselves by erecting a memorial statue in honour of the late Hugh Stowell Brown, the distinguished preacher who devoted his energies, wide sympathies, and powers for so many years in the cause of Christianity and humanity in their midst. His daughter, Mrs. Haig, has contributed a memorial of another kind which we are sure will be greatly prized by many. The volume now issued is not only a tribute to the memory of an honoured father and an eminent preacher and philanthropist, but it gathers up into a neat and handy volume a select number of Mr. Brown's discourses which exhibit all the characteristics of style, common-sense, sagacity, spiritual insight, and practical application of Christian truth which made the living preacher such a power. The title of the volume is taken from a discourse preached to young men, and this discourse is followed by twenty-one others, each of which is marked by spiritual power and practical application. We heartily commend the volume to our readers. Sermons are not considered by many, as a rule, attractive reading, but we venture to say that the thoughtful perusal of this volume will well repay the reader.

In Memoriam.

MR. CHARLES ANDERSON.

SINCE our last publication the grave has closed over the remains of one of our much-loved brothers and fellow-workers in the cause of the Redeemer. Mr. Charles Anderson was one of the two nephews of the respected Christopher Anderson, who were early brought under the power of the gospel through his instrumentality.

The elder brother, Hugh, was for many years an earnest and successful minister of the Cross, while our friend engaged in commerce, which he carried on for many years, first in Glasgow and afterwards in London. On retiring from business life he took up his residence in his native city, and for more than twenty-five years has been an honoured office-bearer of Dublin Street Church, Edinburgh.

Our friend was one of those whose voice is not much heard in public meetings, but he was not idle in the Master's service. For more than thirty-five years his name has been a household word in the homes of our Highland missionaries, and will be long held in grateful remembrance with them. As Treasurer of our Home Mission he was not merely the custodier and distributor of the funds, but the friend, counsellor, and comforter of our brethren in their isolated position, among the islands and lone glens of the north, through which they itinerated—carrying the gospel tidings among the sparse population of our native land. The letters of the treasurer along with the remittances so full of sympathy were ever welcome. Mr. Anderson married the neice of Robert Kettle of Glasgow, whose memory remains fresh among the few surviving members of the denomination who were her fellow workers fifty years ago. His partner in life predeceased him by three years, leaving a family of two sons and three daughters, all of whom remain faithful adherents of our principles and of their parents; and we trust will continue like them, followers of those who have inherited the promises.

MR. WILLIAM WHITNALL CALCOTT.

THE church at Wick has to lament the death of Mr. William Whitnall Calcott, of Her Majesty's Customs, which took place at his house, 26 Argyle Square, Pulteneytown, on the 20th Dec., at the age of 74. Mr. Calcott was born near London, and came to Caithness when only about six years of age, his mother being a sister of the late Mr. Cormack of Humster. When quite a lad he entered Her Majesty's service as an official in the Custom House here, which office he filled with honour, care, and perseverance for over 50 years. During that long term of service deceased distinguished himself as a careful business man, and was very accurate in all his dealings. Mr. Calcott

was of a quiet and unassuming disposition, and was of such a nature as to be loved by all who knew him. He had many friends, in fact, he was universally esteemed. In the various spheres of husband, father, and citizen he was one to whom all paid honour, begotten of his own worth. About five years ago he retired from active service on a good pension. Deceased was a deacon in the Baptist Church, and was a genuine Christian, "who being dead yet speaketh." To the poor and needy he specially proved himself a friend, and distributed of his goods to them in a manner not known even to his own.

In a short notice like the present it is impossible to refer to many interesting things connected with the life of Mr. Calcott; but of him it may be said in short, the wife has lost a husband, the family a father, and the community a citizen whose life, walk, and conversation was worthy of the highest praise and the most devoted imitation.

Correspondence.

THE UNION AND THE HOME MISSION.

In the address by the Chairman of the Union published in a recent issue, there is a suggestion made as to the employment of evangelists; and by the writer of your Note on the subject the suggestion is approved of. A resolution recommending the course suggested was also passed at one of the meetings of Council, and a circular has now been issued by the Union asking support for this object. Now, sir, while I cordially approve of the object contemplated, I am desirous of obtaining, and I hope some of your readers will be able to shed, a little light on the following points:—

1. Is not this the work which is ostensibly done by the Home Mission? I have been repeatedly told that the Mission does not give support to pastors, but to missionaries or evangelists; and that all its agents are expected not to settle down as ministers of churches, but to do evangelistic work in their respective districts. How far their evangelistic journeys extend I am unable to say. But this is avowedly the work for which they are employed. Their labours, moreover, are not confined to thinly populated districts such as the Highlands and Islands, where there is supposed to be a lack of acceptable gospel preaching; witness Alexandria, Alloa, Kilmarnock, and several other places which are occupied by agents of the society. And in particular did not the Rev. Richard Steel, who was employed by the Society up to the time of his lamented decease, labour chiefly in large towns, and do exactly the kind of work which is now proposed to be done by the Union? Query, Is the Union as a body better qualified to undertake such work than the Home Mission? And is it desirable to raise a Fund for it in connection with the Union rather than increase the Mission's resources? It seems to me very desirable that these questions should be thoroughly discussed.

2. I wish further to ask whether it is well that in so small a body

we should have two organizations seeking as now to do, what is in fact, exactly the same kind of work? It may be done under different names. It may be said that the Home Mission employs only missionaries or evangelists, and that the Union contributes to the support of pastors. But while the work may be done under different designations, can any one shew wherein it differs in fact in such places as we can name? What is the difference, *e.g.*, between the work which the Home Mission attempts in Alexandria, Alloa, Forres, Hawick on the one hand, and the work which the Union supports in Arbroath, Broughty Ferry, Pitlochry, Helensburgh, Motherwell, &c., on the other? Do not the missionaries of the Society act as pastors? and are not the pastors who are subsidised by the Union expected as a rule to do evangelistic work? Could not the work in all these places be equally well done by either? And is it not a source of weakness to both, and to the denomination at large, when two attempt it rather than one? Ought we not to present to the world a more united front? I do not presume to say which should give way to the the other. But the present state of things is such as to demand the serious consideration of all who have the welfare of the denomination at heart.

Hoping that some light may be supplied by you or your readers. —I am, &c., ENQUIRER.

[We agree with enquirer as to the desirableness of the evangelistic and Home Mission work of the denomination being done by one body rather than two. But there are practical difficulties in the way, which we may mention so far as they are known to us.

1. The Union Committee is too large and unwieldly a body as it now exists, to conduct efficiently the work of the Home Mission.

2. Many of the supporters of the Home Mission are apprehensive that amalgamation would lead to withholding of the help they now receive from England.

3. It would certainly lead to a withdrawal of the support now received from members of Scotch Baptist Churches, who refuse to join the Union.

4. Only a small proportion of the members of the Union contribute to the funds of the Home Mission; and, it is neither just nor desirable to hand over the work to the control of men who do nothing for its support.

5. The Union has for years past been so much occupied and distracted by the Educational controversy, that it has been unable to give due attention to Home Mission Work. That controversy is now so far quelled, and possibly there may be such a *rapprochement* between the two bodies, as may ultimately terminate in their amalgamation. For this, however, we must wait patiently. The matter is one which cannot be forced.

Such are reasons known to us for the continued existence of the two societies. Others with which we are not acquainted may be known to some of our readers, from whom we shall be glad to receive communications.—ED.]

The Editor to his Readers.

UR readers, we hope, will excuse our occupying for once a little of the too brief space which belongs to them, in dealing with correspondents who cannot be answered in private communications.

The New Year is a time when we are specially favoured with criticisms of our work. For these, whether favourable or unfavourable, we are always thankful. Some of them supply hints by which we can profit; others afford us amusement, and that is something in these dull times. All of them are doubtless well meant, and therefore entitled to be respectfully received.

We shall not attempt to answer all our friends who interest themselves in our prosperity, but simply mention a few things on which some of them appear to require information, or which they fail to bear in mind.

1. We do not attempt or expect to please all our readers. Their conflicting opinions render that impossible. Besides, we think we have a more important mission to fulfil. In aiming at this we have had to write what could not fail to offend some, and may have to do so again. If we were not at liberty to do this we should decline to take the trouble which the conduct of the MAGAZINE involves.

2. Our mission is not to furnish interesting reading, or to supply an article which will suit the market, which is the sole aim of many other periodicals that might be named. This we should gladly do in subordination to our main purpose. But that, we beg to say, is something considerably higher. We aim at promoting our denominational interests, which we conceive to be the interests of truth, and to do this in Scotland especially.

3. Our aim necessarily limits our circulation. It is almost exclusively confined to Baptists and to Baptists in Scotland, and can only be expected to grow with their growth. Probably it has already reached as high a figure as can be looked for in our present constituency. One copy for every three members of the body, is equal at least to one for every family; and it may be questioned if the organ of any other denomination can shew a larger proportion. Could we make the MAGAZINE a little more general in its contents, and drop such items as the news of the churches and other purely denominational matter, our circulation might possibly extend beyond

the limits of the denomination, but that would be to drop a part which many of our readers would like to have extended, and above all it would be to forego the great object at which we aim.

4. Owing to our limited circulation and low price our income does not admit of our paying for such articles as we should like to secure. The best writers are not likely to supply us gratuitously, or almost gratuitously, with papers for which other periodicals offer handsome remuneration. Our readers can remedy this by paying a higher price for the MAGAZINE, or contributing for its gratuitous circulation. But we doubt if they are likely to do that.

To many of our readers we owe a deeper debt of gratitude. We have to thank those who have kindly expressed their approval of the MAGAZINE in general, and especially of our papers on *Family Religion*, *Our New Churches and their Pastors*, *What is a Christian?*; and others, even those which some think too sermony. We shall seek to merit their approval in the future as in the past. And even if we do not receive it always, we shall at least have the consciousness of having tried to serve our churches and the cause of Christ to the best or our ability.

Intelligence.

BAPTIST UNION OF SCOTLAND.

The Evangelistic Committee of the Scottish Baptist Union, in pursuance of resolutions of the Council and the General Committee, have issued a circular in which they state that they expect to secure the services of the Rev. John M'Lean, of Dumbarton, who is qualified in all respects for this work. For this and other contemplated work of the Committee, a considerable sum of money will be required; and they now earnestly appeal to all the churches for liberal support. Some contributions are already promised, provided the necessary funds are forthcoming. The Committee are prepared to arrange Evangelistic Meetings in connection with any of the churches—the churches paying all local expenses. Friends are earnestly requested to take this subject into careful consideration, and to inform the Rev. W. J. Millar, 9 Roslea Drive, Glasgow, at their earliest convenience what assistance may be expected from them. We sincerely hope that this appeal may be liberally responded to, and that the Committee may be enabled to commence evangelistic work forthwith.

AIRDRIE.—The memorial stone of the New Chapel was laid on the 2nd Jan. by James Nimmo, Esq., of Glasgow. The ceremony was most impressive and was successful in every way. Mr. Nimmo's address from the newly-laid stone was everything that such an address ought to be—instructive regarding Airdrie and the history of the Airdrie Baptists, powerfully stimulative to the present church, finely sympathetic towards other bodies of Christians. The "plate" received £40 and odds. Mr. Nimmo backed up his fine address with a cheque for £100. A largely attended meeting was held in the old chapel at the close of the ceremony. Fists were threateningly shaken at the remaining debt (estimated between £300 and £400). Intimation was given that Mr. Nimmo had promised

further aid if the friends would endeavour to open free of debt. A determined effort is to be made to effect this. At the Annual Soiree held recently the report showed a nett increase for the year of 38, and the church in a growing condition. The Treasurer's report shewed a balance on the right side of £14. Carrying out the unanimous recommendation of the Deacon's Court, the church agreed to hand £10 of this surplus to Mr. Campbell, the junior pastor, as a gift.

BRANDERBURGH, LOSSIEMOUTH.—The Annual Soiree was held on Christmas Day. The Rev. T. Allen Judd (pastor) presided, and encouraging addresses were given by Rev. R. E. Glendenning (Elgin) and local ministers. The report mentioned progress in all departments of Christian work.

BUNNESSAN.—The old new year is held here, and sometimes special temptations are put in the way of our young people. On Thursday, Jan. 9th, an attractive meeting was held in the Baptist Chapel, which was tastefully decorated for the occasion. Mr. C. Macquarrie, merchant, occupied the chair, and was supported by Mr. Logan, evangelist, and Messrs. M'Master, M'Lean, and M'Cormack. In the course of the evening several earnest addresses, interspersed with recitations from members of the "Band of Hope," and some sweet solo singing by Miss Crawford and Mr. M'Cormack were much enjoyed. While a series of magic lantern views exhibited by Mr. Macquarrie, jun., added much to the pleasure of the young people, who were afterwards supplied with cake and fruit, when a few more words of kindly warning from Mr. Logan, and the chairman (with the benediction) brought a most instructive and happy evening to a close. Though wet and stormy between 70 and 80 were present, some having walked 5 miles in the rain.

HAWICK.—At the close of a service held on Christmas evening, the sisters of the church presented Mrs. Seaman with a handsome sewing machine and as a Christmas gift, and as a mark of their appreciation of her services to the church. Mr. T. Welsh, one of the deacons, made the presentation on behalf of the ladies, and the Rev. W. Seaman replied for Mrs. Seaman.—*Sabbath School*—On Saturday, 11th January, the children with their teachers and friends, celebrated their anniversary. After tea, Rev. Mr. Seaman gave a short address, which was followed by the children singing several appropriate hymns. The superintendent, Mr. J. Rennie, then distributed the annual prizes. The remainder of the evening was spent, through the kindness of Mr. William Inglis, Wellogate Bank, in the exhibition of lime-light views illustrating the Congo Mission.

LEITH.—The fourth anniversary of the pastor's (Rev. F. Jackson, M.A.) settlement was held on Sabbath, 12th Jan., when sermons were preached, in the morning by Rev. Geo. B. Carr, U.P.; Rev. Dr. Landels, in the afternoon, and by the pastor in the evening. The Doctor's sermon on "Power from on High," was much enjoyed and came both with rebuke and stimulus to the listeners. The soiree on Tuesday, was largely attended by members and friends, and stirring addresses were given by ministers of various denominations, bearing on personal work for Christ; personal Christian character; church fellowship; family religion; and a fitting word to the children present. The addresses were felt to touch the heart and spirit, and afforded fine example of the high uses to which such social gatherings can be put. The choir rendered several anthems with taste and feeling, and a solo from the "Messiah," "Comfort ye my people," was much enjoyed.

ST. ANDREWS.—The Annual Social meeting of the members and friends of South Street Church, was held on the 7th January. Mr. Gourlay in the chair. Mr. Murray submitted a report of the weekly prayer meeting, which showed there had been a good attendance. The Treasurer in re-

ferring to the financial position of the church, said there would be a balance on the right side. Several addresses were delivered, and with hymns, recitations, and readings, a very pleasant evening was spent.

WISHAW.—The new year's meetings were held here again as in former years, commencing with a Watch Night Service, at which Rev. D. G. Forbes, Tullymet, gave a suitable address. The increased attendance and deep interest manifested show that these services are much appreciated, not only by members of the church but by many outside. God's people find spiritual quickening and nourishment, and a renewed opportunity of consecrating themselves to the Lord, who bought them with His blood. Young Christians are preserved from the temptations peculiar to this season, and find something better than the world can give. It is a pleasure to hear many testify that each new year in the service of Jesus is better than the one before. The world puts its best first, but Christ's things are good, better, best. The first meeting on new year's day was devoted to prayer, praise, and testimony from God's people as to what the Lord had done for them. Many took part, and all felt that it had been a hallowed season. The afternoon meeting was addressed by Rev. J. Maclean, of Dumbarton, Mr. Moodie, soldier evangelist, and Rev. J. R. Chrystal, of Hamilton. The tea meeting in the evening was a happy gathering. The chapel was crowded, many young people being present, and in many cases the whole family was there from the oldest to the youngest. After a good tea addresses were delivered by Rev. J. Connor, Motherwell ; Rev. J. R. Chrystal, Hamilton, and Rev. J. Maclean, Dumbarton. Miss Cowan and Miss Waugh, of the Lanarkshire Christian Union, the latter and a member of the church also sang and spoke. The addresses were full of precious things. The gospel was clearly stated and earnest appeals were made to the unsaved to decide for Christ. We have reason to believe there was good fruit from this meeting. We do not find that any other attractions than these are necessary to gather a large meeting on new year's night, not even a free tea, for the people willingly pay for it. The meetings were continued all day on Thursday, and were also well attended. Mr. Dunn, the evangelist, who is a great favourite, and has many spiritual children here, was with us, and spoke with great power in the afternoon on "Hindrances to being filled with the Spirit," and in the evening on the "Transfiguration." The meetings were also addressed by Mr. Maclean, Mr. Ross, Mr. Lewis, and Mr. Moodie, whose addresses were all excellent. On Friday the District ministers' Meeting was held in the afternoon. The time was spent in prayer and conversation on methods of work in connection with our churches. A conference took place in the evening, at which there was a good attendance. The subject was "Power for life and service and how to obtain it." Rev. J. R. Chrystal opened the subject and Rev. J. Connar and Rev. D. Ross followed. The addresses were all good and profitable. This meeting was a fitting close to the others. We are thanful to the Lord that we have been permitted to begin another year so happily, and pray that this may be one of the best years all over the church of Christ.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH BAPTIST MAGAZINE.

The Baptist Missionary Society.

UR readers will learn from this month's *Herald* that the Congo Mission has sustained another severe loss in the removal by death of Mr. Wilkinson, who went out only a few months ago, and died at San Salvador, in December last. The deepening gloom which this sad event cannot fail to cast on the prospects of the Mission, is relieved by one very gratifying fact. The letter from Mr. Oram announcing Mr. Wilkinson's death is accompanied by one from a Congo lad, who is about eighteen years of age, and has been taught in the school at San Salvador. This letter shows such intelligence and devoutness, such earnest pleading that missionaries may be sent out, as can hardly fail to suggest the thought, that if Congo lads are capable of being so trained in the course of a few years, they will prove to be the best agents for the evangelization of their countrymen. The committee, if it is wise, will give its most earnest attention to this matter.

Another serious piece of intelligence is, that unless money comes in much more freely than it has up to date, there is the prospect of the year closing with a very heavy debt. A deputation from the Society will as usual visit Scotland during part of this and of the following month. Is it too much to suggest that those members of the Churches—of whom there are hundreds—who have never made their givings to the mission a matter of conscience, should begin and do so forthwith? Unless they do, the Society will be constrained to acknowledge that it has attempted more than its means justify, and that it must retrench in one direction or another. The Committee cannot always be appealing to those who have already given conscientiously, and unless others come to the rescue, curtailment is inevitable. It can only be avoided by the members of the Churches generally giving to an extent somewhat more commensurate with the importance of the object and the claims of their Lord.

A Lesson from Jonah's Gourd.

THERE is much to be learned from the brief history of Jonah, both because of the strange human action which it records, and the revelation it gives of God's feeling towards His creatures. The most instructive part of it, perhaps, is that which tells of the prophet's feelings when Nineveh was spared, and of how God reasoned and remonstrated with him to bring him into a better state of mind.

We read that over the booth or tent which Jonah had erected on the east side of Nineveh, where he might observe what took place, God caused a gourd to spring up, that is some kind of broad-leaved plant, which afforded him a grateful shade from the burning sun. "So Jonah was exceeding glad because of the gourd. But God prepared a worm when the morning rose the next day, and it smote the gourd that it withered. And it came to pass when the sun did arise that God prepared a vehement east wind; and the sun beat upon the head of Jonah that he fainted, and he wished in himself to die, and said, It is better for me to die than to live. And God said to Jonah, Doest thou well to be angry because of the gourd. And he said, I do well to be angry unto death. Then said the Lord, Thou hast had pity on the gourd, for which thou hast not laboured, neither madest it grow; which came up in a night and perished in a night. And should not I spare Nineveh that great city, wherein are more than six score thousand persons that cannot descern between their right hand and their left hand, and also much cattle?"

In order to perceive the great truth which is here taught regarding God's feelings towards His creatures, it must be observed that the word "pity," as applied to the gourd, is not and cannot be used in its ordinary sense. The gourd was not an object of pity. It was not a sensitive being which could either suffer or rejoice. But a mere vegetable growth. And the words "Thou hast had pity on the gourd," as the marginal reading intimates, merely refers to Jonah's desire to spare or to preserve it. It was a comfort to him while it was there; and he wished it therefore to remain there for his own sake. He had the advantage of it for a very short time. It cost him nothing, moreover. And yet when its removal inconvenienced him, he was greatly vexed. Now the Divine Being uses Jonah's feeling in reference to the gourd, in vindication of His own procedure in reference to Nineveh. And as the parallel between the two is—that *the sparing of Nineveh* was pleasing to the Almighty, as the *sparing*

of the gourd would have been pleasing to the prophet—we have hereby brought out a view of the Divine character which, though not frequently dwelt upon, is very delightful to contemplate; to wit, *that the well-doing and well-being of His creatures is intimately connected with God's own happiness; that there is a drawback to His happiness when they rebel and are punished, and a contribution to His happiness when they are forgiven and saved.*

We are aware that this is called a *human* way of thinking of the Divine. But we need not care much for that, inasmuch as we are not capable of thinking of the Divine at all except in a human way; and unless we use human modes of thought and speech, we must cease to think or speak of God altogether. It is thought that the perfection of God's nature requires that His blessedness should be unaffected by the doings of His creatures. Men speak of Him as being happy in Himself, and independently of His creatures. They imagine that His happiness would have been undisturbed however His creatures might have acted—that the rebellion and destruction of them all would have produced not a ripple on the surface of His infinite mind. They regard this view as entering into the proper conception of an infinitely perfect being. We venture to question, however, if in this they are correct—whether it be not essential to an adequate conception of the Divine Being, that the action of His creatures should be regarded as influencing Him pleasantly or painfully, according to their nature. We know that the nearer a man approaches to perfection of character, the more is he pained by the sinning and suffering of his fellows, and the more pleasure does he derive from their well-doing and well-being. And reasoning from analogy have we not reason to conclude that it is so also, but in immeasureable greater degree with Him who is infinitely good? Is not this a worthier conception of God than to think of Him as a mere abstraction taking no interest in any created thing, locked up in a labyrinth of laws and forces, imprisoned in Pantheistic rock and ice? Is it a high order of being which has no sensitiveness to any created thing? Is not that the highest rather which is sensitive to everything fitted to excite joy or sorrow. Let men who think they are capable of originating God from the depths of their own consciousness say what they will, we who are not wise above what is written must fall back after all on the representations of Scripture. And we know that the view we are contending for is in harmony with these. That is no insensitive God, unaffected by the condition of His creatures, of whom we read that "in all their afflictions He was afflicted." That is not a Being unaffected by the doings or the condition of His creatures

who says "As I live I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." The possibility of pleasure implies the possibility of pain. The mind which derives pleasure from one course of conduct must be capable of being pained by another. He is not incapable of being pleasantly or unpleasantly affected by the conduct of His creatures who says, "therefore was I grieved with this generation." "But they rebelled against Him and vexed His Holy Spirit," and again "The Lord taketh pleasure in them that fear Him, in them that hope in His mercy."

The outcome of all this is, that when God rebukes Jonah by referring to the gourd, he brings home to the prophet's mind this truth —that as his feelings were affected by the upspringing and withering away of the gourd insomuch that he wished it to be spared, and was vexed because it was destroyed, so, but in infinitely greater degree, there was in the effect which its destruction would have on the divine feelings a reason for Nineveh being spared. God is so interested in us, has so identified His happiness with our welfare, that He desires to save us for His own sake as well as for ours. He is not only neccessary to us, but in some sense we are neccessary to Him. Love, true love, intense love, must have an object on which it can lavish itself. It longs to be reciprocated, and finds therein its highest blessedness. True benevolence cannot be satisfied when it sees its objects miserable; it can rejoice only in their joy. Hence He whose nature and name is love is ever constrained by the propensities of His own heart to seek and to save the lost. It is not lowering, it is not undeifying Him to regard His happiness as disturbed by the ruin and wretchedness of His creatures, and as promoted by their redemption, and to believe that on this account He seeks to save us. Let it not be said that this is a selfish motive. It is the truest, highest benevolence. Were He selfish we might conceive of His becoming absorbed in Himself, indifferent to our character and condition. It is the highest benevolence which so loses itself in its object that the joy or sorrow of its object becomes by sympathy its own. It is because God loves us so that our evil-doing becomes the cause of grief, our well-doing the source of gladness to Him. Did He selfishly cease to care for us then He might regard our course and our condition with that unruffled serenity which is supposed by some to be a mark of perfection. But because He loves us with a boundless, deathless love, therefore does His heart yearn over us with infinite yearnings which only our repentance and salvation can satisfy. And it should excite our profoundest gratitude and adoration that He, the great and glorious One, loves us so much as to make us neccessary

to Himself. It is the highest, strongest proof of love to us, of the intensity of His desire for our welfare that His own blessedness is bound up with it. O, it is no proof of a mother's selfishness that she suffers in her suffering child and rejoices in its joy, and is propelled therefore by her maternal instinct to seek that which, being best for her child, yields greatest happiness to herself. And it is but a perversion of the holiest, divinest thing that men should speak of God's desire for our welfare as selfish, because it is so strong that in seeking it He seeks that which by the gratification it yields is conducive to His own blessedness. Adored be His name for a revelation of His character so endearing! What is more fitted to bind our hearts to Him than the assurance given of His having such regard for our welfare, that even on His lofty throne where He receives the adoration of all sinless intelligences, our evil-doing grieves Him, and our well-doing ministers to His joy! To destroy wicked Nineveh would have been a grief to Him, to spare it when penitent was a gratification to His benevolent heart. And still He is grieved when sinners perish, whereas their return to Himself is an occasion of rejoicing. "There is joy in the presence of the angels of God over one sinner that repenteth." *In the presence of*, observe, not *among* them, simply, as if they were the only rejoicing ones, but joy in their presence, joy in the heart of Him whose throne they surround. God strikes the key-note, and

> "The jubilant song swells circling through the courts
> Of everlasting joy, like a round wave,
> Till it pervades all life, and floods the stars
> Upon the farthest eyeline of pure space."

Assent and Consent.

By Rev. P. J. Rollo.

HOUGH at the first glance the difference between these two words seems to be very slight, it is in reality a radical one; and in the end is often seen to be of the most momentous importance. You may, *e.g.*, fully assent to the good faith of a man who offers to you a certain gift, and thoroughly believe in the value of the gift; but if you do not consent to take it, your assent is of no use to you whatever. You may assent to the sincerity and value of the invitation of a friend to accompany him on a pleasant journey, or to

enter into partnership with him in a profitable business; but if you do not consent to go with him on the journey, or join with him in the business, your assent is of no practical value. There must be assent before there can be consent; but assent only becomes of use when it has passed into consent.

Thus is it in matters of religion. Before we can receive the offer of forgiving and regenerating grace which God makes to us in Christ we must believe in the reality and the value of the offer; but this assent will not make us one whit the richer unless we are led individually to consent to receive the offered grace. We may assent to the genuineness and splendour of our heavenly Father's invitation to co-operate with Him in His divine "business;" but unless we have consented to throw our energies and our capital into that business, we shall gain nothing by our assent. We are surrounded by illustrations of this truth. The vast majority of those who attend our churches fully assent to all that is there proclaimed concerning the peace and joy of heart, the sanctity and nobility of character, and the manifold fruitfulness of life which are to be found in Christ; but to how many such believers are all these glorious realities but a name, because they have never consented to surrender their own hearts to the Saviour, while the entire lives of others is a progress from grace to grace, strength to strength, and joy to joy, because at the first they consented to a personal surrender to which they have ever since adhered.

At first there is but a single step from assent to consent; and it is this which blinds so many to the immense importance of that step. For it is really a step over a deep gulf which, though so easily traversed when first we approach it, if not passed over then, widens ever after. Here are two persons who assent equally to the invitations and promises of the gospel. One of them goes a step further in consenting to accept these invitations and to embrace these promises. In taking this one step, though in no wise more worthy, or less guilty than the other, he has become a Christian; and thenceforth, if he adheres to his profession, by the grace of a covenent-keeping God, every stage of his life is a stage of progress. But what has become of the other who believed along with him? Though the knowledge of that other was just as great, his assent just as ready, his character and ability just as good, yet he has not only never become a Christian, never grown in grace and the knowledge of Christ, never advanced a single step in the only path of real progress—but he has, by failing to carry out his own assent to its legitimate conclusion, hardened his heart against the very truth he assents to, and is ever widening, so far as his own soul is concerned, the gulf which lies between assent

and obedience. All experience proves that it would be better for a man never to have known the truth, and never to have assented to it, than to have suffered such a barrier to grow up between his own heart and all the blessings which that truth was given to bestow. "Good Master," said the young man who came to Christ with a heart full of enthusiasm, "what shall I do to inherit eternal life?" But when he was told what to do there and then, he would not consent to do it, and so he went away sorrowing, as well he might, since he had, by his refusal to consent to Christ's invitation, raised a fresh barrier between his aspiring soul and the heaven of its hopes. And are there none in our churches who go away from many a service, sorrowing because, never having had the decision to turn their own assent into surrender, they cannot but feel that every new rejection of the Saviour's invitation is but fortifying the fence which they have planted themselves between their hearts and the kingdom of heaven. Oh! how would their secret sorrow be turned into a joy of which they would never be ashamed, if now at length they would break their bonds of unwillingness, and entirely give themselves to the Lord in whom they have so long believed. There is really no hindrance to their doing this but that which recides in their own will. They are not required to procure any deeper faith, any warmer feelings, any purer piety than they now possess. They are not asked to make any further preparation whatever; but simply to consent to give themselves entirely to the All-Sufficient Saviour in Whom they already believe.

At the same time, let us remember that from first to last the Christian life is a continual consenting to Christ, consenting to receive His grace from day to day, to walk in His footsteps, to obey His commands. We only keep in the state of grace, and the path of real progress and usefulness, so long as we remain in this consenting spirit. It is to be feared that there are some so-called followers of Christ who imagine that if they consent to take Him as their Saviour to begin with, they need not do more than assent to many of His most earnest entreaties in after years. They will consent to have their sins washed at the cost of the Redeemer's blood, and to receive their fancied places in heaven; but when Christ asks them in His Word or by His Spirit—nay, *entreats* them by all He has done for them—to take up the cross of royal sacrifice, and places upon their shoulders the yoke of loving obedience, they reply by their lives, "We *assent* to the obligation of these commands; we admire their beauty, but we cannot *consent* to obey them." As Ruskin phrases it, they mock their Saviour by a "formal compliance," no less really than others do by an open dis-

obedience. But Christ is not mocked; nor is He deceived by this unconsenting assent to His heart-thrilling appeals. At the long last it will be seen that such Christians as these have reaped according to their sowing. But let us all, and especially the young members of our churches, be warned against slipping into this insidious habit of assenting to *any* promises which we are not seeking to realise, or to any command which we are not doing our very best to fulfil. For oh! that is after all the easiest and pleasantest life, as it is the most honoured, useful, and successful, in which the Lord is taken at His word, alike in His promises and His precepts, and in which, by long-established habit, which has become a second nature, assent and consent have been welded into one.

Water from an Old Well.

III.

By Rev. Forbes Jackson, M.A.

"The Well of Room."—GEN. 26.

ISAAC was not weary in well-doing and in due season he reaped because he fainted not. The Philistines could not rouse him to contention or hatred, he had a spirit too quiet to be roused, and too persevering to be crushed. It was useless trying to irritate or hinder the man, he simply turned away, dug a new well and the water came to him. Isaac had good reasons for his action. God promised to prosper him here and no Philistine opposition could annul that promise. Therefore Isaac was patient. It is not reasonable that the man who has God's promise to depend upon should be up to his feet, determined to have the first and last word or blow whenever his rights are encroached upon. He must give some proof that he depends on God. Might was too long right among those children of the east, and Isaac will shew that right is might, that faith in God can make a man suffer wrong and conquer it by his own gentleness.

Besides, Isaac's nature was averse to strife, a spiritless man as some would say. But that depends on what spirit is meant. His action was full of the spirit of peace and good-will, and however much a sinner's natural jingoism may sneer at it, the result was "Peace with Honour." Isaac did not bother his head with the fine question whether the endurance of these repeated wrongs were consistent

with honour or policy, he acted on the surer guidance of the instincts of a peace-loving heart, and found that the better way out of his difficulty. It is good when a man can say "It is not my principle to quarrel and fight, else I would do it," but it is better far when a man can say "It is not my nature to quarrel and fight, I simply *cannot* do it." Isaac could say this. Men who are at peace with God and themselves find the idea of quarrelling quite horrible to them. They are not manly of course, but if they are thus godly, that is better. We, Christians though we be, are hardly worthy to stand in the same line with Isaac unless our principles and our bent of nature are at one, unless our disposition like his delights in peace and strives to secure and preserve it.

Besides, in taking this course Isaac brought into their view some features of character quite new and strange to their minds and hearts. None of them would have acted as Isaac did. Had the quarrel been between two Philistine chiefs there would have been a tribal war around the first well and its water would have become blood. Isaac could have hit back but did not. Isaac must have been a new type of manhood to them, he illustrated the new Christian spirit which is coming on the earth. He was taken advantage of and lost so far by his action, but that only made more apparent to their minds the fact that he was acting not from some round-about method of selfish policy, bnt from a spirit greater and higher than the human one which dwelt in them. Isaac was a new man to them, and as a result they became, if not new men, at least changed men to him. Their envy had run on to enmity, their contention to hatred, and that would soon have run on to murder, had not Isaac by his spirit of forgiveness and brave endurance changed their hostile attitude to that of respect and friendship. That was a victory worth gaining, and it was gained without one sharp word or sharp action on Isaac's part. He might have kept the first two wells, but then the double tax of contention and hatred was more than the wells were worth. So you may gain your will and keep your well at the same cost, but thus you will gain an ill-will and a bad well. By digging three wells he taught the Philistines the perseverance which gains success, by giving up two he taught them the forbearance which conquers enmity and by his whole spirit suggested to them the power and value of true religion. Thus he got away from the wells of contention and hatred to the Well of Room. He had the satisfaction of knowing that he had reconciled those men to his presence there; that he had impressed them with the reality of religion, and that he had commended to them a new and better mode of settling those disputes about the possession of wells

which arose so often in a land like theirs. "When a man's ways please the Lord He maketh even his enemies to be at peace with him." Isaac was so honoured. Abimelech and his friends seeing that God was with Isaac made friendship with him. The submission of an enemy conquered by force is not to be compared with that of an enemy conquered by love. Hatred comes from the first, friendship from the second. The only true victory is over man's heart. The spirit of man seeks to kill the enemy, the spirit of Christ seeks to kill the enmity and to win the man's friendship as the proof and trophy of its victory. This spirit was Isaac's. Its victories are slowly gained but once gained the field never needs to be fought again. When we get to this spirit, we shall get to the Well-of-Room. The Philistines will not trouble us then, "for that they strove not," and we shall be able to say, "the Lord hath made room for us." When God gives us larger hearts, the home, the church, the country, and the world will be large enough for us all. Which well are you at to-day, my friend, the Well of Contention, of Hatred, or of Room? Are you busy with the tongue at the first well, or with the sword at the second, or with the spade at the third? Remember the wells of Isaac and it will be well with you, for "the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

Spiritual Advancement.

By the Rev. John Bailey.

"Friend, go up higher.—Luke xiv. 10.

PRINCESS VICTORIA, when the old King William the IV. died, and tidings of his death were carried to her, was found ready at a moment's notice to rise at midnight from her bed, and receive with a simple becoming dignity the venerable statesmen who waited upon her to tell of her accession to the throne, and to present to her as monarch their homage and service.

She believed the tidings without question, she accepted the high honour in a spirit of prayerful humility, she trusted the expressions of loyalty which came from all classes of her subjects, she set herself to fulfil the duties of her office, and from that point forward her whole life was ordered and directed by the supreme fact that she had succeeded to the crown. God said to her in the order of His Providence, "Friend, go up higher." She was Queen of this vast empire; it only

remained for her by divine help to walk worthy of her high vocation and accept her sovereign trust as a heavenly stewardship for the welfare and happiness of her subjects.

That is but a historical parable of what happens to every humble and contrite heart in the spiritual life. Not once in a lifetime—not now and then only in great exceptional experiences—but "*by the tender mercy of our God*"—whenever in solemn thoughtfulness we face the eternal realities of life and the good and precious possibilities of every present moment. He who "*loosed us from our sins by His blood*" "*made us to be a kingdom, to be priests unto His God and Father.*" Here the elevation of one is a help rather than a hindrance to the elevation of every other. We reign in Christ in precisely the measure in which His spirit governs our life, and we are found ready and willing to be used for His service. We are "*heirs of God and joint-heirs with Christ,*" but possession in this sphere keeps us waiting for no dead man's shoes. "*Blessed ARE the poor in spirit, for theirs IS the kingdom of heaven.*" We do actually reign with Christ as soon as we realise our union with Him by living faith, for His kingdom has a seat within us, and its dominions is over our flesh and selfishness and sin.

But the sad thing here is that so many men do not believe these glad tidings of great joy. And many others who profess to believe, seem to say by the ordering of their daily life that their profession is only a make-believe. For they act as though they really held spiritual wealth and blessedness to be only a beautiful fancy—an amiable pious delusion, never to be seriously entertained or to take practical effect in the lives of people who have a solid stake in the affairs of this world. All the promises of God, they would say, are not to be compared so far as peace of mind is concerned with £20,000 in the Funds. Sunday worship is all very right and helpful, but it must never be allowed to set itself in opposition to the profits and pursuits of the week.

Assuming that some of my readers are in danger of this unbelief we may render them some service by pointing out that our Heavenly Father is saying to every one of us by His truth and by His spirit "*Friend go up higher,*" or in other language—Believe what I have told you—Receive what I offer you—Do what I bid you—Enter upon and abide in that dignity and power and manifest elevation of heart and mind and conduct I have prepared for you in Christ. We shall not be going beyond the warrant of Scripture in making such a use of these words.

There is a sense in which the name "*Friend*" may be applied to

every one who sincerely desires to know and do the Heavenly Father's will. And the whole ground-work of this parable, in all the bright and generous associations of a feast, may be appropriately applied to the conditions of our daily life in Christ. For there is no limit to the gracious help we may draw from our heavenly Father, to the joy we may realise in communion with Him and His people, to the strength and dignity and blessedness we may attain in His service. Therefore to the privileges of the Gospel, we may apply the prediction of Isaiah, "*In this mountain the Lord of hosts has made unto all people a feast of fat things.*"

The only question that remains is this—In what spirit do we come to this table so generously spread for us? Is it in the spirit of pride and selfwill—thinking little or nothing of the greatness and goodness of the Heavenly Host—but much of our own importance and indulgence: oblivious of all that would promote His honour and fulfil His large hearted purpose, but filled with anxiety to secure our own advancement, and get the better of some fellow guests in our selfish schemes? If that is the spirit of any—to them there is directed only words of rebuke. When the Master of the feast draws near "They shall begin with shame to take the lowest place.

But do we come in deep humility—realising our utter unworthiness, and magnifying the infinite mercy which has invited us to the feast at all, and taking our seat in the lowest place? Then this word from the Master may be heard by faith coming to us now, "*Friend go up higher;*" "*For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.*"

"*Friend go up higher*"—in THE SANCTIFICATION of your OWN CHARACTER! There lies the seat of all true dignity. Any sure abiding elevation must begin there. And do we not know that the dearest wish God has concerning every one of us is that we should grow better: become more holy and beautiful, more considerate and kind, more strong and steadfast in all righteousness, and at the same time more gentle and loving and merciful in all the ministries and intercourse of the heavenly family. And remember God has made every provision for this advance. He has given His Son to save us from our sins, and be our sublime example. He has given His Holy Spirit to emancipate us from all the bondage of evil, and work out in us every feature of the family likeness involved in becoming conformed to the image of Christ. He is continually dealing with us in His providence to discipline us to this end, and speaking to us from His Word to urge us to this endeavour. He would have us "*press forward towards the mark for the prize of our high calling in Christ*

Jesus," which prize is that we should become "*perfect even as our Heavenly Father is perfect.*

By many a precious promise He urges us onward. By the ever-present and all-sufficient help of the Holy Spirit He offers to lift us above all fear of failure—assuring us that He will "guard us from stumbling and at length present us faultless before the presence of His glory with exceeding joy."

Do we not feel how sorely we need to be roused and spurred on in this sublime supreme endeavour? Every one knows the "plague of his own heart." Each has but too much reason to remember the "sins that so easily beset" him, the heavy weight of worldly things that hindered him in the past. We have only to look at ourselves in the mirror of God's Word and we may see at once—if we are faithful and sincere—the defects which mar our character, and the bonds which bind us to our littleness, and the meanness and ill-temper and selfwill, which obscure for those about us the measure of likeness to our Saviour already attained. God is calling us now to lay aside all these! To give ourselves absolutely and entirely to the task of growing Christlike by surrendering our whole being to His Holy Spirit, that He may keep us from sin, and speak through our words, and love with our hearts, and think with our thoughts; and nourish us with all goodness until we grow "into the stature of perfect men in Christ Jesus!" and "are filled with all the fulness of God!"

Again, the Master of this feast says, "*Friend, go up higher*" in the BLESSEDNESS OF CHRISTIAN SERVICE! Of the Lord Himself we read "*for the joy set before Him He endured the cross, despising the shame.*" God will not deal more hardly with us than he did with Christ. He sets a joy before us over every command.

As by the experience of added years we gain a deeper insight into the economy of the Christian life, we grow more forcibly convinced of this great fact—God sends us out into His service not for the sake of anything we can do or give to Him—but for the sake of what He wants to do and give to us! Some shrink from the self-denial, and apparent loss and pain which the service of Christ asks at our hands, as though they thought these demands were intended to make them poorer and miserable. Nothing could be a greater mistake—God is only planning to make us richer and happier by opening the way for the higher blessedness he seeks to bestow.

Most of us have known something of the joy of working for Christ. We are bidden go forward to do better work than ever before, that we may receive a more entrancing joy. We have perhaps only as yet been trying our "'prentice hand:" by divine help we may hope to accomplish something nobler which may stand as a vessel unto honour in the Master's household. All true work will bring a joy unspeakable and full of glory just in the proportion in which it is instinct with love, and weighted by consecration, and fashioned in heavenly wisdom. And after a while there will come the words of the highest approval and promotion which can ever be heard on earth—"Well done! good and faithful servant, enter thou into the joy of Thy Lord."

Children's Readings.

"NO TEARS IN HEAVEN."

By the Rev. F. H. Robarts, Glasgow.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."—REVELATION xxi. 4.

HAT do little boys and girls do when they are in any trouble? They run straight to their mother. And what does their mother do? She kisses them, and comforts them, and wipes away their tears. And what will our great Father in heaven do for his troubled children? Our text says He will "wipe away all tears from their eyes." The great God, who made the Sun, and Moon, and Stars, and Seas, and Mountains, is as tender as the tenderest of mothers. "As one whom his mother comforteth so will I comfort you."

The words of the text are what we call a figure of speech, and do not mean that God wipes away tears just in the same way that your mothers do. "God is a Spirit." But "God is love," and Jesus Christ was God. And we know how He loved the children when He was on earth, and took them in His arms, and blessed them; and I have no doubt that He really wiped away the tears from many weeping eyes.

But our text tells us something even better still: it tells us that in heaven there shall be no tears at all. There are plenty of tears on earth. In ancient times people used to put tears into bottles. If all the tears shed to-day, by all the children in all parts of the world, could be collected and put into bottles, I am afraid a great many bottles would be filled: but in heaven we are told, there shall be "neither sorrow nor crying"—no tears of any sort or kind.

1. *There will be no parting tears in heaven.* There are plenty of parting tears on earth. I have often seen them at the railway station. The whistle shrieks, and the train moves off, and there are red eyes in the carriages, and red eyes on the platform. Some are going as emigrants to Canada or Australia, and fear they may never see their loved ones again—even when boys and girls are going back to school after the holidays, one or two tears will sometimes trickle down however bravely they try to keep them in. And when the last sad parting comes, and we are obliged to leave our dear ones behind, in the

coffin and in the grave, the tears flow freely then; and such tears are not unnatural, or unmanly, for even "Jesus wept." But, thank God, there will be no parting tears in heaven.

"Here we suffer grief and pain,
Here we meet to part again,
In heaven we part no more.
Oh! that will be joyful
When we meet to part no more."

2. *There will be no pain tears in heaven.* There are plenty of these on earth. Sometimes when you are in great pain you can hardly help crying, however bravely you try to resist. Toothache and earache are very sore to bear. The doctor is sometimes obliged to give you pain, although he does not like to do so, and when you have to get a tooth pulled out by the dentist you are very pleased if you are allowed to get gas. How good it is of God to arrange that there should be such things as gas and chloroform to take away pain; and to give skill and wisdom to the doctors to discover them and to use them. Wonderful operations are performed in the hospital every day without the patients feeling the slightest twinge of pain. But yet, after all, there is a good deal of pain to be found in hospitals, and in sick rooms, and in railway accidents, pain which no chloroform removes, and if all the people in pain at this moment could be gathered together into one place, they would form a large army of sufferers; but in heaven "there shall be no more pain."

3. *There will be no punishment tears in heaven.* It is sad that there should be so many of these on earth, but it is necessary, there is so much sin It is no pleasure to parents and teachers to punish boys and girls, but if they will be naughty what is to be done? If they will be disobedient, and rude, and idle, and not learn their lessons, it is far kinder to punish them now than to leave them alone to receive the worse punishment, which is sure to befall them in later life, if these faults go uncorrected. Most of you know very little I hope about punishment tears, but I doubt if there is anybody who does not know something. But we shall know nothing about them in heaven, if we get there through our trust in Jesus Christ, for "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed."

4. *There will be no penitence tears in heaven.* Punishment tears are bitter tears. Penitence tears are sweet. When you are really sorry for having done wrong, not just for being found out and being punished, but for having done wrong, and come and say so to your

father, or mother, or teachers, they are very pleased, not pleased to see you suffer, but pleased because they see in the suffering the signs of a tender conscience and a loving heart, and God is very pleased. The sacrifices of God are a broken spirit; "a broken and a contrite heart, O God, thou wilt not despise."

But there will be no penitence tears in heaven, for then the sins of earth will be not only forgiven but forgotten.

No, there will be no tears in heaven of any sort or kind, but happy songs of praise for ever and ever.

Now will you sometimes say the verse which follows. I have altered it from the hymn-book so as to turn it into a prayer, which every boy and girl may use.

"Jesus, be my Shepherd,
Wiping every tear;
Folded in Thy bosom,
What have I to fear?
Only let me follow
Whither thou dost lead,
To the thirsty desert,
Or the dewy mead."

Notes.

ONE thing with which of late the writer has been very much struck, is the want of discrimination and candour in public utterances. It is not by any means a new thing; but lately we have been unusually impressed by it. In politics it is perhaps most conspicuously seen. Our platform orators, and especially our public prints, shew a settled determination to see no good in those who are not on their side, nothing but good in those who are.. This remark applies not to their principles, as we might reasonably expect, but to their performances, which are either admirable or despicable, according to the side on which they are ranged. After the speech of some leading politician, you take up one or more of our daily papers, and you find one deprecating it as destitute of merit, another lauding it to the skies. To any one who looks into the columns of Public Opinion when they are brought together, these diverse judgments would be amusing if they were not so sad as testifying to the utter want of candour and truthfulness in organs which aspire to be our guides. If you know the political views of the organ, you can anticipate with certainty the line it will take. From one you expect only censure, from another only praise. In the same performance one can see no merit, the other no defect. Nothing which the speaker says is true according to the one; his every word is true according to the other. A short time ago one of our papers wrote of Mr. Gladstone as if he were something akin to a god—a man unrivalled alike in

character and genius. Now that he and it are politically opposed, it scarcely knows whether he is more to be condemed for his mental weakness or his moral obliquity. And this want of candour is by no means confined to one side. Liberal and Conservative, Nationalist and Unionist, are in this respect very much alike; the evil they do is greatly to be deprecated. In so far as their influence goes, the youth of our country are taught not to judge of things according to their real merits, but to indulge in partisan feeling, and to contend for victory without regard to truth and right. The morals of the nation are sapped and undermined by the agencies by which they ought to be most scrupulously conserved and developed.

This partizan spirit is not less but more injurious in the sphere of religion, and here it is by no means conspicuous for its absence. The Dod's controversy supplies some notable examples. In the judgment of some of the Orthodox nothing ought to be said in that gentleman's favour. In the estimation of some of his friends it is next to treason to take exception to any of his utterances. And a candid critic is unable to please either, but in danger of giving offence to both. After the appearance in its pages of a carefully balanced article on one of his sermons, pointing out the defects of his teaching, but recognising his merits, the Editor of this Magazine was severely taken to task by one of our ministers for venturing to speak in his favour, and thus introducing controversial matter. During the Down Grade controversy similar complaint was made by some who thought that no respect should be shewn to those who differed from Mr. Spurgeon, not even common justice meted out to them, nor enquiry made into what they really held and taught. The other side we must admit shews something of the same partizan spirit; but it is among those who think themselves the champions of Orthodoxy that it is most decidedly exhibited. We sympathise with them cordially in their regard for what they believe to be sound doctrine. But we respectfully submit to them that their object will not be best gained by indiscriminating denunciation, but by a due regard to truth and righteousness, and a candid and frank recognition of what is commendable even in those from whom they most widely differ.

Now that so much attention is called to the alleged heresy of Dr. Marcus Dods, it may interest our readers to see what is said of him by a very Orthodox American paper. Reviewing Dr. Dod's Exposition of Corinthians, the Boston *Watchman* has the following:—"The author is one of the most distinguished ministers of the Free Church of Scotland, and has recently been appointed Professor of New Testament Exegesis in the Divinity College of that church. His nomination was protested against on the ground of an imputed unsoundness of belief respecting the inspiration and authority of the Scriptures. But the reader, unless he is an exceptionally keen theological detective, will hardly find anything in this volume to support the suspicion. Whatever theory of inspiration Dr. Dods may hold, in his studies of the Epistle before us he shows a practical reverence for the words

of the Apostle which indicates his conception of them as of Divine significance. Without descending to minute, critical interpretation, the author takes up in succession the leading topics of the Epistle, shows how the Apostle was led, from the question submitted by the Corinthian Christians, or from his own knowledge of their state, to discuss them, states the principles according to which they are dealt with, and applies them with much tact and impressiveness to the practical guidance of men now. He has a facile, ductile style, a magnificent breath of vision, and a warm Christian spirit that makes his eloquence eminently persuasive. We shall not say that we have not fallen upon any expressions of questionable accuracy in interpretation, or doubtful justice in the inferences deduced. But we must say that nothing has met our sight in these fair pages that is out of harmony with the spirit of the Epistle, or of the great Apostle of the Gentiles."

Our readers will share in our regret that the Evangelistic Committee have not been able to proceed to the appointment of an Evangelist. Believing that with the liberal offer of £100 a year for five years from one gentleman, we were within sight of the funds necessary to justify a start, and believing also that the man whose services the Committee hoped to secure, was the best man that could be found—a man eminently qualified for the work, and to whose labours God had manifestly set his seal, we embodied their circular in a note, and did our best to recommend the scheme. Now it seems to us a sad pity that the services of one so well qualified have, from some cause or other, not been secured. Had a start been made with such a man, the results in all probability would have so commended the movement to the denomination as to elicit sufficient snpport for a much more extended effort. What may be the explanation, or whether any one is to blame for the failure, it is needless now to enquire. It may suffice to express our regret that expectations which seemed so well founded have not been realised, and our hope that something may yet be done to spread the gospel among our countrymen, and make them acquainted with the principles we hold and teach. A few more failures would go far to demonstrate the impossibility of our uniting for any good object.

Dealing with the scheme for the evangelization of the well-to-do classes on its own merits, we have little faith in it. For 1. there is, as has been remarked, no available man who is supposed to possess the requisite qualifications. 2. Were there such a man, the Committee, even with £100 a year, have not the means of giving him such pecuniary renumeration as Dr. Pentecost received, and meeting the necessary expenses. 3. We are not aware that Dr. Pentecost has had much success in evangelising the well-to-do classes. His meetings, so far as we have been able to learn, have not been attended by non-church-goers so much as by church members who seek the excitement which the latest novelty supplies, and hesitate not for that object to absent themselves from their own church services. 4. The

well-to-do classes would be less accessible to an avowedly Baptist evangelist than to Dr. Pentecost who worked on undenominational lines. No evangelist whom the committee might employ would be allowed to suppress his Baptist principles so as to leave his hearers ignorant of what they were. And this would raise a barrier between him and the classes whom he sought to reach, such as did not exist in Dr. Pentecost's case. On these grounds the scheme seems to us to be something like Utopian. And we can only regret that time should have been wasted over any offer hampered by such conditions. We shall best reach the classes from whom we are now so much debarred by means of the work we are enabled to do among those to whom we have access. Christianity began among the common people, and its influence on them gradually gained the attention of the higher ranks, so will it have to be with our evangelistic work.

Gleanings.

THE KING'S DAUGHTER.

SHE wears no jewels upon hand or brow :
No badge by which she may be known of men ;
But, though she walk in plain attire now,
She is a daughter of the King, and when
Her Father calls her at His throne to wait
She will be clothed as doth befit her state.

Her father sent her in His land to dwell,
Giving to her a work that must be done ;
And since the King loves all His people well,
Therefore, she, too, cares for them, every one.
Thus when she stoops to lift from want and sin,
The brighter shines her royalty therein.

She walks erect through dangers manifold,
While many sink and fall on either hand :
She heeds not summer's heat nor winter's cold,
For both are subject to the King's command ;
She need not be afraid of anything
Because she is the daughter of the King !

Even where the angel comes that men call Death--
And name with terror--it appals not her ;
She turns to look at him with quickened breath,
Thinking, "It is the royal messenger !"
Her heart rejoices that Her Father calls
Her back to live within the palace walls.

For though the land she dwells in is most fair,
Set round with streams, like pictures in a frame,
Yet often in her heart deep longings are
For that "imperial palace" whence she came ;
Not perfect quite seems any earthly thing,
Because—she is a daughter of the King !

—*New York Sun.*

THEN WHY DESPAIR?

By Frank H. Stauffer.

O YEARNING soul! there is a creed
That answers every human need!
That o'er our lives its glory flings,
And lifts us up from sordid things.

O weary feet! there is a rest
Within a land supremely blest!
Whose joys a thousand times repay
All that we suffer by the way.

O friendless one! there is a love
That follows you where'er you rove!
Than earthly friendship far more true,
Though all unmerited by you.

O sad, sad heart! there is a song
To make the fainting heart grow strong;
No song could be more glad, more sweet—
'Tis heard around the Mercy Seat.

Then why despair or why repine,
When these can be so freely thine?
When He who gladly shed His blood
Will surely make each promise good?

The Christian Union.

IT is with a revival of religion as it is with fire. It is useless to attempt to start a fire in the grate or on the hearth by applying a match to a promiscuous heap of tough wood. The flame will not catch, but when one puts two or three pine sticks above the shavings, and applies the flame, he finds that the sticks catch fire; more are added, and we are soon ready for anthracite or hickory logs. Fire sometimes falls from heaven upon our churches as upon Elijah's altar at Carmel, but usually the commencement of a revival may be traced to an earnest desire for spiritual blessing in one or two hearts. They get together and the flame is kindled. They fire other souls, and so the flame spreads and ignites the whole mass of the church. If your church seems to be without spiritual power, the best way to change all that, is not for the pastor to scold the church of a Sunday morning, or for the good deacons to lament too much in the prayer meetings over the ruins of Zion, but for the pastor and the deacons to get together in earnest prayer, calling in those who are like-minded. They will find that while it is hard to build a fire with one stick, a few pieces of kindling, rightly placed, will encourage and spread the flame. A fire can be started in any church where the zealous and spiritually minded members come together. Such a union of desires will generate heat enough to fire the hearts of the most worldly minded and neglectful. United waiting upon God, upon the part of those who are in spiritual agreement, is the best receipt for a true revival of religion that the bible tells us about.—*Watchman.*

THE ONE GRACE OF THE RICH.

ONE of the happiest instances of ministerial skill and fidelity is recorded in the memoir of Rev. Thomas Brainerd, D.D., for thirty years a pastor in Philadelphia. At a meeting of leading members of three churches, called to raise money for an important new enterprise, there was little response in the way of subscriptions, though all applauded the object. Dr. Brainerd

rose, faced the rich men, and thus addressed them :—"Brethren, the Lord has denied to you the privilege of exercising many of the most precious graces of the Christian character, which, in His infiite mercy, he has vouchsafed to the rest of us. You never knew what it was to repose absolute, unassisted faith in God for the things in this world. You never had to go to sleep at night without knowing where your breakfast was to come from. You never had a sick child wasting away for the want of costly luxuries. You never had to deny yourself the gratification of the impulses of pity, when a sufferer came to your door. You never had to endure the humilation of being dunned for an honest debt, without knowing whether you can pay it. All these unspeakable advantages in developing Christian character, an inscrutable Providence has taken from you and bestowed upon us poor men. The one solitary grace of the Christian life which has been denied to us and given to you is the grace of liberality, and if you do not exercise that, the Lord have mercy on your souls!" That bold appeal did its work. A smile crept over the face of one of the rich men ; he drew to him the subscription paper. put down $10,000, others followed his example, and this meeting accomplished what all preceding meetings for consultation had failed to do.—*Presbyterian.*

Intelligence.

BAPTIST UNION OF SCOTLAND.

The following Committees of the Baptist Union, and the Committee of the Home Mission, met in Edinburgh on the 11th February :—

THE UNION BENEFICIARY FUND COMMITTEE resolved to grant help to several aged ministers who have become disqualified for pastoral work.

THE GENERAL FUND had applications for help from two churches. That from Branderburgh, as a new application which the committee cannot entertain under present circumstances, was declined. The grant to Hamilton was reduced by £5 as compared with last year, £45 being allowed instead of £50. The motion of which notice was given requesting the committee at the annual meetings to substitute for the sermon on Tuesday evening a meeting of the Baptist Total Abstinence Society, was dropped in favour of a proposal to devote that evening to a reception of the ministers and delegates, provided the sermon could be arranged for at some other time.

THE SUNDAY SCHOOL COMMITTEE resolved to issue a circular recommending certain measures with a view to increasing the efficiency of the schools.

THE LOAN AND BUILDING FUND COMMITTEE was happily able to meet all the applications it had received for help from the churches.

THE EVANGELISTIC COMMITTEE was unable to proceed with the appointment of an evangelist, owing to its appeal for funds not having been more liberally responded to. The gentleman who promised £100 a year for five years had done so on condition of an evangelist being found qualified for working among the socially well to do classes, but as no such specially qualified agent appeared to be available, his promise lapsed ; and the committee under present circumstances can only arrange for evangelistic services by pastors who may be able and willing to undertake the work.

THE HOME MISSION COMMITTEE had before it two letters complaining of its action in connection with the recommendations of the sub-committee recently appointed to enquire into the finances of the Society, and the history and condition of the several stations. These letters were from members who had not been present at the meeting when the resolutions complained of were passed. It was shewn that one complaint made in both letters was groundless, and that another which also appeared in both

letters, was partly the result of a misunderstanding of the resolution to which it related. It was agreed that this misunderstanding should be corrected, and the findings of the previous meeting were then sustained.

Notice was given of a motion for the appointment of a sub-committee to enquire if any arrangements could be made to facilitate the attendance of members resident in Glasgow and elsewhere. Also of a motion for the appointment of a sub-committee to consider the working expenses of the Society, such as the salaries of the travelling agent and secretary.

THE Committee of the Western Division of the Ladies Auxiliary to the Zenana Mission, have issued a circular announcing a change of officers consequent on the regretted retirement of Mrs. Alex. Rose and Mrs. Allan Macdiarmid. As their places will be efficiently filled by Miss Japp, who has consented to act as President, Mrs. Nimmo, 26 Belhaven Crescent, Glasgow, who has been appointed Secretary, and Mrs. Geo. Cuthbertson, 20 Napiershall St., Glasgow, Treasurer, it is hoped that the general interest in the Mission will be maintained, and the sympathy of many new friends enlisted.

CALLS.—The Rev. John A. G. Robinson, M.A., one of the students of the Union, has been unanimously called to the pastorate of the church at St. Andrews; and also to that of the church at Perth. The Rev. J. M'Lean, Dumbarton, has received a unanimous call to the pastorate of South Side Church, Glasgow, rendered vacant by the removal of the Rev. W. H. Elliot to Maryport. Mr. George Macdonald, M.A., one of the students of the Union, has received and accepted a unanimous call to George Square Church, Greenock.

ARBROATH.—The anniversary services in connection with this church were held on Sabbath last. The Rev. W. Stevenson, of Kirkcaldy, preached morning and evening, and the Rev. W. Proudfoot, of Arbroath, in the afternoon. The attendance at all the diets of worship was good. The annual soiree took place on Monday evening. The chair was taken by the Rev. Coats Shanks. He said that he was glad that, as Chairman, he would be relieved from the necessity of making a speech, for he always considered that a chairman was like the host at a social party, he sought to provide entertainment for his guests, to please every variety of taste and temperament under his roof, and to spread a genial and generous atmosphere all round. He did not know that he would make a perfect host, but he would endeavour to look as benign and benevolent as possible. The church was stated to be in a happy and harmonious state, and the funds were never so flourishing as they were at present, the members taking an active interest in the welfare of the work of the church. Addresses were afterwards delivered by Revs. A. Allan and Logan; Mr. Melvin, and Mr. Scott.

DUMBARTON.—The sixth anniversary of the pastor's settlement was celebrated on Sabbath, the 15th Feb., when special sermons were preached morning and evening, by the Rev. John Crouch, Paisley, Vice-President of the Scottish Baptist Union. The audiences were good, and the sermons were thoughtful and practical. On the evening of Thursday the annual soiree was held in Bridge Street Hall, which was crowded in every part, between four and five hundred being present. The Rev. J. M'Lean, pastor of the church, occupied the chair, and gave a report of the year's work, which shows that all the departments of the church's work are in a healthy and hopeful condition. Mr. W. D. Dunn, evangelist, Maryhill, followed with a rousing address on "Hindrances to being filled with the spirit," which he delivered with great vigour and enthusiasm. Rev. John Horne, Ayr, was the next speaker; his speech bore upon the adaption of our methods of work to the enlarging possibilities and needs of the times. His sentiments were well received and appreciated. Rev. A. Scott Mathe-

son, High Street U.P. Church, Dumbarton, was the last speaker ; he delivered a thoughful and practical address on "Witnessing for Christ," which had a fine spiritual tone and tendency. Representatives were present from the churches at Alexandria and Helensburgh ; also a strong contingency of the members from the Mission at Clydebank. A choir, under the leadership of Mr. Joseph Burns, efficiently sustained the musical part of the programme. From beginning to end a good spirit pervaded the meeting, and the large audience seemed to enjoy the solid and spiritual nature of the proceedings.

ELGIN.—On Sunday, Jan. 19th, anniversary services were held in the church, in commemoration of the sixth year of the pastor's oversight of the church. Special sermons were preached morning and evening by the Rev. J. T. Hagen, Dunfermline, to good congregations. On Monday the annual social meeting was held in the church, which was crowded to the doors with an enthusiastic audience. The pastor (Rev. R. E. Glendening) presided. The brief report given by the pastor showed that the past year had been one of great changes to the church, through the removal of many from the church and congregation to the large centres of life and work. Their places, however, were being gradually filled, and the outlook was full of hope. The accounts of the church were closed at the year's end with a balance on the right side. Some reference was made to the need of a more suitable building to carry on successfully the work of the church, which was greeted with great applause, and which the pastor readily interpreted to signify their willingness to help in such a good work. Interesting and inspiriting addresses were then given by the Rev. Messrs. A. Lawson and J. Shannon, Elgin ; D. Bruce, Forres ; T. A. Judd, Lossiemouth ; and J. T. Hagen, Dunfermline.—On Friday, Feb. 14th, the Sabbath School soiree was held, when the church was comfortably filled with the children and friends. After a service of tea the business of the evening was introduced by the pastor who presided. Mr. Smart the superintendent gave his report, which showed that good earnest work had been done by all the teachers during the past year, that the number of scholars was increasing, and the school generally in a hopeful condition. Over £4 was contributed by the children for missionary purposes, and a like sum collected for native preachers. Earnest and spirited addresses were then given by Mr. Alex. Ramsay and Mr. J. Paul, both members of the church. Anthems were sung during the evening by a children's choir which were enthusiastically received by the friends, as also a solo by Mr. Smith ; while the accompaniments were efficiently sustained by Mr. Ireland. Magic-lantern views of scenes taken from "Fox's book of Martyrs," and a service of fruit, with the usual votes of thanks, brought to a close a most successful children's meeting.

GLASGOW.—CAMBRIDGE STREET.—A series of evangelistic services were held in the church, from the 13th to the 24th January, by the Rev. Edward Last of Kelso. The weather througout was rough and stormy but the meetings notwithstanding were well attended, and an earnest spirit pervaded them. Twenty-six professed conversion. Six were baptised the other Sabbath evening in the presence of a large congregation, and there are others now applying for membership. The church has felt greatly encouraged and stimulated by Mr. Last's visit.

KIRKCALDY—WHYTE'S CAUSEWAY CHURCH.—For the last 12 or 18 months the need for greater accommodation has been increasingly felt by this church. At a meeting held on the 15th January it was unanimously decided to extend the present chapel, raising the number of sittings from 360 to 500, also to erect a large hall, classroom, &c., at the back at a total cost of £1000 or £1100. The matter is being very heartily taken up by the congregation, and judging from the promises already received, it is

likely to be accomplished without burdening the church with a very heavy debt.

TULLYMET.—On Wednesday evening, 5th inst., a social meeting was held here to welcome home the pastor, Rev. D. G. Forbes, and his bride. There was a good attendance of church members and friends, including the Rev. W. Fleming from Pitlochry. After tea had been served, Mr. Forbes was presented with a gold watch and gold-mounted hair-guard. The watch is of the hunting pattern, and bears the following inscription :—"Presented to the Rev. David G. Forbes, Tullymet, on the occasion of his marriage, by the church members and a few friends. Jan. 27th, 1890." Mr. D. Morrison made the presentation, and after Mr. Forbes had replied, the Rev. Mr. Fleming gave a short eulogistic address. Mr. D. Fergusson, Dalcafon, presided, and warmly welcomed Mrs. Forbes to Tullymet in name of the whole church.

THE Rev. Thomas Spurgeon has accepted an appointment under the New Zealand Baptist Union to act as preacher and visitor to the churches throughout the colony. He wishes first to visit Tasmania, and says "When I do begin work I want you to understand that I am not fully in sympathy with evangelistic agencies as they are often carried on. I have had some little experience of evangelistic missions, so called. They seem to be very satisfactory at first, but they are too swift, I think, to be very sure. I have often been pained by having young people coming and confessing that, though they had professed to be converted—and perhaps their confession was sincere at the time—they had reasons to believe they were deceived. In pastoral work, as well as in evangelistic work, the slow pace is the sure one."

NOTICES TO CORRESPONDENTS.

CANDOUR.—Taking your name to be a fair representation of your character, we must ask you to do us the justice of reading again the Notes complained of. You will then see that so far the writer neither condemned the methods of the Salvation Army, nor ignored the good it does. He frankly admitted at the outset that it had done good, and throughout said nothing about its methods either condemnatory or otherwise, but simply asked questions as to the scripturalness of its constitution. He might with good reason have spoken of the evil which it does as well as the good ; for it so happened that at the very time the Notes appeared it was working havoc in one of our most lively and active churches, as it has done in not a few. It will no doubt gratify you to be informed that what appeared in our pages has, according to the testimony of the pastor of the said church, done something to arrest and counteract the mischief.

A. R.—To the suggestion of your friend that the Notes should appear in the beginning of the *Magazine* as the Editor's own, there is this somewhat formidable objection, that they do not all happen to be written by one person. We are not so careful about who writes as about what is written ; and would gladly welcome such a Note as we might be able to insert from your own pen.

WHAT we said of the size of the Union Committee in our addenda to the letter of Enquirer in our last applied, of course, to the General Committee ; not to the smaller Evangelistic Committee appointed by the General. By limiting the members of the Evangelistic to eleven, the General has shewn that it feels itself too unwieldy to conduct evangelistic work. It would have been well, however, had our statement been more specific.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

Face to Face with God.

"I have seen God face to face."—Gen. xxxii. 30.

THE event here spoken of was the great crisis in the patriarch's life. From this time henceforth he is a new man. His new name—*Israel, prince with God*—is discriptive of the character which he afterwards exhibits, as *Jacob the supplanter* was descriptive of his previous life. And though the transformation is not at once complete, the difference in the principle of his life is noticeable throughout, and as the change progresses the *supplanter* gives place to the *prince with God*, until at the close of his life—although the natural qualities are the same—we can scarcely recognise in the aged Israel any of the moral elements by which the youthful Jacob was characterised. And the explanation of the whole is given in these words —"I have seen God face to face, and my life is preserved."

I. *What is meant by seeing God face to face?* The language is, of course, figurative—there being no such thing possible to mortals as a literal vision of the Almighty, nor any such thing as form predicable of the Infinite and Omnipresent One. But though figurative it denotes that which resembles as closely as possible a face to face interview—such a revelation of, and such converse with God, as we have of and with a man when we see him face to face. There is

1. *A condescending manifestation of himself on the part of the Divine Being*—a gracious drawing near and revealing of himself to the soul with whom he holds intercourse. The face of a man when he is no dissembler—and even when he is, to those who have a penetrating discernment—is the best index to his character. You may learn what he is to some extent from what he does; though being ignorant of his motives you cannot judge with certainty, and oftentimes the works for which men receive the loudest praise, are without doubt the result of a refined selfishness or a grasping ambition. You may learn something of what he is from his utterances, though even these are inferior to the countenance as an index of character, and very often his face belies his speech, and convinces those who witness it that he means

not what he says. You may infer something about him from his surroundings, though such inferences must be comparatively vague and uncertain. But in the expression of the countenance you behold what is in the man. His innermost nature—his deepest and most secret thoughts and feelings are engraven there. Even children can read the engraving, and approach or shrink from the man according as the character it reveals, attracts, or repels. So seeing God face to face implies that we know his character as a man discerns the character of another with whom he holds converse face to face.

Perhaps this should be regarded as the representative of the *more gracious aspects of his character.* To see the king's face sometimes means to enjoy the king's favour. An averted countenance is a sign of anger or displeasure. A look askance is a sign of enmity. A mother looking lovingly on her child turns her face towards it; and when the child looks into its mother's eye beaming with a mother's love, and beholds the mother's features lighted up with pleasure as she looks on the loved one, and the mother's lips quivering with affectionate delight, then may it be said most emphatically to behold its mother's face. So does seeing the face of God mean a recognition of His favourable regard.

When we have a clear realization of His love—when we can draw near to Him with the assurance that His favourable regard rests upon us, and His love encircles us; when we look up to Him and speak to Him as to a father ever near to us and interested in our welfare; when in our filial and intimate intercourse we receive such insights into His gracious character as ravish the soul, filling it with overpowering joy, causing it to draw still nearer to Him in order to still clearer and more wondrous visions, then more than at any other time perhaps do we see God face to face.

1. *But seeing God face to face implies also plain and straightforward dealing with God on the part of the soul.* Men seek a face to face interview with each other when there are differences to be reconciled, and misunderstandings to be removed, and claims to be adjusted. And such interviews are generally found to be most efficient for the accomplishment of such ends. So God is thus seen when the soul *goes straight to Him*, and immediately, directly, frankly, and unreservedly lays its case before Him. Jacob in his interview had not only weakness to speak of and succour to implore, but sins to confess and purposes of amendment to lay before the Lord. And all this was done without reserve. In plain and straightforward dealing with his Maker he receives forgiveness for acknowledged sin; what is crooked in his character is straightened, and help and grace are

given for the commencement of a new course of life. Old scores which were standing against him were acknowledged by him, old obligations which he had failed to discharge were brought up and recognised, and there and then he receives a free forgiveness for them all. And inasmuch as he is morally weak and naturally wayward and perverse, and tells the Lord so, all is set right by his being endowed with strength proportioned to his day. He has come to God as he is, concealing nothing, but frankly confessing all; and God has graciously received him as he is, but changing him by the reception, so that henceforth there is nothing between them to hinder his intercourse with his Maker. Even in this interview his prayer has prevailed, and henceforth he is Israel, one who as a prince prevails with God. And we too when we see God face to face come near to Him in the same manner, with a frank acknowledgment of all that we are and all that we have done. There is no holding back, and no concealment, and no attempt at palliation. We come so near to God that everything is laid before Him. We tell Him of our wants, of our weaknesses, of our dangers and difficulties, of the sins of the past, of our present vileness, and our tendency to future wrong-doing. We tell him how little we can trust ourselves, and how certainly we shall go astray if we are left alone. We tell Him all, and we ask Him to forgive and help us. And He, pleased with our confession, looks on us graciously. As we come to Him with a free unfolding of what is in us, He mercifully unfolds to us His gracious character. We behold the light of His countenance. His forgiving, approving smile meets our imploring look—our contrite and penitential tear. "For if we confess and forsake our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

II. *When and how are such visions vouchsafed to men?*

Our answers to this question are not intended to exhaust the subject. We only notice two or three things in which it appears to us such visions are enjoyed, without hinting that they are confined to the occasions which we name.

1. *Men may be said to see God face to face when first they look with a discerning and believing eye on the Cross of Christ.* In the fullest sense we enjoy this vision there; for the cross is radiant with all the divine perfections. Mercy and truth have met together there; righteousness and peace have kissed each other. It is the fullest revelation which God has given of Himself—the clearest expression of the very innermost feelings of His nature. There better than anywhere else—more clearly than from nature and Providence—more accurately even than from the verbal descriptions of His character which inspiration sup-

plies, do we learn what He is. Here goodness and purity mingle. Here we see righteous regard for His law, holy indignation at man's offence, joined with the tenderest pity for the offender. Especially have we revealed here the more gracious aspects of His character, His readiness to forgive, His infinite desire for the welfare of His creatures. And when a sinner with a sense of sin turns to the Cross, and confessing that he deserves to suffer what the Saviour endured, casts himself nevertheless on the divine mercy—when he learns there how God can be just while He justifies the ungodly, and thus receives a pardon which he knows to be righteously bestowed, he enters into the enjoyment of God's favour, and becomes the conscious object of His complacent regard. God's countenance is turned towards him, and it is darkened by no frown. He looks into it not with stolen or half-averted glance, but openly and fearlessly as a child looks into the conntenance of its mother. For the Cross of Christ is God's meeting place with men, where He first confers with them in directest manner, and shews them what He is. It is His great appeal to the consciences and hearts of men, to their sense of right and their feeling of gratitude, and invites them to return to their allegiance to, and friendship with, Himself—where He says "Come now and let us reason together. Come, see what is in my heart, what are my feelings towards you, what I have done for you and still propose to do, how righteous I have been in my dealings with you, and in all I have required at your hands—if in all I have not been actuated by the truest, deepest, divinest love. Look upon me and see. Let us confer together, let us speak face to face."

But it is not only when the soul passes through this crisis of being that this vision is enjoyed. There are other seasons in the Christian life when it may be again and again renewed.

2. *It is enjoyed often in seasons of devotion.* Prayer, true prayer, when accompanied by devout meditation, purifies and elevates the soul. It lifts the soul Godwards, and it brings God down into communion with the soul. It promotes their meeting together, their loving greeting, as when friends at their reunion salute each other face to face. It gives us a penetrating insight into, and an intimate acquaintance with the divine character which we cannot otherwise obtain. And that not only because it brings us near to God, so that we acquire the knowledge which is derived from intimate fellowship; but because it imparts to the soul a power of vision which it did not previously possess. It induces an intensity of feeling which renders all our impressions more vivid. It awakens that sympathy with the Divine Being which best enables us to understand Him. The sin is

confessed which unconfessed would separate between the soul and Him. The sin is forgiven which unforgiven would darken all the soul's horizon. Our whole being is flooded with new light. We do not merely *believe* in the divine love as we did sometimes when we were wrapped in darkness, we *see* it clearly. It is revealed to our consciousness in a manner which is sometimes almost overpowering. The light of His countenance beams into our opened eyes. We now understand what is meant by the secret of the Lord being with them that fear Him, by the spirit taking the things which are Christ's and showing them unto us, by comprehending with all saints the length, and breadth, and depth, and height of the love of Christ which passeth knowledge—we see God face to face.

3. *It is specially enjoyed oftentimes in seasons of affliction.* God's purposes in afflicting His people is, that He may bring them nearer to Himself; and few faithful souls ever passed through trial without being able to say that in their experience this result had been realised. Adversity may be an unattractive but it is a most useful school, and pain, though it be a sharp, is an efficient schoolmaster. Pupils under it become apt learners, and are able to perceive things to which formerly they were blind. As the darkness reveals the stars, and we see by night myriads of worlds which were all concealed from us by the garish light of day; or as by descending into a deep well or pit from which the light is all but excluded, you may on looking up discern the stars in the daytime, so in the night of our trials, from the deep pit of our suffering we can discern precious truths which in the time of health and prosperity were all concealed. The quietness of a sick chamber is favourable to meditation. The feeling of weakness and of pain makes men ready to appeal to and depend on divine help and pity. Their thoughts are turned instinctively to God as the only One who can promote recovery and send relief. And when the soul begins to question why the trouble has been sent; and views it as a paternal chastisement, as the means which the Father is using to bring it nearer to Himself; and when on reviewing the past it sees that it has not lived so near to God as it should, that although the Father's house has been its home and the Father's bosom its dearest resting place, it has too often wandered from home, and that when it *has* wandered it has stayed too long away, and that because of that wandering the loving Father is dealing with it to keep it more constantly by His side and under His shadow, living in habitual fellowship with Himself; and when the sin of which it is conscious instead of being passed by lightly, or put out of sight or palliated, is fully laid before God frankly confessed and bitterly

deplored; and when free forgiveness for the past, and gracious help for the future is sought and obtained, so that henceforth the soul can anticipate a closer walk with God, as is very often the case; O, then the season of affliction proves the most blissful in the soul's experience. In spite of the bodily pain the spiritual enjoyment renders it the happiest period of our lives. The revelations of tender love with which we have been favoured fill us with adoring gratitude. We rejoice in a sense of greater nearness to our Father. We are His by closer, stronger ties. We know Him better. We trust and love Him more. There is nothing between us and Him. We see Him face to face. Happy they who are favoured with such a vision! Reader, is their experience yours?

One Less at Home.

One less at home!
The charmed circle broken; a dear face
Missed day by day from its accustomed place;
But cleansed and saved and perfected by grace,
One more in heaven!

One less at home!
One voice of welcome hushed, and evermore
One farewell word unspoken; on the shore
Where parting comes not, one soul landed more,
One more in heaven!

One less at home!
A sense of loss that meets us at the gate;
Within a place unfilled and desolate;
And far away our coming to await,
One more in heaven!

One less at home!
Chill as the earth-borne mist the thought would rise,
And wrap our footsteps round and dim our eyes;
But the bright sunbeam darteth from the skies—
One more in heaven!

One more at home!
This is not home, where cramped in earthly mould!
Our sight of Christ is dim, our love is cold;
But there, where face to face we shall behold,
Is home and heaven!

One less on earth!
Its pain, its sorrow, and its toil to share;
One less the pilgrim's daily cross to bear;
One more the crown of ransomed souls to wear,
At home in heaven!

One more in heaven!
Another thought to brighten cloudy days,
Another theme for thankfulness and praise,
Another link on high our souls to raise
To home and heaven!

One more at home—
That home where separation cannot be,
That home where none are missed eternally,
Lord Jesus grant us all a place with Thee,
At home in heaven.

—*S. G. Stock.*

Thomas Called Didymus.

By Rev. Dr. Culross.

John xx. 26, 29.

IT will help us the better to understand the interview here recorded, if we have a distinct idea what manner of man Thomas called Didymus was. The previous notices of him in the Gospel story are comparatively few and scanty, and do not warrant a large generalisation; but, if we may judge from them, his individuality was as strongly marked as that of any of the twelve. "Doubting Thomas" he is often called, as if he were the representative of sceptics, or of those who are given to despondency. There is no warrant, however, for so narrow a reading of his charactor. Rather he stands out as a man in whom the natural reason predominates; not disposed to take things for granted, cautious and scrutinizing, requiring the full satisfaction of his understanding, possessing little of that spiritual insight which characterises John, or of that impulsive ardour which distinguishes Peter; a man of sturdy independence and honesty, who will give in to no fraud, with a nature capable of profound love and daring, the very last of the band to be imposed upon by his likings, or to admit unsustained pretensions. Once satisfied concerning the truth, he is fitted to be one of the noblest of witnesses for Christ. I confess I cannot help loving Him.*

This man had not been present with the rest when Jesus appeared to them on the evening of the resurrection day. He was a loser in consequence. Where he was, and what kept him away, we are not

* One is sometimes tempted to call him the Paley of the twelve. But no such cry as "*My Lord and my God*" bursts forth in any of Paley's writings; no such appeal as "*Let us go with Him that we may die with Him.*"

informed; but it does not seem probable that his absence was accidental; and though we are certainly not in a position to censure him, yet somehow we cannot help connecting his absence with his condition and temper of mind, and attributing it to the man rather than to his circumstances.

The disciples tell him what had occurred at the evening gathering, when the Lord appeared to them. We can almost imagine the first meeting. There is Thomas, forlorn of countenance, and yonder come some of his old companions. A difference is noticeable in their bearings, even from a distance. They advance to meet him with gladness in their eyes; and with gladness in their voices they tell him, *The Lord is risen, and we have seen Him.* This is their united and unhesitating assurance; but, wishing to make him full partaker of their joy, they doubtless relate at full length what Jesus said and did.

Thomas will not believe them. He only shakes his head, and smiles sadly, in the misery of doubt. He stands in the centre of a rejoicing circle; hears the unhesitating assurance from every tongue, *The Lord is risen indeed, and we have seen Him;* and yet no admission that it may be so, escapes his lips; he does not even express astonishment; his only reply is, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." Their story seems incredible to him. He refuses to take their word; he must examine and recieve satisfaction for himself—"Except *I* shall see," I myself, and not another for me. He as much as charges them with credulity; they have believed too easily; but as for him, he will use severer scrutiny. He must not only see but handle; and not only handle but probe: he must put his fingers into the prints of the nails and thrust his hand into the wounded side; and so resolute is he in his position, that he does not say that he will believe even then, but only that he will not believe sooner.*

It was right that he should require full proof of the Lord's resurrection; and had he said, "Except I shall see, I cannot testify," we might have approved his word. A man who has to bear witness—and, if necessary, lay down his life in confirmation of his testimony—had need to be very sure of his facts; and I would not say that Thomas was guilty of treason against Christ by doubting the ten. But has he not forgotten something? There were prophetic intimations in the ancient Scriptures, dim and enigmatical indeed, which pointed to

* Even Renan does not present the case better from the modern scientific point when he says, "A miracle at Paris before competent *savans* would put an end to all doubts. . . . The condition of a miracle is the credulity of the witness."

the Messiah's victory over death. There were words of Jesus Himself, pointing in the same direction, which must have been known to Thomas, and which (one would have thought) could not be known without exciting at least presentiment of something wonderful. There were the mighty works of Jesus which he had seen, and all the disclosures of His superhuman personality. That He should lie down and rise no more—that He should become the prey of death and see corruption—was really an inconceivable issue of such a life. And now, in harmony with all this, here is the testimony of the other apostles that they have actually seen Jesus and heard the voice of His mouth, that He has showed them His hands and His side, that He has appointed them to be His messengers, that He has breathed on them and said, "Receive ye the Holy Ghost," that He has commissioned them to remit and retain sins. This was not indeed sufficient to constitue him a witness to the resurrection, but it was enough surely to convince him of the fact. It does seem strange that no contagion of faith seized him, and that he could stand in that atmosphere of joyful certainty unconvinced, stoutly maintaining his ground—nay, even dictating the only terms on which he would yield. Yet the very obstinacy of his refusal becomes a signal confirmation of the truth. For, only a few days after, this very man who will take nothing on trust, nothing at second-hand, is satisfied; and, by-and-by, he stands up with his fellow-apostles, in the very place where the Lord was crucified, as a witness that the Crucified One was risen and living; and along with the rest of them, he pledges his very life in guarantee of his testimony. It was no accident that so judicial, deliberative an intellect was of the twelve, and was specially dealt with.

The week passes, a week of joy to all except Thomas; *his* countenance continues to wear its look of despondency; he is clothed in mourning robes while they are girded with gladness. The first day of the week comes round again—the octave of the Lord's first appearing; and again the diciples are met within closed doors. This time Thomas is with them. Perhaps he was not so utterly incredulous as his words made out. At all events, if Jesus *should* again appear, he would like to be present; and if on the former occasion he had absented himself wilfully, the wilfulness is now gone. The place is the same as formerly—for they have not yet gone north to Galilee—and so probably is the outward scene; only the bosoms of all (with the one exception) are now filled with joy and love and longing hope. Suddenly Jesus stands in the midst as aforetime, and greets them in the same manner, "Peace be unto you." It is no vain repetition; it declares His kingly will concerning them, that their peace should

be abiding and assured. How will He deal with unbelieving Thomas? Does He mean the peace-greeting for him also, or will He make him an exception? Will He upbraid him and cover him with shame? Will He turn His face away from him? No; but being full of compassion, He will graciously meet his weakness, and concede what his honest but too doubting mind required. So he turned to him and said, "Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not* faithless but believing."

Jesus takes up the very words of Thomas, spoken a week before, and so signifies to him *I heard thee.* It is as in the interview with Nathanael. When He saw Nathanael coming, Jesus said, "Behold an Israelite indeed, in whom is no guile." In astonishment Nathanael exclaims, "Whence knowest Thou me?" and Jesus replies, pointing to some token of his Israel-character as a man who had power in prayer, "Before that Philip called thee, when thou wast under the fig-tree, I saw thee." Thus Jesus shows that He not only penetrated with His glance into the depth of Nathanael's being, and knew him in his true character as an Israelite indeed, but likewise that He was acquainted with his secret employment lately under the fig-tree; and thus Jesus Himself stands revealed to the faith of Nathanael, who exclaims, "Rabbi, Thou art the Son of God; Thou art the King of Israel." The same manner of dealing is now pursued with regard to Thomas, and a similar result attained. One may find an illustration near home. Suppose that a little band of children are playing in a room, with door ajar, so that the mother hears all that is going on without being seen. One of them in anger utters some wrong word, some passionate exclamation. An hour later, that little one sits on her mother's knee, who quietly repeats the passionate exclamation word for word. The child starts and looks up into the mother's face with a quick, intelligent glance, which means, *You know it all then.* So with Thomas now, he is made to feel himself in the presence of his all-knowing Lord.

There is the well-known countenance, with the light of immortality upon it; that is the beloved voice; it is Jesus Himself: and instantly, in awful joy, Thomas cried out, "My Lord and my God!" He does not put his finger into the prints of the nails, nor thrust his hand into the wounded side; he cannot†; he knows without a doubt that it

* "Be not faithless" = *Become not* faithless; thou art on a dangerous path. The reference is not to a single manifestation of unbelief, but to his spiritual condition generally. The rebuke is finely tender and true.

† In view of the exclamation of Thomas which immediately follows, the

is *the Lord* in whose presence he stands. And not only "my Lord," but also "*my God.*" I cannot look upon this as a kind of profane exclamation such a man might utter when suddenly surprised and startled; the words are evidently a direct address to Jesus; nor can I believe that Thomas calls Jesus "*my God*" in some "inferior sense," as angels or judges are called "gods." There is nothing to give the least plausibility to such a miserably-ingenious view. It seems quite evident that here is no mere outburst of emotion—but that Thomas confesses more than the resurrection of Jesus from the dead: in faith he has leaped to the front, and recognizes Him as Divine; and his word now uttered is the exponent of that glorious induction at which his heart and understanding have unitedly arrived, joyously adoring. Not that as yet he knows the full significance of his own confession; he has *that* still to learn under the teaching of the Holy Spirit—even as we ourselves after the lapse of so many centuries.

How does Jesus receive the confession of His disciple! When Paul and Barnabas were supposed by the people of Lystra to be gods, they ran in among them, crying out, "We are men of like passions with you." When John, in the Apocalypse, fell down before the angel to worship him, he refused the homage and said, "See thou do it not; for I am thy fellow-servant." But here Jesus accepts the homage without a hint of its impropriety. It is not merely that He does not reject it, but He accepts it as the utterance of faith—"*Thou hast believed.*" And I do not see how we can avoid the conclusion that hereby He claims to be Divine. To bring home this conclusion seems to be the very reason why John records the interview.

It is not difficult to understand how Thomas was led to recognize the Lord's higher nature. He had been silently, unconsciously, preparing for it all through his career of discipleship; and now that look which searched his inmost being, those words which showed that the Lord had heard him, that "heart-reproving, heart-winning love"—along with the now recognized fact that He has overcome death and the grave—like a flash of lightning revealed and illuminated a whole world of truth that had been lying in darkness to him before; revealed it as by a lightning-flash, only with this difference, that the truth could never again lie in darkness to him; heneforth Jesus would be "my Lord and my God" to him for ever—"declared to be the

representation made sometimes in pictures and sometimes in words is an absolutely incredible one: "*Non pudore ac rurbore suffusus, sed audacter et intrepide, digitos suos in vestigia clavorum ingerit.*" Equally incredible is it that the Lord, as He spoke, would take the finger and hand of Thomas and place them on the wounds. The whole pathos and grandeur of the scene are thus emptied out of it, and, instead, we have mere vulgar grotesqueness.

Son of God with power according to the Spirit of holiness by the resurrection of the dead."

When Peter made his great confession, "Thou art the Christ, the Son of the living God," Jesus said to him, "Blessed art thou, Simon Bar-jona." No such word is addressed to Thomas. On the contrary, Jesus says, "Because thou hast seen Me, thou hast believed; blessed are they that have not seen and yet have believed." It is no benediction on credulity or believing in the absence of evidence. The benediction is upon those who have so understood the Scriptures, who have so understood the Lord Himself, that faith is instantly awakened by the testimony of the witnesses—the door opened as soon as God knocks. Blessed believing is warranted and well-grounded believing. There must not only be readiness and strength in it, but also reason for it.

Holding Principles Loosely.

By an Old Baptist.

THE writer is old enough to remember the time when the Baptists whom he knew were not only people with well defined principles, which constituted their denominational peculiarity, and distinguished them from all other bodies of Christians; but people who held those principles with a firm grasp, and were prepared to carry them out to their legitimate consequences, whatsoever they might be. They had no conception of changing them with changing circumstances, or of placing them in abeyance on grounds of expediency, when the avowal or the practice of them might be attended with loss or inconvenience. To them they were a part of God's truth, and the claims of God's truth were paramount with them. To testify to it was felt to be their first duty; and that duty they might not neglect, however painful to themselves or offensive to others, its fulfilment might prove. They could not practice their principles if they united with churches which were fashionable, but were required as a condition of membership to suppress their convictions, and rather than prove unfaithful to the truth they were content to remain outside those churches, foregoing the advantages they offered, and resisting their attractions, and to meet together in little companies in some cottage or upper room, nourishing their own spiritual life by the observance of the Lord's Supper and prayer, and the mutual study of the Word of God. If their principles hindered their temporal advancement, or

shut them out of superior social circles, they clung to them not the less firmly, esteeming the reproach of Christ to be of greater value than anything the world could confer. If the members of their families were not likely to form suitable matrimonial matches among their co-religionists, it was for the Lord to see to that, and not for them to desert their brethren on that account. If sought in marriage by members of other denominations, their principles were not abandoned to suit the views of their partners, but inasmuch as their convictions were the result of a closer study of the Word of God, and most in harmony with its teaching, their partners must either go with them to their place of worship, or consent to their going alone. A most worthy couple whom we knew, the husband a Presbyterian and the wife a Baptist, on the first Sunday morning after their marriage, walked together as far as their road was common, but at the point of division parted and went their separate ways to their respective places of worship. The wife being thus faithful, and the husband a man of candour, the result was what might have been anticipated; the husband was led to study the Word of God more carefully, became convinced that his wife's views were right, and without any compromise of principle on either side, they were not only able to worship in the same church, but were united in supporting the principles which the husband had been led to study by the fidelity of the wife.

It will readily be supposed that this staunch fidelity to principle was accompanied by some of the harder and sterner aspects of character more than the milder and gentler. Not necessarily so, however, nor always so, as numerous instances proved. There were those among them who were not more faithful to their own convictions than they were tolerant of the convictions of others—those who with their firm belief combined a catholicity of spirit unsurpassed in any denomination. Some, because of the testifying attitude they had to maintain, became a little narrow and rigid—a fact not much to be wondered at, when we know how mingling with others tends to widen and soften, while separation from them has just the contrary tendency. They did not always distinguish sufficiently between the more and the less important, and were apt to split into small sections, when the grounds on which they differed were nothing compared with those on which they were at one. But withal they were men of noble character, reliable men, who prized truth above everything, and had in them not a little of the stuff of which martyrs are made.

We cannot say the same thing of those who are called Baptists now. A great change has come over many who still bear the name; and we cannot see that, in all respects it is a change for the better.

Those who are immersed on a profession of their faith in Christ, are so, it may be presumed, as the result of intelligent conviction. If they are members of Pedo-Baptist families, who have been sprinkled in infancy, their seeking immersion as adults implies their conviction that such is the baptism of Scripture. Or even if members of Baptist families who have not been sprinkled they need not be immersed except from conviction; for they can be admitted into the large and dominant churches either by sprinkling or without it, and would naturally join such churches without being immersed as believers, were it not for their conviction that wherein those churches differ from us in the matter of baptism, we are right and they are wrong.

And yet how many there are who are immersed as believers, who afterwards treat their convictions as if they were not of the slightest consequence! Some of them connect themselves with, or remain in Pedo-Baptist churches, where their Baptist principles are never mentioned, and their Baptist character unknown; and where their presence and their influence, and their means and their activity all go to the maintenance and propagation of that which in their own estimation finds no countenance in the Word of God! Others connect themselves with Baptist churches, and yet act as if they owed no duty to the churches they join, but form engagements which require them to absent themselves for years, and it may be for a whole life-time, thus keeping their principles altogether out of sight. Then how many are there who marry partners connected with other denominations, and, as a matter of course, without any change of conviction, join the denomination to which they belong. It is certainly not desirable, especially where there is a family, that husband and wife should attend different places of worship. But where there has been careful enquiry, followed by intelligent conviction on the one side, and there is nothing more than prejudice or a dislike to Baptist principles on the other, it is not for the Baptist partner, whether husband or wife, to yield to the wishes of the other. Fidelity to God's truth should be deemed a more imperative duty than studying the prejudices or the mere likings of men. Unhappily there is a worse evil than this. Many Baptists are not careful about their contemplated partners being Christians even in name. Pecuniary considerations are allowed to outweigh every other. Ample means, comfortable settlements, are sought rather than evidence of Christian character. Members of Baptist churches in view of the command, "Be ye not unequally yoked together with unbelievers," enter deliberately into the most intimate and sacred relation with those who instead of helping can only prove hindrances to their spiritual life. Thus their own souls

are injured, others treat their principles with contempt, because they see that they regard the difference between the true and the false, between the right and the wrong, as a matter which must not be allowed for a moment to stand between them, and the object of their ambition.

This worldly spirit has spread like a dry rot through the churches, and exerts on them an influence most inimical to their prosperity. It is so common in some that its worst manifestation excites no surprise and elicits no censure. Many of their members hold no intercourse with, have not a word or look of recognition for, their fellow-members of lower station than themselves, meet them where they may, while they readily fraternize with people who are of equal, and obsequiously covet the notice of those of superior station, although they make no profession of faith. Those who are told that they cannot serve God and Mammon allow Mammon to determine the choice of their companions and friends, and deliberately seek their partners in life, not among those distinguished by their Christian excellence of character who are likely to help them in their heavenward course, but among those whose means will secure their temporal comfort or improve their social position.

In this we are firmly persuaded lies the danger which our churches have the greatest reason to dread. The worldly spirit is the worst enemy of real goodness; and the havoc it works is not confined to those we have mentioned, who, it may be hoped, notwithstanding their worldliness, and looseness of principle, still retain something of the grace of God in their hearts. It issues in the final ruin of many. "If I were called," says one, "to point out the most alarming sins of to-day—those which are most deceitful in their influence, and most soul destroying in their ultimate effects—I would not mention drunkenness with all its fearful havoc, nor gambling with its crazed victims, nor harlotry with its hellish orgies, but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favoured indulgences send their ten thousands to perdition. They sear the conscience, incrust the soul with an impenetrable shell of worldliness, debauch the affections from every high and heavenly object, and make man or woman the worshipper of self. While doing all this, the poor victim is allowed by public opinion to think himself or herself a Christian; while the drunkard, the gambler, or the prostitute is not deceived by such a thought for a moment."

It may be said that there were worldly Baptists in former days as well as now, and that they are not so prevalent now as we suppose.

This may be so. We only speak of such Baptists as we knew in the old time, and of some whom we know to-day. We did not know such worldly time-serving Baptists of old. Now we know there are not a few of them in churches which we could name. We do not plead for their exclusion. Our object in writing is that they may be led to look to themselves.

Children's Readings.

THE BONFIRE AT EPHESUS.

By the Rev. F. H. Robarts, Glasgow.

"Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver."—Acts xix. 19.

HAT a grand bonfire that must have been! Should not you like to have seen it? You like a good bonfire, and many of you make one on the Fifth of November. But I am sure you never saw such a bonfire as this I think it is the most wonderful bonfire that was ever lighted in the history of the world. Paul came to Ephesus preaching the gospel of Christ. Before you go further find out Ephesus on the map, that you may know exactly where our story took place. One result of Paul's preaching was this wonderful bonfire.

What was the bonfire made of?

Of bad books. Your bonfires are made of wood and straw, and bits of tar barrels if you can get them; but this was all made of bad books. But we must not think of printed books, and bound books, like those which we are in the habit of using. There were no books of that kind in those days. Printing had not been invented. The ancient books had to be written out by hand and were called "*Manuscripts.*" These books were manuscripts, probably pieces of parchment on which very curious words were written.

There lived at Ephesus some people who made their money by pretending to tell fortunes, and give charms to those who were silly enough to believe in them, something like the gipsies now-a-days; and these books or parchments had to do with their charms and their fortune-telling, and what the text calls their "curious arts."

I wonder what was written on the parchments. In Ephesus, which

you know was a heathen city, there was a very beautiful temple and in the temple a very ugly idol. The idol was an image of the heathen goddess Diana. It was made of wood, was black, and was as ugly as some of the Indian idols of which we get pictures in the "Missionary Herald." On different parts of this idol curious words were inscribed, and some of these words were copied on the parchments which were sold for charms by the magicians or fortune-tellers. The ignorant people who bought them believed that they got value for their money, and that the "*Ephesian letters*" as they were called would defend them from evil. Now when Paul came as a missionary to Ephesus, one of the first things which he would tell the people would be not to trust in foolish charms and magicians, but to trust in the Lord Jesus Christ, who defends us from evil and saves us from sin. Many of the magicians themselves believed what Paul said, and trusted in Jesus, and brought their foolish books and charms, and burned them in this big bonfire.

The same sort of thing is taking place now. In our February "Missionary Herald" Mr. Percy Comber writes:—"At one town the people brought out their fetishes (or charms) after morning service and made a bonfire of them in the middle of the town." (M. H., p. 59.)

What did the bonfire cost?

It was a very expensive one. I suppose you could make a famous bonfire for the Fifth of November for a couple of shillings, but the value of this was fifty thousand pieces of silver. Now for a sum! Each piece of silver is supposed to have been worth 8½d., then fifty-thousand would be worth how much? Do the sum for yourselves. I will not tell you the exact amount, but you will find that it comes to more than seventeen hundred pounds. What a costly bonfire!

Luke, who writes the Book of Acts and tells the story, seems to have been very much struck by it for he adds, "So mightily grew the Word of God and prevailed." Yes, it is the Word of God—the good news of Jesus and His love, that changes, hearts of stone and lights the bonfires of heathen charms and fetishes and idols in Asia and Africa. "Is not My word like as a fire, saith the Lord, and like a hammer that breaketh the rock in pieces?"

What did the bonfire show?

For one thing it showed that the fortune-tellers *really repented* of their sins. When people burn books worth more than seventeen hundred pounds it shows that they are in downright earnest. I can fancy that some less in earnest might say "It is a pity to burn what is worth so much money; we will put the books away, and never use them again, but if we burn them the people of Ephesus will think

that we are mad." "Burn the books at once," reply those who are in earnest, "then they can never do any more mischief, then they can never be a temptation to us or anybody else, then our neighbours and customers will see that we really repent of our sins."

"Repentance is to leave
The sins we loved before,
And show that we in earnest grieve
By doing so no more."

And it also showed that they had *faith* in the Lord Jesus Christ. They were willing to lose their seventeen hundred pounds, for they had found what was far more valuable—pardon and peace and life in Christ. They sacrificed their bad business and trusted that the Lord would provide. I wonder whether there is anything that we should make a bonfire of to show our trust in Christ. There are some books and papers which I have seen in shop windows which would be far better on a bonfire than in the hands of boys and girls. Have you got hidden away anywhere anything which you would not like your father or mother or Saviour to see? Into the bonfire with it at once, for His sake, Who died to save us from our sins.

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from Thy throne,
And worship only Thee."

Notes.

WE wish to call attention to the Annual Report of The Baptist Home Missionary Society of Scotland, as furnishing a striking illustration of what under the Divine blessing may be accomplished by earnest evangelistic efforts. The town of Kelso and neighbourhood, may not be the kind of field for which the society was intended in the first instance; being neither in the Highlands nor the Islands. But owing to local circumstances which justified such a movement, Home Mission work has now been carried on there for several years, and with highly gratifying and significant results. Long ago the field was considered specially unpromising for such work. The Congregationalists tried it with small success, although they managed to form a church which has long since become extinct. After that our Home Mission commenced operations; and the result has been that, notwithstanding many difficulties and discouragements, a church has been gathered, which numbers more than one hundred

members, whose influence is felt over a wide circle; and out of it, in connection with the earnest labours of the late Mr. Steel, a church has also been formed in the town of Jedburgh, containing thirty members, one of whom fills the office of pastor very much to the satisfaction of his brethren.

Mr. Last, the present pastor of the Kelso church, an earnest devoted young man, exceedingly well qualified for evangelistic work, reports no less than thirty baptisms, and still more conversions during the year, and an attendance on Sabbath evenings which fills their commodious chapel. The people both in town and country shew a remarkable readiness to listen to the gospel. This year, as we learn from an authentic source, the work is being carried on no less vigourously and prosperously than last; and in a short time, should similar blessing continue to attend the work, the church in that hopeless field, as it was considered, promises to become one of the largest and strongest of our country churches.

The prosperity of the movement here deepens our regret, that after all that has been said about the importance of evangelistic work, and all the expectations that have been formed, the means of attempting similar movements elsewhere have not been forthcoming. If we cannot find men for evangelists, who are possessed of all the qualifications which, some think desirable, as qualifying them for labouring usefully among a certain class, we surely ought not to overlook the existence of those among us whom God *has* raised up, men whom He has qualified for, and whom He graciously uses in evangelistic work. The souls of the poor are as valuable in His sight as the souls of the rich. And if there be among us the means of employing such men, we shall not be justified in neglecting them because those converted by their instrumentality do not belong to the class in which we prefer to take an interest. We trust the evangelistic committee, notwithstanding the discouragement it has met with, will persist in its efforts and appeals, until it is able to employ more than one agent, of whom, whether the rich will listen to him or not, it may be said as was said of our Lord, "The common people heard Him gladly." We shall fulfill no inferior mission, if by us—as by our Lord in the days of His flesh—"to the poor the gospel is preached." Let the churches consider their duty in this matter so that they may give as their means allow, and the importance of the work demands, instead of relying on a few large contributions available only on conditions which curtail freedom of action.

Evidently we shall make a great mistake if we depend on such

contributions. They are very uncertain at best. Even where there may be agreement as to the objects to be sought, questions of detail are almost sure to arise, in which large donors may differ from the majority of their brethren, and either claim, as a correspondent says, to determine their action or object to render the help expected. It is not a healthy condition of things, moreover, when a few individuals are expected to do the greater part of any work. Everything that is worth doing should be done by the co-operation of the great majority. It will be a good thing and a compensation for disappointment if the recent breakdown leads the members of the Union generally to realize their responsibility in reference to evangelistic work.

THERE is a prospect of the General Baptist Foreign Mission being now amalgamated with the Baptist Foreign Missionary Society. This prospect we can regard only with unfeigned satisfaction, provided the financial position of the two societies be distinctly realised and provided for. Financially the General Baptist Mission has not been in a very flourishing condition for some time past. The Baptist Foreign Mission Society, according to the last Missionary Herald, has the prospect of a large deficit at the end of the financial year. The amalgamation of the two societies means that the latter shall undertake the financial responsibilities. Query. What will the effect be if the supporters of the General Baptist Mission do not maintain and even increase their contributions after the amalgamation? Will not the position of the Baptist Foreign Mission Society be worse financially than it is now. A little may be saved in the combined expenses by a reduction in the staff of officials employed on the two. But there is a danger that even that may not compensate for the diminished interest some may take in work which is no longer specially theirs. It is to be hoped that those who have been appointed to arrange for the amalgamation will not lose sight of these very important questions.

Review.

The King's Own. Edited by Rev. JOHN URQUHART.

This is a "monthly magazine for the Study and the Home," and its contents justify its name, for they suit alike the general reader and the student. Its aim in these unsettled times is to strengthen men's faith in the verity and historical truthfulness of the Word of God, in opposition to those "critics" who incline to regard the earlier portions of the Old Testament specially as mythical and non-historical. For this purpose the editor makes extensive use of the monuments of Egypt and the creation tablets of Chaldea, and of Babylonian and Assyrian inscriptions, thus finding in those tables of stones corroborations of the Word of God. If one does not get frightened at such uncouth words as Egyptology, Assyriology, Hexateuch, &c., he will find the discussion interesting and even fascinating. In some minds

of course the discussion and presentation of rationalistic criticism may not always amount to a refutation of it. But even here "ignorance is not bliss," for a difficulty suggested by a friend is not so dangerous as when thrust on us by an enemy. Other papers dealing with vital truths of Christianity, one especially, the first of a series on the Atonement, are helpful and satisfactory. There are many articles of general interest exceedingly well written and accompanied by beautiful illustrations. The editor seems to have in the service of his magazine many skilled pencils as well as wise pens. And all these serve the main aim of the magazine, and are as feathers to the arrow of its purposes. We wish it all the success it deserves.

Its price, 6d. a month, is not beyond the ordinary reader. F. J.

In Memoriam.

Mr. A. P. NISBET.

THE church at Bristo Place, Edinburgh, has suffered a severe loss by the very sudden and unexpected removal of their much esteemed Treasurer, Mr. A. P. Nisbet, who died on 24th February from apoplexy, at the comparatively early age of 53. From the time of his joining the church in May, 1859, he took an active interest in all its affairs, and did good service as an Office-Bearer for many years being indeed a "succourer of many." Mr. Nisbet was a native of Edinburgh, and for upwards of 40 years connected with the business of Thomas Cooper, & Co., Wholesale Warehousemen, which he entered as an apprentice, and of which he was latterly the managing partner. His force of character and uprightness of conduct, combined with a remarkably genial disposition, gained for him the warm admiration and respect of a large circle of acquaintances, so much so that his funeral was the largest of a private nature which has been seen in Edinburgh for a number of years, many gentlemen having come from great distances to attend it. In our denomination his energies were not confined to the church of which he was a member, but in the committees of our Home Missionary Society and Union he took a prominent and active part, where his sound judgement and mastery of detail were much appreciated, and where his loss will be much felt. Humanly speaking, such men as Mr. Nisbet can be ill spared. The last time he appeared in committee he handled a delicate and difficult subject with such discretion and tact and temper as led more than one member to form a high estimate of the services he was likely to render to our denomination, in which he was thought destined to take a very leading part. The loss of such men reminds us of our dependence on the great Head of the Church, and should lead us to look to Him to raise up others to fill the place here, of those whom He is pleased to summon to higher service. We offer heartfelt condolences to the widow and family of our deceased brother, and to the church which unites with them in mourning his loss.

Correspondence.

FUNDS OF THE FOREIGN MISSIONARY SOCIETY.

DEAR SIR,—

All who have the cause of Christ, and the spread of His kingdom in the earth at heart, must be distressed to observe the state of the finances of the Baptist Missionary Society. But the question arises —Has there been enough of prayer about this matter? Has not the appeal been too much to the human and too little on the Godward side. One rarely if ever sees an appeal in the *Herald* or elsewhere asking for prayer that God will supply the pecuniary needs of the Society—that he will lay it on the hearts of his people to give liberally to this the *greatest work* of the church. I feel sure that if many had it laid on their hearts to pray thus for the pecuniary needs of the Society, they would be led at least to try to give more liberally and conscientiously, and to stir up others to do so also. But above all I believe God would hear the united prayers of His people, for is not the cause His own, and has He not said, "I will yet for this be enquired of by the house of Israel to do it for them."

Let each of your readers pray about this matter, and ask, "Lord, what will thou have *me* to do?" and God will plead His own cause. —I am, yours, &c., GRANT JACKSON.

HINDRANCES TO UNITED ACTION.

DEAR SIR,—

In the close of one of the Notes which appeared in your last number the following sentence occurs:—"A few more failures would go far to demonstrate the impossibility of our uniting for any good object."

Now, sir, I wish to ask whether this has not been sufficiently demonstrated already? If, as in the case referred to, our brethren to whom the Lord has entrusted large means, unless their own way be taken in opposition to the virtually unanimous judgment of others, withhold what we have been led to expect, is it not evident that so far as they are concerned at least, united action is impossible? The majority of course have no power to dictate to such brethren how or for what object their means shall be employed. But neither can the majority be expected to forego their own judgment in obedience to the demand of wealthier individuals. Hence it comes to this that wealthier men who insist on determining the action of others can only be left to take their own course, and with the means at their command do their work in their own way, while those who can agree as to methods and objects unite to work together with such means as they possess. This touches the real secret of our weakness as a denomination. The chairman of the Union, in his excellent address, pointed out several causes of weakness. Had he taken due notice of the tendency of brethren to refuse co-operation unless everything is done as they prefer, he would have

touched what I consider the weakest point of all, and prevented our evangelistic movement becoming such a fiasco as it has proved. It is in connection with our educational work that this weak point is most conspicuous. Brethren who professed to take the greatest interest in ministerial education, and regarded as its enemies those who did not approve of their methods, contributed to it most liberally, so long as it was under their own direction, and conducted on the lines of which they approved, but withdrew their help so soon as by the vote of a majority of something like three to one it was taken out of their hands. Year after year the subject was discussed, vote after vote was taken, before the educational work was placed on its present footing. The will of the majority was unmistakably declared. It cannot be pretended that the work is less efficiently done than formerly, or that the students are less acceptable to the churches, or that the committee is not making the best use of the resources it can command. And yet these pre-eminent friends of ministerial education have either withdrawn their help entirely, or they have reduced their contributions to the smallest possible figure. A comparison of former and of recent Reports will tell a sad tale, and demonstrate too clearly, that until brethren are actuated by a different spirit, united action is impossible.—I am, &c.,

SCRUTATOR.

Intelligence.

WE made a mistake in our last, in the address of the secretary of the Western Auxiliary to the Zenana Mission, it ought to have been Miss Nimmo, 26 Belhaven Terrace, W., Glasgow.

ALEXANDRIA.—A social meeting was held on Wednesday evening, 19th Mar., to celebrate the formation of the church here. The pastor, J. Campbell presided, there was a good attendance. Rev. J. W. Miller, Bridgeton, and J. Rae, Glasgow, were present as a deputation from the Baptist Union of Scotland. Both of whom delivered addresses which were listened to with rapt attention. The Rev. M. L. Camburn, Wesleyan, came in near the close and spoke a few words of encouragement. The customary votes of thanks brought an enthusiastic and harmonious meeting to a close.

GREENOCK.—GEORGE SQUARE.—Ordination Services were held last month in the Church in connection with the settlement of the Rev. George M. Macdonald, M. A., B. Sc., as pastor, in succession to the Rev. Robert Bennie, who retired a short time ago in consequence of ill-health. The ordination sermon was preached in the forenoon by the Rev. Alexander Wylie, M. A., of Edinburgh, who choose for his text the 22nd verse of the 1st chapter of Ephesians : "The Church, which is His body." In the course of an excellent exposition of the text, Mr. Wylie, referred at some length to the scriptural conception of the Church, and toward the close he made a few remarks on Mr. Macdonald, the newly-elected minister of the congregation. It would, he said, be a small result of the work which he carried on here if he simply filled the place with worshippers. However desirable it was to have large attendances in the House of God, it was of far greater importance that the assembling of themselves together should be the means of lifting them up to a purer and holier life. He hoped that Mr. Macdonald's ministry amongst them might be successful in the highest

of all senses—in winning many souls for the Lord Jesus Christ. The ordination was then proceeded with. In reply to Mr. Wylie, Mr. Adam Leisk, jun., said that the congregation had given Mr. Macdonald a unanimous call. Mr. Macdonald intimated his acceptance of the same, and after the usual questions had been put and answered, the service was concluded by Mr. Wylie offering up the ordination prayer. Rev. Mr. Macdonald conducted the service in the afternoon, preaching an able sermon from the 12th verse of the 8th chapter of St. John : "Then spake Jesus unto them, saying, I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." There was a good attendance, and the remarks of the rev. gentleman were listened to with deep attention. The Rev. Dr. Flett, of Paisley, preached in the evening. The collection, which was in aid of the congregation funds, was liberal. On Monday night the 17th a soiree was held. The members and their friends turned out in large numbers and gave their new minister a hearty welcome. They assembled in the hall, where, after devotional excercises had been engaged in, an excellent tea was served by young ladies and gentleman connected with the congregation. This over, the company adjourned to the church, and under the presidency of Rev. Mr. Macdonald had a most enjoyable meeting. A thoughtful and suggestive address was delivered by the chairman. Addresses were also delivered by the Rev. Dr. Flett, Mr. Charles A. Rose, who presented the newly-inducted pastor with a set of twenty-six volumes of theological works from Mrs. C. A. Rose's students' book fund, by Rev. John M'Lellan, Rev. Alex. Paterson, Rev. Joseph Farquhar, Rev. W. Richmond-Scott, Mr. George H. Coats, Mr. Robert Brash, and Mr. Archibald Rae.

JEDBURGH.—The anniversary services of the church here were held on Lord's day, 16th March. The Rev. W. Seaman, Hawick, preached morning and evening to good congregations. On Monday evening, the annual social meeting was held. The hall was well filled by the members and their friends. The pastor, J. McKean, occupied the chair, and was supported on the platform by the Revs. A. Thomson, Galashiels ; W. Seaman, Hawick ; J. Brown, Selkirk ; Edward Last, Kelso ; and Mr. D. Craighead, Galashiels, who all gave pithy and profitable addresses. The chairman in the course of his remarks, spoke with much hopefulness as to the future. And reported that in spite of a number of losses by removal from the district, the number of members on the roll had not decreased. He also spoke in high terms of the enthusiastic way in which the office-bearers and workers had done their work during the past year. The meeting was much cheered by the efforts of the choir, which under the leadership of Mr. A. Barker, sang several sacred pieces in a most pleasing and efficient manner. The meeting was a most hearty one, and all present seemed much cheered and encouraged.

PERTH.—Mr. J. A. Grant Robertson, M.A., one of the students of the Union, has accepted the call to the church in Perth, and intends commencing his labours on the first Sunday in April.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The One Remedy.

By Rev. J. B. Gillison.

"The gospel of Christ . . . . the power of God unto salvation."—Romans.
"Determined not to know anything save Jesus Christ and Him crucified."—Corinthians.

PAUL's estimate of the value and potency of the gospel, and of its fitness to renovate the world, may be fairly judged from the very significant language he uses when writing to two of the representative cities of his day.

To Rome, the mistress of Italy and "empress of the world," the metropolis of the great empire of heathenism, the city of standing armies and despotic governments, the home of arbitrary law and military power, he writes, "I am not ashamed of the gospel of Christ, for *it is the power of God.*"

To Corinth, a place of quite a different sort—the capital of a Roman province, it is true, but nevertheless an old Greek city, with its own peculiar characteristics—the apostle writes in an equally significant way. Celebrated for its immense wealth, amassed through years of commercial and manufacturing enterprise carried on under remarkably favourable conditions, Corinth had latterly become proverbial for its licentiousness and gaiety, while it was distinguished at the same time for its refinement and learning. Some time previous to the writing of the epistles addressed to the Church here, St. Paul had sojourned for a considerable period in the city. In this wealthy and luxurious metropolis, where depravity of heart and pride of intellect were striving for the mastery,—where, on the one hand, the grossest sensualities received not only the patronage of public opinion, but the support of law, and where, on the other hand, profound Grecian philosophers and accomplished rhetoricians had their home, the ever-zealous apostle contrived to establish a Christian church. Although opposed by the two supreme antagonists of the gospel—fleshly lusts and mental pride, though surrounded by men who were either too sensuous to *care* about his preaching or too haughty to *consider* it, he had succeeded in sowing the seeds of eternal truth and in reaping a harvest of immortal souls. Only a few years have passed since then,

but already the infant church, beset by temptations to which the former lives of its members made it peculiarly susceptible, and exposed at all points to the pernicious influences of a low heathen morality, is showing sad signs of declension. They who once "were enriched in all knowledge and in all utterance," and "came behind in no gift," now manifest a contentious, wrangling spirit, and a serious laxity of principle. The fair, fresh bloom of their early love is withering in the cold, chilly atmosphere of paganism. At this juncture the apostle comes to the rescue, and we watch with solicitude, wondering how he will deal with the matter. Will it be a confession of the impotence of the gospel, or will it be a renewed assertion of its claims? We are not long left in doubt. He takes up his pen and writes to them a letter of mingled counsel and commendation and remonstrance, and at the very outset, seeing them thus drifting with the tide of society, he determines to bring them back to their old moorings. To accomplish this he alludes to their early history and to his own methods of working, which had been so much blessed to them. He reminds them that they were not in these days given to meddling with the subtle discussions of the schools, and attributes his former success in their city to the fact that he heeded neither the materialistic overtures of the Jews, nor the speculative arguments of the Greeks, but gave his whole time and strength to the proclamation of a crucified Saviour. "The Jews," he says, "require a sign, and the Greeks seek after wisdom, but we preach Christ crucified." And then he concludes, with exquisite *hauteur*, "And I, brethren, when I came to you, came not, with excellency of speech or of wisdom declaring unto you the testimony of God: for *I determined not to know anything among you save Jesus Christ and Him crucified.*" This he avers was the secret of his remarkable success.

When Paul looked round upon society and saw the trials and troubles of the people, their restless anxieties and unsatisfied consciences, the inarticulate longings of thirsty hearts, the wistful upturned glances to an unknown heaven, he felt that there was something in the cross to satisfy the yearning needs of all. In short, he believed he had discovered a world-wide remedy for a world-wide need. He was persuaded that the gospel of the grace of God as displayed in the sufferings of the Son of Man was the pressing requirement of the world. Man's *need* was evident; both Jews and Greeks could point out the prevailing evil but neither could supply a real, effective cure. The sorrows and sufferings of humanity—crime and oppression, poverty and degradation, all the long sad list of the world's woes—told, with a voice both strong and clear, that the social ma-

chinery was out of gear; and these grievances on the surface of society were but the fruit of a darker and more deadly evil, growing deep in the soil of the human soul. Statesmen and philanthropists applied their partial remedies to cure the former, while the philosophers prescribed their moral maxims to heal the latter. None of them comprehended the exact nature of the disorder, still less could they furnish an effectual remedy. But Paul, ever since that day in Damascus when the scales fell from his eyes, had possessed a purer vision and a clearer insight into truth than Jewish theologian or Gentile scholar. Taught by his own experience, himself healed by the Great Physician, he comprehended the human situation at a glance. He saw that the malady was of a more deadly nature and that the remedy must be of a farther reaching power than any one supposed. The disease he pronounced to be *sin*, and the remedy *the cross*. Forthwith he evermore proclaimed that he had found a medicine potent enough to allay the most burning fevers of the soul.

Roman *power*, Greek *wisdom*, Jewish *formalism*—these were the three great opposing forces which early Christianity met and overcame. Old Rome was no match for young Christianity. While Nero burns his Christian subjects wrapped in inflamable robes, as torches to light up his midnight games; while he gloats over their sufferings, torn by ferocious dogs; while he hunts them in brutal glee till they crouch and die, but unconquered still, in the cold, dank vaults of the Catacombs, slowly and stealthily and imperceptibly the new religion makes its way throughout his kingdom and into the royal palace itself, until worn-out superstition and degrading despotism are alike overthrown and supplanted by an enlightened faith.

Most people are either too much terrified by, or too much inclined to worship, mere brute force. To some an omnipotent devil would almost seem to be an object for adoration. These Romans knew full well the meaning of authorative power and enforced obedience, but any idea of the omnipotence of love or the moral power of truth was not in all their thoughts. Force is not by any means the highest form of energy. All the steam-engines in the world could not make a little daisy grow. The rain distills its gentle influence on the earth, and the sunbeam wakes the floweret from its winter sleep and calls the tender bud to lift its head and open its crimson-tipped petals to the light, and the daisy responds in love, and lifts its lips to kiss the warm rays. So it is with the kingdom of God within us which "cometh not with observation;" the soul responds in silence to the wooing of divine love. The finely-strung heart-chords would be rudely snapped by any other touch.

The secret of the remarkable power of the gospel consists in this, that it wins us to a better life by love instead of compelling us by fear. Its power is that of the magnet, not the scourge; it draws us with the bands of love, it does not drive us with the slaver's whip. It is not the severe, the formidable, the terrible, the tragic, that makes the most permanent impression on the heart. The lightning flash may dazzle, the torrents drown, the hurricane destroy, but it is the gentle sunlight which sweetens life, the gentle rain which beautifies the fields, and the gentle breeze which revives the drooping frame. The avalanche may *break* the ice, the south wind *melts* it. So :—

"Law and terror do but harden
All the while they work alone,
'Tis the sense of blood-bought pardon
That dissolves the heart of stone."

Christianity appeals directly to the heart and conscience. The gospel of Christ has a natural affinity for sincere and honest souls. If we have sincerity at the starting post truth is sure to come in at the goal. The pure in heart may see what genius and talent alone can never discover. The Jew, who requires "a sign" will only gaze in amazement while he witnesses a miracle, but the sensation of wonder has in it no moral element: it may excite criticism, but will not touch the conscience. And the Greek, who "seeks after wisdom," may admire, for a moment, the philosophy of our religion, but it will inevitably offend his pride, because it requires him to submit his heart, to absolute and somewhat humbling truths, instead of indulging his intellect with spacious speculations. The light from the cross is in itself so clear, that those who will may see. And if any, shutting their eyes, declare that the sun is not shining, we may flatter their vanity by giving heed to their arguments, we might even convince their reason, but so long as they are in that attitude of mind we can never win their hearts.

The gospel of Christ carries its own evidence with it so far as is needful for the conversion of the soul. The honest doubter and sincere inquirer may thus find rest, and submit his heart to the doctrine of the cross, even while many serious difficulties still remain. Indeed many of these are only to be explained after we have become devout believers of the gospel. The method of inspiration, the theory of the incarnation, the nature of atonement, and innumerable other questions may remain unsolved, yet the heart may receive Christian truth, and the soul may have passed from death unto life.

This is a truth which needs to be proclaimed with a decided emphasis. It is not mere reforms that the world wants but a revolu-

tion in the human heart. The cross of Christ is God's great agency and ordinance for the redemption and salvation of the world. It alone will meet the cause, providing for the blessed renovation of men and nations in Christ, and opening before them in most welcome prospect the glorious and awful destinies of eternity.

There is no social difficulty which Christianity cannot solve, as there is no human throb in the individual heart to which the cross does not yield a divine response. It may not always speak to us as we wish, but it always speaks to us as we most require. To the self-righteous it shows God's thoughts of sin; to the wounded conscience it reconciles a Judge's justice and a Father's love; and into the lonely or bleeding heart it pours the balm of a heavenly sympathy. It brings God down to men, and lifts men up to God, and in healing the rupture between earth and heaven, it establishes peace and friendly relationships upon earth itself. By a sweet compulsion, gentle as the opening of the flower-buds at the first blush of spring, God's love in Christ opens the heart to gentle and more noble feelings, chasing away, as the morning light the darkness, that mean, and proud, and selfish spirit, which is the source of all anguish of the world.

In every age of the church the temptation has been the same—to undervalue the power of the simple gospel, and consequently to over-estimate the strength of its opponents. We may take a lesson from the Apostle of the Gentiles. When he stood, an unknown stranger in the streets of Corinth, and saw around him the collected wealth of nations and every sign of culture and of learning, although, second to no man in the scholarship of the day, and well able to give the Jews the "sign" they sought, or to teach the Greeks the "wisdom" they desired, he dispensed with all such adventitious aids, and formed this resolution of which he spoke in after years with pride, tracing to it his entire success, saying, "I determined not to know anything among you save Jesus Christ and Him crucified."

An Easter Sunday in Glasgow.

HAVING occasion to visit Glasgow on the week of Good Friday, we determined to take full advantage of the Sunday for a day among the churches. The first place fixed upon was Hillhead Baptist Church, where the Rev. F. H. Robarts carries on one of our most successful city churches. Hillhead constitutes the villadom of Glasgow, and on a fine Sunday morning presents a striking appearance of wealth and comfort. Streams of people were hurrying—your Glasgow man hurries even in going to church—to

BERKELEY BAPTIST DIVINITY SCHOOL
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their different places of worship. At length we found ourselves in one of the most homely chapels that we were ever in. Those who have not seen the inside of Hillhead Chapel have only to think of a comfortable parlour on a large scale, with seats and even galleries all arranged so as to make you feel that the people there assembled are all one family. How much of this impression is due to the genial and—shall we not say it?—fatherly face in the pulpit, we will not attempt to decide; certainly we have seldom met with a preacher who seemed so much like a father in the heart of his family. Before entering the chapel a friend said:—"You must not expect a sermon, Mr. Robarts always gives exposition in the morning; come at night if you want a sermon." This was said in a tone suggesting that we ought to have felt disappointed. But we did not. An exposition from a preacher like the Hillhead pastor would be a treat. But we got a sermon after all.

The church was not filled, as it usually is, many having gone off for Easter holidays. The service began with the hymn:—

"Christ the Lord is risen to-day,"

a favourite Easter hymn. Two verses were read in a clear and distinct voice, chastened with reverent feeling. Preachers in the habit of reading the whole hymn might take note of this. The practice of reading hymns to the end is useless. The prayer that followed was short, simple, full of thanksgiving and quiet fervour. Then came the first reading from 20th chapter of John's Gospel, the 15th verse, being selected as the children's text for the day. Readers of the MAGAZINE are familiar with Mr. Robarts inimitable power of breaking down the Word to children, but these sermons must be heard to be appreciated. The subject was THE FOUR GARDENS.

1. The Garden of Eden; 2. The Garden of Gethsemane; 3. The Garden of Joseph; 4. The Garden of the Soul.

Cuvier, the famous naturalist, from a single bone could model the whole body of an extinct species of animal, but it would be difficult for any one to model the excellent sermon preached, even with the help afforded by these four heads. The youngest child present could not fail to grasp its lessons. Two more hymns, a chant, another reading, and two prayers, one of which, by the way, seemed rather long, and then came the sermon which was described as "The Angels Resurrection Sermon." Matt. 28th, 5th to 7th verses, furnished the text. The introduction was a simple yet graphic description of the condition of the disciples immediately after the crucifixion and burial of Jesus. The scene in Jerusalem was described and the feelings of

the disciples who "were like sheep in a storm" depicted. A remarkable point was noted in the fact that while we are told all about the death of Christ in the minutest details, not a word is said as to the manner of His resurrection. Having made good use of this thought the preacher went on to announce the division of his discourse. It is now fashionable to discard this old method, but how much it is to be regretted. When the heads of the discourse are like these it helps to fix the sermon in the memory when they are announced.

1. Consolation—"Fear not ye." 2. Approbation—"I know that ye seek Jesus." 3. Information—"He is not here; He is risen." 4. Exhortation—"Go quickly and tell the disciples."

Under each of these heads remarks were made of an appropriate character. We say remarks because the sermon was entirely conversational in style. There was no attempt at ornate sentences or those flowing periods which characterise the style of some of our great modern preachers. And yet there was a quiet power running through the whole discourse. The people listened as in breathless silence, and it was evident that not a word was lost and not a single point of interest missed. It is manifest that the pastor of Hillhead Church has no sympathy with that modern school of theology which delights in pitting the teaching of Christ against that of Paul, for he made it plain that, to his mind, the whole kernel of apostolic doctrine on the subject of the Atonement is to be found in the teaching of Christ. This is valuable as a testimony to evangelical faith. The people who crowd the Hillhead Church are thoughtful and intelligent if they are anything, and it speaks volumes for evangelical doctrine that such a class are eager to hear and receive it. The service, including the communion to which all Christians were invited, lasted for fully two hours; far too long. So ended our first service on Easter Sunday.

As we passed through the West End Park we saw a large crowd of children holding Easter in quite another fashion. Hundreds, in little parties of four and five, were squatting on the green or dashing about with cans and baskets, the contents of which had been hastily devoured. Dyed eggshells, orange skins, and sundry other litter, lay strewn in all directions; the chief signs of *their* Easter joy. What a contrast to the place we had just left! The condition of these children presents a problem which villadom and churchdom too will have to face very soon.

The afternoon we spent in the church of the Rev. Dr. Goodrich, Bath Street Congregational. In this building your first impression is one of capaciousness and far-offness. Everything is on a large scale; large area, large galleries all round, and large space for the

pulpit and choir. The service was devoted to Easter observance. Here, too, we had as the hymn before the sermon :—

"Christ the Lord is risen to-day."

The preacher is a man of power, and has won deserved fame for his oratorical gifts. Somehow we could not help thinking of Dr. Parker as we looked towards the preacher and noted the studied inflection of the voice in reading. Better reading we never heard although the touch of art was not concealed. "Ars est celare artem" is a good proverb for preachers. The attendance was meagre, but this the preacher explained in the course of his sermon when he said :—"To go into the country; to go with rod and line to the rivers; to climb the mountains, and to revel in the fresh air and the beauties of nature is delightful—and a good many of my congregation have evidently thought so." This sent a titter round the audience, showing how easy it is to make good people laugh.

The sermon was based on John 21st, 3rd—"I go a fishing." As any attempt to report this sermon would be fatal to this sketch a word or two must suffice. Passing the introduction, which discussed the several appearances of Jesus after the Resurrection, the lessons dwelt upon were :—1. The worth of common work in times of perplexity. The disciples were perplexed. The Master was gone, and their hopes were checked; what were they to do? Peter solved the difficulty—"I go a-fishing!" So in common life, when perplexed and we know not what to think or do let us bend to our common tasks. 2. In and through successful work the risen Lord reveals Himself. So in every generation has it been. The Risen Lord has many ways of revealing Himself to the disciples. He appears in common work and especially in Christian work when souls are being led to seek Him. 3. There is need of heart preparation for the work if we are to have visions of Christ. John was the first to discern the Lord because of his love and faith. Peter had not the same keen-sighted affection. It is to the affectionate heart that Christ reveals Himself first. The Risen Lord came not invested in resplendent glory, but an ordinary man, not known at first. So now He manifests Himself, not in overwhelming power, but by quiet convincing thought, as the decided judgment in some perplexity. He is with us still or He never was here. Many miss Him because of the critical spirit. Criticism has its use but it has its limits.

These snatches give but a faint idea of the power of the sermon. Dr. Goodrich is a master of pulpit oratory, but behind that there is a deep fountain of cultured scholarship combined with keen human sympathies. Is he sound? A friend asked the same question. So

far as we could judge he is a man who will have many stars to his crown.

In the evening we had intended to hear the young minister of Queen's Park Baptist Church, but a chapter of accidents hindered us. Turning Claremont Street we saw a crowd besieging the gates of Trinity Congregational Church, the Rev. J. Hunter's. Here we were in the heart of a new sensation. Crowded building, artistic music and singing, brilliant preacher though close reader, liturgical forms and above all the new theology made popular. But our allotted space is gone and we must hasten to close. The prayers were read and the people were expected to repeat responses, which only a few did. With our early experience of the English Church service this part of Mr. Hunter's service was a failure. Here, too, we sang a variation of "Christ the Lord is risen to-day." As showing the drift of this gifted preacher's theology we may quote a verse or two from the hymn book which he has lately compiled. This for "Rock of Ages":—

"Rock of Ages shelter me,
Let me stay myself on Thee,
When the billows o'er me roll,
When temptations sweep my soul,
Save me in the evil hour,
Keep me, O eternal power."

This for the fourth verse of "Just as I am":—

"Just as I am, young, strong, and free,
To be the best that I can be,
For truth and righteousness and Thee,
Lord of my life I come."

Many of our most beautiful hymns are thus mangled and made to limp on crutches. Is not this vandalism with a vengeance? The next step to this would be a revised edition of the Bible by the same hand. Christianity with the cross left out has never done much good in this world, and it remains to be seen where this tinkering of all that is most vital in our hymnology will end.

SIGMA.

I venerate old age; and I love not the man who can look without emotion upon the sunset of life, when the dusk of evening begins to gather over the watery eye, and the shadows of twilight grow broader and deeper upon the understanding.—*Longfellow.*

The more we know, the greater our thirst for knowledge. The water-lily, in the midst of waters, opens its leaves and expands its petals at the first pattering of showers, and rejoices in the rain-drops with a quicker sympathy than the parched shrub in the sandy desert.—*Coleridge.*

Christianity at Work.

III.

AMONG all the philanthropic and benevolent institutions of the day none, perhaps, meet with more general sympathy and approval than those which provide for the wants of homeless and neglected children. They are favourites with nearly all classes. If institutions were like men they would be in danger of incurring the woe pronounced on those of whom all men speak well. They deal with cases so needy and deserving that hard indeed must be the heart to which they do not successfully appeal. The methods they adopt are such that obtuse must be the intellect which does not perceive their fitness; and a no less scrupulous conscience which withholds from them its approval. And to the object at which they aim, the veriest grumbler in existence cannot demur. That object deserves and attracts the suffrages of every class, for it is one on which patriot, philanthropist, and Christian are agreed.

When we have to deal with our adult criminal and wretched population, there is often a draw-back to our satisfaction. Indignation mingles with our pity. We question if their guilt be not equal to or greater than their misery. Perhaps, like a grim philospher who has but recently been taken from us, we try to cherish a hearty hatred of scoundrels—call them sneeringly our "incompetent, indigent friends," —condemn what some call the maudlin tendency to mitigate the severity of our criminal code; and, assuming a harshness we may not quite feel, speak of "laying leather on the backs of them, putting collars round the necks of them," and "sternly whipping and drilling those devil's regiment of the line.'" But when we come to deal with poor little ragged, hungry, neglected children we are compelled to change our tone. Our indignation evaporates then. We should be stern as Rhadamanthus, more stern than our philosopher, could we look on them with any other feeling than one of boundless pity. Some friends of ours steel their hearts, and button up their pockets, determined never to give to a beggar in the street. And as against a man's or woman's appeal they manage pretty well to carry out their resolution. But when a poor fatherless or motherless bairn comes across their path, with its bare feet, and half-naked limbs, and tangled hair, and with its wee pinched face and hollow eyes, looks up into their face and begs for help, the strong man feels a strange swelling

sensation in the region of the heart, and the eyes fill, and the lips quiver, and somehow the hand finds its way to the pocket, and the wee thing is not sent quite empty away. Do we blame our strong-willed friend for that? for being so weak as to forget his rule never to give to a beggar in the street? Blame him! We might blame him if he were flint enough to remain unmoved under that helpless creature's appeal. We don't blame, but praise him for yielding to the impulse of humanity, and so far forgetting his prudential rules as to help a poor bairn in distress. Even when we see them becoming criminals we have not the heart to withhold our sympathy, for we know that society is more at fault than they. It is not that they have inherited a worse nature than common—that they are, what some people think the negro is, a kind of cross between the monkey and the man—which accounts for their growing up to be bad; but that the circumstances amidst which they grow up render it almost impossible for them to become anything else. "What can I do for you, my lad?" said a farmer to a boy who had saved his son from drowning. Said the boy as tears glistened in his eyes at the unusual sound, "Speak a kind word to me sometimes, I haint got a mother like the rest of them." And many of the children received into Orphanages and Homes "haint got a mother." Their's is the hapless lot of the "mitherless bairn." There is none to care for them. They must pick up their food where they best may. Home they have none. They must sleep under the railway arch, or on the doorstep of some dwelling, and be driven to and fro by the vigilant policeman—poor little Arabs of the street, without a resting-place for the sole of their foot, no refuge for them but the grave. Or if there still lives the woman who gave them birth, and bears the name of mother, very often she is destitute of all motherly feeling. Poverty and vice have dried up the milk of human kindness in her breast, or changed it into wormwood and gall. The child had no cradle song to hush it to sleep, no gentle smile to greet its waking. Kicks and cuffs almost from its infancy have taken the place of kisses and caresses; hard, harsh, angry words have supplanted the soft tones of a mother's voice. Its little heart has yearned for kindness and been disappointed, until it has ceased to expect it any more. And no process is more brutalising or demonising than is implied when a child has ceased to look for kindness. And thus it grows up surrounded from its infancy with the most pernicious influences which press it down into vice and crime, herding only with the criminal and the vicious, witnessing only their example, and hearing only their talk, cut off entirely from everything that is fitted to reform or restrain, but for the efforts of

those noble minded men and women, who with Christlike sympathy seek to gather in the poor outcasts into Christian homes, where they can be trained to perform the duties of the present life, and prepared for the life that is to come.

Now it is surely one of the best commendations of our modern Christianity that it seeks to remedy this evil, and does so much to rescue poor unfortunate children from influences which are so hostile to everything that is good. Orphanages, Refuges, Ragged Schools, Homes for Destitute Children, we take to be among the choicest fruits of true Christian benevolence; and the extent to which they have been multiplied, and the liberal manner in which they are supported, and the judicious kindness with which they are carried on, are evidences of the wide diffusion of Christianity among our countrymen, and of the mighty influence it exerts. We are not furnished with statistics of the various institutions of this nature which exist, such as we hope yet to obtain. We cannot even number, or name them all; for in addition to those that are best known, we are constantly hearing of some of less note which are doing their work in a quiet unostentatious manner; and we are increasingly convinced that a very extensive and thorough enquiry is necessary to make us acquainted with all that is done in this way. When we have received fuller and more detailed information we shall be happy to focus it for the benefit of our readers. But meanwhile we are safe in assuming that hundreds of thousands of pounds are annually contributed for this work; and a great part of that spontaneously contributed, not in answer to any application or appeal, but solely from the constraining influence of the love of Christ. The manner in which some of these institutions—notably that of George Müller at Bristol—are supported is to us scarcely less miraculous than the signs and wonders wrought by our Lord and His apostles; and all of them we take to be standing monuments to the power of the Christian faith. No miracles could be productive of more beneficent results than these institutions can shew. We have known of cases in which the transformation wrought in the children was perfectly marvellous. We have in our mind's eye now a little girl as she appeared at three stages of her history; first as a poor outcast with pinched face and emaciated frame, which her fluttering rags left half exposed to frost and wind and rain, with tangled, matted locks, and hungry eyes that had an almost wolfish expression—altogether a personification of misery, the sight of which was sufficient to make the heart bleed; then, after she had been taken into the Refuge, and fed, and clothed, and taught, as a comfortable, contented, happy child, as full of fun and frolic as

if she had never known either want or misery; and last, as the adopted child of Canadian parents, who treated her as if she were their own daughter, when she had developed into an accomplished young woman, of lady-like appearance and manner, such as graced her now happy home. The transformation appeared to us to speak volumes as to the priceless value of the institution by which it was wrought. And there are hundreds, we believe thousands, of such cases. No institution of any standing but can point to such illustrations of what Christian kindness may achieve. We have thought of the rags those poor outcasts wear—what worthless unattractive things they seem! But sent to the mill, washed, teased, reduced to pulp, passed through the paper-making process, they come out as beautiful cream laid note paper, or fine white smooth pasteboard. Ladies write their love notes on it. Artists sketch on it forms of beauty which are joys for ever. Poets in harmonious numbers, inscribe on it "thoughts that breathe, and words that burn." Men will print Evangels on it; and what was once the worthless, repulsive heap of rags, will minister as a messenger at the bedside of the sick, and convey the gospel of Christ to the ends of the earth. And so poor outcasts, however degraded, brutalised, and apparently lost to all good purpose, become under the benign influences of the Orphanage, the Refuge, and the Home, ornaments to society and blessings to their kind. Can there be any work more worthy of an enlightened Christian benevolence? And can the religion under which such institutions flourish be other than Divine?

Small Churches.

By an Old Baptist.

IT is not an uncommon thing for Baptists and even leaders among Baptists to object to the formation of what they call "small and starving Baptist churches" in different parts of the country, that is churches which cannot decently support their own pastors. The objection which has been offered for years past, more or less, has recently been repeated and emphasised in connection with proposed evangelistic movements. A good many we believe are influenced by it who have never attemped to weigh it properly, so as to apprehend either what it involves or how easily it may be met;

and our purpose in this paper is to submit it to such an examination as may help them in forming right conclusions.

The first question that should be asked is—Are such churches of of any value? Or in other words do they render any real service to the cause of Christ in general, or to our denominational principles in particular? In answer to this question we are happy to be able to quote the testimony of an unprejudiced witness. The President of the Union, Mr. Charles A. Rose, in his inaugural address, says—"I hope none of us believe in the blessing of isolation. I feel sure that many of our smaller churches would become much more prosperous and useful, if they had more of the practical sympathy as well as the prayers of their fellow Baptists in larger towns. *Some of them have a hard battle to fight, and are doing so, uncomplainingly and well. Many of them are the spiritual birth-places of men and women who are a credit to our Denomination wherever they go*, and on that account they have a claim on those who are able to help." These noble words, which we have emphasised, give no ungrudging recognition both to the character and usefulness of such churches. It is no small thing to say of them that "THEY FIGHT A HARD BATTLE UNCOMPLAININGLY AND WELL"; and that "THEY ARE THE SPIRITUAL BIRTH-PLACES OF MEN AND WOMEN WHO ARE A CREDIT TO OUR DENOMINATION," and that too while they are *not* receiving the practical sympathy to which they have a claim! Our readers who endorse this high testimony—as doubtless most of them do—may be left to judge whether it be not desirable to have as many of these institutions as possible, and to plant them wherever we have opportunity. It seems to us that we shall sadly fail in our duty if we discountenance the formation of the churches, which may become "the spiritual birth-places of men and women, who are a credit to our Denomination wherever they go."

A second question to be considered is, Can such churches be formed? In answer to this two things may be admitted at the outset. (1) That in many of our small towns there is no prospect of churches being formed which will be able to support a paid pastor. (2) That however willing the denomination might be, it has not the means even of helping to support a pastor decently in many churches that might be formed. These we take to be undeniable facts. Does it therefore follow that such churches ought not to be formed? Unhesitatingly we answer, No. For this simple reason that churches *do not exist for the sake of their pastors*. If a church can support a pastor so as to admit of his devoting himself exclusively to pastoral work, it may be its duty and its privilege so to do. But that condition is by no means essential to its existence. It may without a paid pastor both

exist and do the work which Mr. Rose has so well described. Dr. Landels, in his inaugural address as President, suggested that where preaching ability was lacking Baptists "might make their existence known if only by meeting together once on the Lord's Day for mutual edification, and prayer, and breaking bread, although they attended at other hours the services of other denominations which they found most profitable;" and that for their encouragement they might be "visited occasionally by an evangelist, or by some of our leading pastors or members of larger churches." If such true fraternal feeling were shewn, then, he thinks, "they might not only maintain their separate existence, but bear testimony to our principles more efficiently than if they had a minister for whose support, however inadequate, they must be mainly dependent on the help of others." That this suggestion is not baseless is evident from the fact that during recent years several churches have been formed without paid pastors, and though they have not received the "practical sympathy" for which Mr. Rose pleads, or the visits from evangelists and others which Dr. Landels suggests, they are not less prosperous than numbers of churches whose pastors are entirely devoted to the work.

This being the state of things, it is time to ask, What are we doing either to form or to help such churches? And the answer must be, "As a Union, NOTHING." We render a little pecuniary help to a few churches who have paid pastors whom they cannot adequately support. But for others we do nothing. Had the Evangelistic Committee employed some such man as the one whose services they hoped to secure, his preaching throughout the country might have been followed by the formation of such churches, or it might have encouraged and helped those which already exist. But as that arrangement has fallen through, the small churches in the country who most need it are left without "practical sympathy" in any form, and nothing is done to form churches which may become "the spiritual birth-places of men and women who are a credit to our denomination wherever they go." And the worst of it is the large towns are not better for our neglect of the country. We have no evangelist who can devote his time to visiting either. And the result is that as a Union we do nothing to break new ground either in town or country! Is that what might be expected of men who value their principles?

Mr. Rose in his address not only testifies to the value of small churches, but quotes what is really a remarkable illustration of their value, whether in town or country. We give it in his own words:— "As an instance of this I may mention the case of the large church in London presided over by our friend Dr. Clifford. That gentleman

told me himself that his large and prosperous church was the outcome of the zeal and labour of a poor laundress. She had been a member of a little Baptist Church in the midland counties of England, and removed to Paddington, which at that time was a different place from the Paddington of to-day. Finding the district to a large extent very destitute of the means of grace she hired a couple of rooms, the rent of which she paid herself out of her hard-earned gains. In these rooms evangelistic services were held from time to time by London friends, who admired the poor woman's pluck and devotion, and the ultimate result was Westbourne Park Church, which to-day is one of the busiest hives of Christian industry in the whole metropolis."

It would be difficult we think to find a stronger argument for the formation of small churches than this case supplied; and in view of it we should like to ask those for whom we write, Ought we to discountenance, or ought we not to help and encourage the formation of such churches as that "*little Baptist Church*" in the midland counties to which this woman belonged? Nay, ought we, or ought we not, to promote such evangelistic services as issued in the formation of the church in Paddington, which, as Mr. Rose says, was then "a very different place from the Paddington of to-day?" Further, we should like to ask whether this is not the kind of work the Union should systematically undertake rather than leave it to the chance and desultory efforts of individuals by whom it cannot be efficiently done?

As we have quoted from Mr. Rose so far we cannot do better than give other passages from his address which appear to us to furnish an answer to these questions. This we do all the more readily, not so much because his words so exactly express our own views, but because as coming from such a quarter, we are desirous that they should not be lost sight of. If our readers will only give them the consideration to which they are entitled, we cannot doubt that they will lead to such aggressive efforts as will result in the formation of Baptist Churches both in town and country:—

"Let all our Baptist Churches work with renewed effort, in the first place, for the salvation of souls, and in the second, for the propagation of our Denominational principles, and I am sure we will, before long, have a more honourable place amongst the churches of our land.

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"If our churches are to be strong *Baptist Churches* they must be far more aggressive than they are, that is to say, if our principles are scriptural, as we all believe them to be. While making it our first concern, to bring sinners to the Saviour, as faithful servants, we are

bound to impress upon all believers, not only that it is desirable, but that it is their *bounden duty*, to follow out their Lord's command regarding baptism. We have a truth to proclaim, that other Christians have either neglected, or strangely misunderstood. Let us beware of that false charity, that would lead us to hide our light under a bushel, and look with complaisance on a system, which we believe to be totally unscriptural, and opposed to the distinct teaching of the New Testament, and which is responsible for much of the merely formal religion which we find in our land to-day. Error always dies hard, but die it must, and die it will. If we have not the courage of our convictions, we have no right to expect Denominational progress, and will only give just cause for outsiders to ask, why it is that we remain a Denomination by ourselves.

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"If we are to have a new fund at all, I hope it will be one from which could be paid the salaries and travelling expenses, of thoroughly qualified evangelists, who could itinerate Scotland, preaching the gospel of Christ, especially in large centres of population, and teaching the people throughout the land, to study the Bible for themselves, apart altogether from any human creed, confession, or catechism. This, to my mind, is the best way to make ourselves felt as a power in both town and country, and Baptist churches will follow, as a matter of course."

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"So far as I know there is only one way, in which God now-a-days makes His will known to an assembly of Christian men, and that is *through the voice of the majority*. Having, therefore, prayed as we ought, let us, as in the presence of the Searcher of hearts, take the opinion of our Committees and Council, and loyally abide by their decision. Let the minority generously fall in with the majority, and present an unbroken front in our attacks upon the common foe. This, I take it, would be real union. If we cannot agree to follow such a course, then our meetings here, from time to time, are a farce, and the sooner we shake hands with each other, and go home, the better for our churches and ourselves."

We very earnestly commend these words to the consideration of our readers, in the confident hope that if they are duly weighed and applied, evangelists will soon be found such as the majority of the Committee and Council shall deem qualified for the work; and that aggressive efforts may be put forth such as may result in the formation of churches in town and country, which, though small at first, may grow, some of them to be as large and influential as the church at Westbourne Park. Mr. Rose is himself one of the most liberal men in our denomination, and when he sees by what means it can best be secured he will not, we believe, be backward in helping forward the object for which he so earnestly pleads. We trust his year of office may yet be distinguished by some such forward movement.

Children's Readings.

GARDENS OF THE BIBLE.

By the Rev. F. H. Robarts, Glasgow.

"Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She supposing Him to be the gardener, saith unto Him, Sir, if thou have borne him hence, tell me where thou hast laid Him, and I will take Him away."—John xx. 15.

ARY MAGDALENE did not know her Saviour when she saw Him. She mistook Him for the gardener, the gardener who took care of the garden of Joseph of Arimathæa. There is something pleasant in the thought that the body of Jesus was laid in a garden among the spring flowers. A country churchyard with its green grass and butter-cups and daises has in it something soothing and pleasant to the eye.

Gardens we are all of us fond of. Some of you I dare say have little gardens of your own, and a set of garden tools, rake and spade and watering pot, and you spend some of your pocket-money in buying seeds, and you are watching to see them come up. Now let us find out what this wonderful Bible, which has something to tell us about almost everything, has to say about gardens.

1. To begin with, there was the *Garden of Eden*. You might take the Book of Genesis and read again the story of Adam and Eve. How happy they must have been in that pleasant garden, full of fruit and flowers. "Out of the ground made the Lord God to grow every tree that is pleasant to the sight and good for food." Would not you have liked to live there? Do not you enjoy going into a fine fruit garden during the strawberry season, and when the raspberries and gooseberries and currants are ripe? Was it not good of God to put the first man and woman in such a pleasant place? What more agreeable work could there be than to be out in the open air under the blue sky, surrounded by beautiful flowers, taking care of them and making them grow?

Sometimes people fancy that if they lived in pleasanter places they would behave better; and so sometimes they would. But change of heart has more to do with our conduct than change of place. In that delightful garden Adam and Eve did just the one thing they were told not to do, and had to be turned out of it for their disobedience. How we all need to watch and pray against disobedience, even in

little things. "Children obey your parents in all things, for this is well pleasing unto the Lord."

2. Now let us go to another garden, the *Garden of Gethsemane.* Do you know the meaning of the name. The word Gethsemane means *Oil-Press.* In the Garden of Gethsemane there were a great many olive trees, and from the olive berries which grew upon them olive oil was squeezed out by a press. You might ask father or mother to show you some olives and some olive oil. The olive tree is very much gnarled and twisted, and its leaves are of a greyish green. I should call it a sad looking tree, and the Garden of Gethsemane must have been a sad looking garden, not bright like the Garden of Eden.

It was there that our dear Saviour endured His great agony of soul for us, and just as the olive berries are crushed in the olive press that the sweet oil may be extracted from them, so did the "Man of sorrows" bear the heavy weight of the sin of the world that we might have "the oil of joy for mourning, and the garment of praise for the spirit of heaviness."

3. The third garden shall be the *Garden of Joseph of Arimathæa,* the garden out of which Jesus Christ arose from the dead.

Is it not beautiful to think that a garden was the place of Resurrection? How bright a garden looks on a fresh spring morning! the air so cool and sweet, the grass sparkling with dewdrops like diamonds, the larks singing as they mount to the sky, and the daisies opening their eyes to the sun. It was on a spring morning in a garden that Jesus rose from the dead, and the first sight that would meet His eyes after His sufferings on the Cross, and His burial in the dark tomb, would be the brightness and beauty of Joseph's garden, as if all nature were just awakened out of sleep to welcome and to praise her risen Lord!

So you see we have had three gardens with a memorable story belonging to each of them. *Eden* was the garden of the Fall; *Gethsemane* was the garden of the Agony; and *Joseph's Garden* was the garden of the Resurrection. "Since by man came death, by man came also the Resurrection of the dead." Our Lord "was delivered for our offences, and was raised again for our justification."

4. And now for our fourth and last garden, which we will call "*The garden of the Soul.*" Every one of us has got a little garden within him. Town boys and girls may have no place to dig in, but each has got a heart, from which may grow sweet fruits, which may give pleasure not only to brothers and sisters, and parents and friends, but even to God Himself. You know what fruits I mean. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Those fruits taste very sweet in the nursery, and the school-room, and the playground. Which will make us happier, sour tempers and bitter words, or these sweet fruits of the spirit?

Boys and girls, take good care of the garden of the soul. Sow plenty of the seed of the Word. Pull up the weeds of bad habits. Water it by prayer for the grace of God's Holy Spirit, that the hearts of each of you may "be like a watered garden" to the glory and praise of God.

In Memoriam.

THE LATE MR. ALLAN MACDIARMID.

MR. Macdiarmid was born at Craigianie Farm, Glenlyon, on the 14th of March, 1836. If a man's natural surroundings in early life go to mould his future development, young Allan opened his eyes upon this strange mortal life in the midst of scenery well calculated to make an enduring impression alike upon his imagination and his heart. The Perthshire Highlands are replete with landscapes on which poets and artists might, for generations, feast their Nature-loving eyes. But amongst them all we would—though, perhaps, with pardonable partiality—assign a foremost place to rugged, lonely, sweet, Glenlyon. From the romantic Pass of Lyon, near Fortingall, to its western extremity, the glen is some thirty miles in length. It is separated by high mountain ranges from Loch Rannoch on the north, and Loch-tay on the south. Mr. Macdiarmid's birth-place is situated on the northern bank of the river Lyon, about nine miles from the village of Fortingall. Behind Craigianie rises, to the height of 3370 feet, the Carn Gorm, which, as its name indicates, is clothed with a mantle of green from base to summit. On the southern side of the river, the glen of Roro, with its limpid stream, is full in view. It is protected on the right hand and on the left by mountain ramparts which, on the western side, attain an altitude of 3033 feet, and on the eastern 3661. On the south it is overlooked by the majestic Ben Lawers, whose cloud-capped head reaches the height of 3984 feet. If "the strength of hills" ought to inspire the opening mind with high resolve and resolute purpose, truly young Allan had that influence, in full measure, brought to bear upon him.

Like all Glenlyon boys he was, moreover, quite familiar with the weird legends connected with almost every rood of the soil, every pool in the river, every moss-covered ruin, and every eerie part of the highway. The spots where rival clans fought many a bloody fray; the lonesome places where, on starless nights, insubstantial ghosts were often seen; the fairy knolls where elves were wont to hold high revelry—all these he knew by name. On many a long winter evening, when shepherds and ploughmen gathered round the kitchen fire to rehearse "a tale of the times of old," he heard, not without nervous shiverings, the stories connected with these places, related with a graphic power which many a dramatist might well envy. Thus was his imagination roused to activity.

His boyhood was spent in the work of the schoolroom. After receiving all the education that was available in his native glen, he was sent for a session or two to a high-class school in Perth. Thus equipped, he soon obtained an appointment in Glasgow. From Glasgow he went to Liverpool, where he was connected for some time with one of its large mercantile houses. At the time of his settlement in Liverpool, the late Hugh Stowell Brown was at the height of his popularity, and young Macdiarmid was one of his most en-

thusiastic admirers. *When* he began to think seriously about spiritual things, we do not know—probably he did not know himself; but we do know that the preaching of Stowell Brown made a lasting impression upon him. How often have we heard him recall, with kindling eye, those ever memorable days when he was a regular hearer in Myrtle Street Chapel! Even during his last illness he turned with keen zest to the published sermons of his old teacher.

About thirty-five years ago he returned to Glasgow, thenceforth to be associated in business with his relative, the late Mr. James Anderson, of the Surrey Street starch and gum works. Here, while unremitting in his attention to business, he addicted himself to persistent study. By attending evening classes at the Athenæum, and by extensive reading in history, science, philosophy, theology, and poetry, he gradually accumulated and digested an amount of knowledge, and attained a culture which evoked the admiration of all who knew him. He was keenly alive to the intellectual difficulties which physical science and criticism have accentuated within the last thirty years in connection with religious belief. This entailed upon him a prolonged spiritual conflict. The root of the matter was in him, however, long before he sought the fellowship of the church. One obstacle which stood in his way was that he felt that he could not, without conscious dishonesty, endorse all the shibboleths of traditional orthodoxy. But when, at length, it became clear to him that he could be admitted to church-membership on the simple ground of his being a true-hearted Christian, he came forward with all alacrity and publicly professed in the ordinance of baptism his allegiance to Jesus Christ as his Saviour-King.

Seventeen years ago Mr. Macdiarmid was happily married to a daughter of the Rev. William Tulloch, of Duncan Street church, Edinburgh. Soon after this event he fixed his residence at Marston House, Kelvinside. He, and other members of the Adelaide Place church residing in the same locality, feeling the inconvenience of being so far away from their place of worship, conferred together touching the feasibility of starting a new church in that populous suburb. The consequence was that, in September, 1883, the Hillhead church was constituted—with what splendid results all our readers know. In this movement, from its inception to its realization, Mr. Macdiarmid took a very prominent part, and those who co-operated with him bear testimony, one and all, to the invaluable services which he rendered from first to last. By his strong faith, his judicious counsels, and his liberality, he was a tower of strength to the young church when it most needed wise guidance and fostering care. His name will ever be held in loving and grateful remembrance by the Hillhead brethren.

In addition to his work as one of the office-bearers of Hillhead church, Mr. Macdiarmid took an active interest in the affairs of the denomination throughout the land. For some six years he acted as treasurer of the Baptist Union of Scotland. Up till that time he was but little known in the denomination. But by the efficient manner in which he discharged the functions of his office, and the wisdom which characterised his utterances in the deliberations of the Council

and the various committees, he soon came to be looked upon as a man whose word carried more than ordinary weight. And when, owing to failing health, he found it necessary to demit his office, he was followed into his retirement with the sympathy and high esteem of every member of the Union.

It was, however, those only who knew him intimately and were fully admitted into his confidence that adequately recognised his real worth. His high sense of honour, his unswerving integrity, his love of truth, his modesty, his calm self-possession, his kindness of heart, and his utter abhorrence of all meanness and chicanery, were so conspicuous that he required only to be known in order to be trusted, honoured, and loved. Sometimes, indeed, our friend was grievously misunderstood. People who deem it a sign of grace to garnish their speech with religious slang and sentimental gush, found very little mercy at his hands; nor could they very well make him out. In order to lead such persons to the use of the ordinary vocabulary of men, or, failing that, to reduce them to reflective silence, his manner was to engage them in a quiet close argument upon some aspect of the matter in hand. And extremely interesting it was to note the deftness with which he could prick holes in swollen wind-bags so as to render their speedy collapse inevitable. To him the things of God and of the soul were too sacred by far to be glibly talked about by men who, notwithstanding their unctuous phrases, were manifestly devoid of intelligence and heart. He himself, though so matter-of-fact in his speech, was capable of profound emotion, and nothing was more sacred in his eyes, or dearer to his heart, than that Gospel of salvation in which his tempest-driven spirit had found a haven of everlasting rest. And it was his recognition of the sublime meaning of faith in Jesus Christ that led him thus to resent any speech regarding it which seemed to be a mere matter of vapid phrase-mongering.

Mr. Macdiarmid was a man full of good works. It would be difficult to enumerate all the religious societies and philanthropic agencies to whose funds he yearly contributed. Much, however, of his beneficence was done as it were by stealth. He had his pensioners who, at stated seasons, were wont to receive through the post some substantial token of his goodwill towards them. And one day, to his glad surprise, these quiet deeds of kindness will be brought forth into the light with the sublime acknowledgment: "Inasmuch as thou hast done it unto one of the least of these My brethren, thou hast done it unto Me."

His closing years were full of bodily weakness and pain. Twice he resorted to the south of France in quest of restoration of health. But his malady was too deeply rooted to be thus arrested. And when at last it became evident that there was for him but *one way* of escape from weary suffering, he resigned himself with calm composure to the will of his Father in heaven. Those who visited him as he lay on his bed, awaiting the approaching end, will not soon forget the beautiful illustration which his case presented of the fulfilment of that great promise: "The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." With the

simplicity of a child he reposed his trust in Him "Who was delivered for our offences, and was raised again for our justification." Shortly before he ceased to breathe he exclaimed, with a look that seemed to penetrate the heavens, "My hope is in Thee." With this as his final testimony, he passed into the unseen realms.

For her, who was to him throughout as a ministering angel, and for the five dear children who have lost one of the best of fathers, we can only pray that "the Father of mercies, and the God of all comfort" may be their "refuge and strength, their very present help in trouble."

"Alas, for love! if *thou* wert all,
And nought beyond, O earth."

JOHN M'LENNAN.

Intelligence.

REV. ROBERT HOWIE has resigned the pastorate of Peterhead Church. He has come to think that Congregationalism is, in Scotland, the worst form of church government, and that baptism ought to be looked at from other points of view besides the scriptural one. He leaves the denomination.

MR. DANIEL A. SPENCE, one of the students of the Union, has received and accepted a unanimous call to the pastoral charge of the church at Millport.

DUNFERMLINE.—The annual soiree of the church and congregation was held on Thursday, 3rd April. The pastor, J. T. Hagen, presided, and was supported by Rev. Messrs. C. S. Medhurst, R. Phillips, R. S. Fleming, M.A., Pitlochry, and the deacons of the church. The hall was well filled. After tea the chairman referred to the work of the church during the past year, specially noting the large attendance at the Bible Class. Addresses were delivered by the missionaries, in which the difficulties and successes of missionary work were very graphically described. Mr. Mathewson submitted the financial statement, from which it appeared that the total collections and subscriptions for missionary purposes during the year amounted to £320. The report of the Zenana Work Society was given in, and an interesting statement was made of the meetings held, and the work done during the year. The membership is now 297. On the following night (April 4th) the annual soiree of the Sabbath School was held, when over 300 scholars and friends were present. Revs. Messrs. C. S. Medhurst and R. S. Fleming gave addresses. The superintendent, Mr. George Mathewson, gave in the annual report, and then presented prizes to the scholars for attendance.

GALASHIELS—STIRLING STREET.—On Monday, 14th April, the annual closing soiree of the pastor's Bible Class was held in the Masonic Hall, St. John Street. The Rev. J. Bell Johnston occupied the chair, and the company numbered about 180. The secretary's report showed that the number on the class roll was 121, though it had been somewhat reduced by sickness and removals, and a high average attendance had been sustained throughout the session. The work of the class had been the study of the Book of Genesis, and the interest of the members had never flagged during the winter. A choir, under the leadership of Mr. A. Wray, rendered several sacred pieces in an excellent manner, and solos were given

by Miss J. Irvine and Mr. Burton, which were highly appreciated by the company. Rev. W. G. Allan, Melrose, Rev. E. Last, Kelso, and Mr. J. H. Burton, Edinburgh. Votes of thanks were proposed by Mr. F. C. Burnett and Mr. J. Tait, and the meeting was brought to a close at a timely hour.—On Tuesday, 15th April, the annual missionary meeting was held in Stirling Street Chapel. The attendance was very good, representing both the Baptist churches in the town. Rev. J. Bell Johnston occupied the chair, and Pastors Thomson and Fleming of Victoria Street Church were on the platform. Rev. C. Spurgeon Medhurst gave a very interesting account of mission work in China, and was accorded a very hearty vote of thanks at the close on the motion of Pastor Thomson.

HAMILTON.—Anniversary services were conducted in this church, on Sabbath, the 17th March, when the Rev. Mr. Tulloch, of Edinburgh, officiated, and delivered able and instructive addresses at both diets to large audiences. On Monday evening a social meeting was held. The Rev. J. R. Chrystal, B.D., occupied the chair. An address was delivered by Rev. Mr. Whittet, of Wishaw, who said he was sure that they had all prayed for this church from the very beginning, many of them had been deeply interested in it and had earnestly wished that God's rich blessing might rest upon this movement, and they had not been disappointed, but on the contrary, had every reason to give thanks to God for his goodness. Mr. Chrystal had been honoured since he came here in winning many souls to Jesus, and a goodly number of God's children had been gathered together. They must not be so anxious about numbers, if they were just where the Lord wants them, and doing what the Lord wants them ; and he did not think that anyone had greater reason to be satisfied that he was just where the Lord wanted him than Mr. Chrystal. It was after very much prayer, and in connection with very especial direction that his footsteps were guided here, and he (Mr. Whittet) was sure the pillar of cloud rested here. The very spot seemed to be indicated, and he was sure the Lord's presence was with them, and would be with them, and was not that above all things the best. He trusted that most of them there had been brought to the Saviour. It becomes instinctive in everybody that is saved to try and save others, and those who have been blessed do not want to keep the blessing to themselves, and in seeking to bless others they themselves are blessed, and he had no doubt that the bread that was given to the disciples to distribute from the loving and gracious hands of Jesus, multiplied and grew as it was divided and broken up and spread out. They did not need to be selfish ; the more they gave out in this respect the more they would have. They ought all to be workers, not necessarily preachers, but individual workers in the great vineyard. The meeting was also addressed by the Rev. Mr. Common, of Motherwell, Messrs. J. C. Graham, of Glasgow, and Andrew Marshall.

KIRKCALDY.—The annual sale of work by the Ladies' Missionary Society, in connection with White's Causeway Church, was held on April 8th and 9th, and realised the sum of £36 12s., an advance on the sales of the last three years.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Message of Spring.

By Rev. D. Witton Jenkins.

PRING has come again. "For lo the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land." How pleasing are the first signs of the vernal season, and we hail it with joy. It comes as a friend with smiling face, a healing hand, and a voice that cheers. No one shuts out the Spring, we open doors and windows to let it in to our homes; and it even steals quietly, silently, into our hearts. Old and young, rich and poor, gladly say with Thomson—

> "Come, gentle Spring, ethereal mildness, come;
> And from the blossom of your dropping cloud,
> While music wakes around, veil'd in a shower
> Of shadowing roses, on our plains descend."

Spring is full of instruction—lessons for the spiritual life. It presents beautiful analogies which we would do well to notice. Nature is symbolical of grace; the material illustrates the spiritual, and there is more than a likeness between the two kingdoms. The poetic eye sees, and the inspired soul feels their similarity, if not identity. The inspired writers used the material to interpret the Spiritual. Christ was a great observer of nature, and He explained, "the invisible things" by "the things that are made." He saw symbols everywhere. Grace and nature were to Him but two expressions of the thought of the one great Spirit. Let us follow His example and learn the message of Spring.

Spring-life is a re-animation. It is a resurrection of the old and the past in a new and better form. What a change. What a contrast to the winter just passing away. The coldness and hardness of the winter months are receding before the onward march of life. Everywhere a new life is breaking the shell, and bursting the husk, and coming out to show itself and claim existence. It is indeed a re-creation, a quickening from the dead, and all is "full of life and vivifying soul." Religion is full of this thought. Its history, whether

of the Church or individual, is a story of re-animation, revival, re-formation. Throughout the ages it has had its winters and springs. It is the story of the "corn of wheat cast into the ground that it may not abide alone, but die and bear fruit." The individual life must have its springs of reconversions when it rises from a dead past into a new and living future; when its pulse of love is quickened, its thought purified, its energy revived.

But this re-animation is the result of struggle. Spring has to fight for every inch of ground it occupies. How slowly does the winter die; how very unwilling it is to give up its hold; how it comes back night after night, reaching far into the new season with its keen bitter frost, biting as if in spite the delicate flower which ventures to peep out to see the light. It tries to tarnish the beauty of Spring, and rob it of its spoils. Is it not so with spiritual life? The old life of sin dies very hard, very slowly, and not without many a struggle. Like Bunyan's Old Adam, it reaches out its long bony fingers and gives many a painful grip that seems to tear away a part of self. Spring comes to us saying, "Live again, revive, struggle, rise from the dead."

Spring-life is irresistible. What a mighty force there is in the life of spring. It overcomes all resistance, and breaks through every barrier. Look at that seed; how little, yet how strong; see how it comes up through the hard soil; how it pushes away that stone. See how the tender bud breaks through the bark of that tree. Look at the rays of the sun; how thin and soft, yet the thick crust of ice cracks, melts, and floats away when touched by them. The spring does its work so noiselessly, yet gradually and surely it wins its way to its pre-destined end. Life is power, whether in the physical or the spiritual sphere. Spirituality is a force that conquers sin, that overcomes resistance, that changes weakness into strength, that breaks through every obstacle, and rises above adverse circumstances. If your spiritual life be what it ought to be it will make itself felt as a power. What a force there is in a new thought—a new conception—a new love. A new inspiration has come, a new motive has been found, and the soul shakes itself free of all binding bands, casts aside doubts, difficulties, and objections, and stands at last like the risen Christ on Olivet, having rolled away the stone, left the tomb of death empty, and the grave-clothes laid aside, ready to ascend into the heaven of God and immortal life. Spring is ever triumphant, and it says to us, "Be a living force, irresistible in thy spiritual life, subdue, overcome, be 'more than conqueror.'"

Spring-life is progressive. Nature at this time of the year is full of

motion, ever pressing onward and upward. There is continual growth from seed to blade, and stem, and leaf, and flower. Germs are bursting into form, trees are spreading themselves, delicate creepers go out in search of something to cling to and climb upon, grasping here a stone and there a branch, vegetation is coming out in search of light and growing into strength and beauty.

> "The budding groves appear'd as if in haste
> To spur the steps of June ; as if their shades
> Of *various* green were hindrances that stood
> Between them and their object."

Spiritual life should be a continual growth, ever broadening out the soul and purifying it. It is possible to be satisfied with the first appearance of spirituality. Many of us make a mistake by forgetting that God intends us to grow into the full stature of Christ Jesus. There is an ideal before us to which we must reach forward as did Paul, forgetting those things which are behind. The end is complete Christian manhood. What a picture is Spring in its progressiveness, how full of promise and possibilities and potentialities. To all, but specially to the young, Spring says "Forget the past," "reach forward," "run with patience," and "press toward the mark."

Spring-life is beautiful and joyous. How beautiful is nature in Spring ; how fresh and pleasing ; what wonderful and symmetrical forms it reveals ; what delicate hues it shows ; what strange combinations ; what a blending of contrasts. The dung-hill is alive with flowers; the rugged rock is covered with ferns that overhang it like a delicate veil, draping and concealing its ugly form. The sunshine is warm and refreshing, and the air is charged with a sweetness that revives the spirit of man. Look at that tree which a short time ago was bare, but is now clothed in a garment of foliage, and from its boughs where during winter silence reigned, except when broken by the moaning of the wind, a flood of melody is poured forth, "the birds sing among its branches." Everywhere we find light, warmth, fragrance, beauty, and melody. Nature is one harmonious song to God, one grand psalm of praise. Is not the spiritual life beautiful and joyous? The most beautiful object in the world is a life of love and holiness. It is God-like. The Christian graces are all beautiful and are accompanied with joy. Let but the Spring of Christ's life come into the soul and there will be beauty of character, sweetness of spirit, joyousness of heart. Is thy life like that dung-hill—ugly and nauseous with selfishness, narrow-mindedness, and hatred, and yet perhaps containing germs of a better life? Let the Spring-sun of the Spirit shine upon it and soon it will be decked with flowers of grace and will emit

the fragrance of love, and angels like bees and butterflies with golden wings will come and hum and play round about it. "Be beautiful, be sweet, be joyous," so says the Spring.

Spring-life is abundant and spontaneous. Nature is so full during the vernal season that it cannot contain itself, but must overflow. It bursts out on every hand in luxuriant growth, so rich and variegated, filling even the chinks and crevices of the wall. It gives you the impression that the world is not large enough for its overflowing life. Everywhere it seems to say "Give me more room. Nature in the spring hates a naked spot and hastens to clothe it with a garb of green. The Creator seems to throw away life and beauty extravagantly. Then how very spontaneous it is. There is no need to force it. The difficulty is to keep it back. Its vitality is so great that it *must* come forth in myriad forms and myriad hues. It shows itself on even the stone that bears no soil. It is so natural, so rich, so spontaneous. This is a symbol of the life that God gives to the soul. It also is rich, free, full. "I have come," says Christ, "that they might have life and have it more abundantly." God is not more sparing in grace than in nature. If we will have it He flings to us an abundance of grace to make our life full, free, and overflowing. Spirituality is like "a well of water springing up into everlasting life." It should penetrate the dark recesses of the soul, pervade every thought and overflow in words and deeds. Spring comes saying, "Be abundant and spontaneous in thy spiritual life—boil over, let the soul be flooded and the world refreshed."

Spring-life is expressive of a hidden force. What is the secret of all this life and beauty? Let us remember that it is after all but an *expression;* nothing more. What we see is not the life itself but its green garb. The myriad forms and the exuberance of beauty do but speak of a hidden something which those who have no better name for it call "force." This invisible something evolves and expresses its thought in the visible. Scientists are able to mark its laws of operation, but they cannot explain it, they call it "force," "life," and bend their heads before a mystery most profound. Spring comes when our northern hemisphere is more fully exposed to the solar light and heat. But the ultimate secret of spring is not physical but spiritual. It reveals an infinite life, and suggests a something which eludes our touch and defies our measuring rods. The Psalmist touches the mystery of life, and gives the only explanation which can satisfy reason and faith when he says, "Thou sendest forth Thy spirit, they are created, and Thou renewest the face of the earth." Spiritual life comes from God in Christ and the nearer we get to Him the more

abundant and the more beautiful will be that life in the soul. "In Him we live and move and have our being" and "our life is hid with Christ in God." Keep the earth away from the sun and it will die, let our northern hemisphere turn its back upon it and winter will set in. So if we turn away from God shall we become cold and dead. Spring says to us all, "Turn round to infinite and divine life, get near to God in Christ the sun of righteousness and thou shalt *live.*

The message of Spring as a whole is a message of *hope.* It speaks of potent forces behind us and for us. It points to grand possibilities. Do not forget the gloomy and dead past from which it has come. Who would dare in winter to dream of spring unless taught by experience. Will that thick crust of ice ever break? Will the snow melt? Will the cold give way to heat? Will the darkness be changed to light? Will the bare earth be covered with flowers? Winter answers "no." But Spring comes and all is changed. Let Spring be a parable and a prophecy of the soul's life. Let it speak of divine possibilities to human nature. To you Christian worker it says, "Be not weary in well-doing, do not despair, but wait, the spring *will* come." To the tried and tempted it says, "The cold dark winter, is but for a season, soon will come bright days of health and prosperity and thou shalt be free, like that vessel which was ice-bound for months but now sailing into the wide sea." To the doubting, struggling soul it says, "Hold on for a little longer, grope thy way, for soon through the tender mercy of our God the day-spring from on high will visit thee to give light and to guide thy feet into the way of peace. To the whole church it says, "Arise, shine, for thy light is come and the glory of the Lord is risen upon thee."

Voices from the London Meetings.

THE Spring meetings of our Denomination this year, are by very general consent pronounced among the most animated, devout, and spiritually refreshing that have ever been held. As but few of our readers see the weekly papers in which they are reported at length, we gladly give a selection of some of the choicest utterances, especially those which are not likely to appear in the MISSIONARY HERALD for this month.

CENTRE AND SUBURB.

The West End has stretched out so far that it has lost sight, and almost knowledge, of the existence of the East End. The wealth, the luxury, the culture, the leisure, all flow into the one; the toil, the poverty, the ignorance, are all crowded into the other. As you traverse the one, you can hardly believe that there is any poverty

in the world; and, as you traverse the other, you can scarcely believe that there is anything else than poverty. There seem to be two countries and two races; the highest forms of civilization and refinement mark the one, and the lowest forms of poverty, ignorance, and wretchedness mark the other. There are parts of a great city which we never see, nor even attempt to see. It abounds with temptations and snares. There are no vices, no crimes, to which there is not someone to allure you. In the abodes of some perpetual sunshine, plenty, and music are found; and into the abodes of others the light and air of heaven cannot enter, except as they are filtered through a dense and corrupt atmosphere—it can hardly be said that hope enters at all. The same process takes place in our church life. Those who have lived in towns have gone to live outside, and have naturally ceased their connection with the town churches. This is inevitable, this is right. Many have sought to maintain these old associations. They were bound to a place by holy ties, and by rich blessings which they had received. There were many voices from the dead speaking to them in their old hallowed home. But this is soon found to be impossible. The family life could not be thus sustained. The young, the sick, the aged, cannot traverse the distance between the home and the house of God. They naturally crave for a spiritual home accessible from their natural home. "Wherever I have a tent," said John Howard, "there God shall have an altar." Where the people go the churches should go, and every Christian man should be as concerned about the house in which he is to worship as about the house in which he is to live.

THE RESOURCES OF OUR SUBURBAN CHURCHES ARE ENORMOUS.

As the wealth of nations tends to flow to centres, so the spiritual wealth of many churches tends to common centres. Those who have been officers in other churches, the active workers, the energetic and enterprising, who have been scattered in many churches, and who have been the life of many institutions, become centred in one place. The Christian training, the experience, the wisdom of many years, are transplanted and gathered into one favoured region. The suburb may have many charms, the ministry may have a gracious power, the social and religious influences may have many attractions, and thus, by a natural law, a rich and varied spiritual community may be gathered. These "trees of the Lord," though "full of sap," are planted so closely that they cannot unfold their natural proportions, nor bear their richest fruits. The forest trees which are planted closely in an avenue cannot spread their branches, but they grow thin and unsightly, and are robbed of their beauty and grandeur. They

need thinning that they may develop all their natural luxuriance, and may nourish their fruit in all its abundance. Let in the light air, and new life will be unfolded and richer fruit will be borne. It is outside the suburban church, and, it may be, in the old fields of labour, that many members of those churches may find their most profitable sphere. They may live in the suburb, and yet return and "do their first works" in the very heart of the city.

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THE PESSIMISTIC SPIRIT.

There are some people who appear to think that the Gospel is the heritage of the middle classes. I have heard it said again and again, "It is of no use; you cannot get them to attend any form of worship; they seem incapable of being touched by any Christian agency." Many appear to regard the heathen at home more hopelessly than the heathen abroad. The opponents of Christian missions are wont to say that there are some tribes too debased to be raised by the Gospel; and it almost appears as if some thought there were classes at home too low to be reached by the message of mercy. No sentiment can be more alien to the spirit of the Gospel. It was among the divine credentials of Christ that "unto the poor the Gospel was preached" by His own lips.

AMPLE ENCOURAGEMENT

"The flowing tide is with us." The whole social atmosphere is stirred up by a fresh breeze of life. Forms of combination and union are extending to the lowest classes of society. New hopes and aspirations are being kindled among the very humblest. Like the breath of spring which penetrates the cold, hard earth, down to the very roots of trees and blossoms, and heaves all nature up to a new life, so into the very depths of the masses of our land there pierces many a gracious influence, which stirs them into new hopes. Even in the lowest streets and lanes of our cities there are signs that men are dissatisfied with their state, and long for deliverance. They feel that they were made for something better. The hunger of the soul as well as the hunger of the body is felt. Neither the beer-barrel nor the spirit-bottle quenches their thirst. They "come to themselves," and they have visions of a happier state. The great valley of dry bones begins to move, and there is a sound of life. Into this heaving, seething mass many are pouring their medicaments. An emperor issues his rescript. The Socialist and Communist have their plans to make everybody equally rich and equally happy. A Gospel, which yet is no Gospel, out of which all the divinest elements have been expurgated, is presented as the message that is to purify and to elevate.

I can well conceive many turning away from these false remedies, and saying, "Jesus I know, and Paul I know, but who are ye?" They ask for bread, and they are offered a painted stone.

J. JENKYN BROWN.

ON GLORIFYING GOD.

Would we know and feel in simplest yet deepest wise what it truly means for a human life to glorify God; Then will imagery, not statement, serve us best; and to one quarter, and to one alone, must we go, for the imagery of glory is drawn from the splendours of the light. Lend me, then, your eyes, your imagination, and with these conjoin a quickened heart, and let us stand together, where I wish I was standing now, on that beautiful headland that overlooks the sweet Clovelly Bay. Look down from this cliff upon the dancing waves of the sea beneath as sunbeams strike them, and the rippling water flashes back to us, who stand and gaze, the quivering light, that bright sun's image. This is the "many twinkling smile of the ocean," the *ανηριθμον γελασμα* that old Æschylus sings of. And when our eyes are ravished with the sight, I know this word, and this alone, will start from our lips.

"GLORIOUS!" WE CRY;

no other word will do. But is our lot cast far from the sea and the rippling water amid the smoke of dusky towns? It may be. Well then, stand still some day at sunset time, and gaze westward. Watch that soft bar of ashen cloud, soft as a dove's wing. See it take on its tints of purple and rose, crystal and burnished gold, its edge all flame. See it floating there in a far off waveless sea of pale, pure blue, and again the eyes are ravished and the heart is moved, and again from our lips will start one word, the only word that will do—"Glorious!" And the old words of the psalm—at that moment old no more, but new—will follow it: "The heavens declare the glory of God." Forgive the iteration, but I have a purpose in view. It may be the happy lot of some of us, when summer brings us holidays and freedom, to ramble among the Higher Alps, and there to see for two or three rare moments, as the light slides downwards from the peaks, the far-off slopes of driven snow flushed with rosy radiance, "a sight to make any old man young," unearthly in its own pure beauty. Then I know the heart will swell, and from lips that utter the swelling heart one word will fall—a real word, indeed—no other word than just this one, "Glorious!" Now, let feeling abate, and curious intellect come forward, as usual, asking questions. Make clear the "how" and "why." Explain these fair phenomena. Then science will step up to the lecturer's desk, with chart and diagram,

and make it quite clear—clear, that is, as chalk lines on blackboard can make it—that every point in that gleaming glory that had ravished eyes and heart is, in very fact,

A TINY IMAGE OF THE GREAT SUN.

Those glorified and glorious surfaces do at every point give back and reflect his beams. Literally they glorify the sun which shines upon them. And thus in plainest, simplest prose the point I would press home is left with us thus: where are the human lives upon this earth that wittingly, or it may be, alas! all unwittingly, are fulfilling this great commandment? And we may answer, straight and boldly now, all other things, notwithstanding, they are those, and none other in which men can see most of God. Let this, then, be our one supreme ambition. There can be no worthier in this world, or in any other. But is it not too high, too rare, for humble, undistinguished lives like yours and mine? And yet, bethink you, what was it that we were gazing at a moment ago? Gems were they, rare and priceless, guarded with bolt and bar, hidden in kings' treasures? Nay, verily. A drop of water, one of countless myriads; a shred of vapour floating in the air; a twinkling point of snow. That was all —commonest of nature's common things. Is there one of us after that, will dare to say, "It is not for me. I cannot glorify God?" Never, never again will we dare to speak or to think thus. And shall we so narrow and pare down the blessed call as to let it mean but one stereotyped fashion or service, as though there were but one or two ways of glorifying God. Nay, verily. Subject to the control of the great definition that

TO GLORIFY GOD MEANS TO REFLECT GOD,

limitation can be none until you find a limit to the ways in which God can shine forth in human lives. Christ's laws do no outrage to our separate individuality. Room enough in the perfect Christ, the Son of Man, who is also Son of God, for every separate man of us to grow up into Him—up into the perfect stature of a man in Christ Jesus. And thus the ministry, which it is ours to fulfil, is but conditioned by the word. "As every man has received the gifts even so minister the same as good stewards of the manifold grace of God." Thus, then, "God is light," and for us to glorify God is to reflect that light variously fully, may one not add—beautifully. Here lies our duty, and so conceived there lies herein the inspiration too of our lives. Light is truth. Speaking simple truth, our words not real only as a veracious expression of the thoughts within us—but also true—true to the facts without us; true to fact and life everywhere; truth rising in rank and grade until it find its highest functions in

what often passes our lips in heedless phrase: "Truth as it is—in Jesus," then verily will our gift of speech glorify God. And Light is Purity. It is in shining white that the redeemed walk when they are seen in apocalyptic vision walking with the Lamb. And to live in such wise that a pure heart may shine through the life and be a bright atmosphere of God to all who live with us, this will be in very deed and truth to glorify God. And Light is Joy. Joy is to truth what sunshine is to daylight, and sunshine for the heart is God's smile; and there are some lives among those which some of us know whose daily reflection of God above is essentially a reflection of the Blessed of the Happy God, answering smile with smile. Happy souls whose lives amid their fellows daily witness to the fulfilment of Christ's own word—"That My joy might be fulfilled in you, and that your joy may be full." Surely these are they who glorify God upon the earth. But there is

ONE THING MORE, AND THAT IS THE GREATEST—

"the greatest thing in the world." It is true that Truth, Purity, and Joy find their most fitting symbol in the shining of the light, and that to glorify God is to reflect these separate rays of Him. And yet is there one greater, deeper, and more essential thing to say, and I have done. The essential Property of Light is this: It is self-diffusive: be it the tiniest spark, or be it the glorious summer sun. I light a tiny taper in the midnight darkness, and the point of light is in a moment the centre of a radiant sphere. It must be so; it is the law of light. And so when the sun's disc rises above the eastern hills, the broad earth is flooded with splendour. Yes, be it small or great, this diffusion must ever be. Ah, then, we recall the word. "God is light." "Light and no darkness at all." So then God diffuses Himself; God gives. Yes, every good and perfect gift—aye, but more than this. If God is Light He gives Himself, His only-begotten Son, one with the Father, and given to be one with us—the effulgence of the Father's glory. Does it not come to that? And so those two great central truths that, like twin stars, light up the firmament of the Divine Revelation, "God is Light," "God is Love," stars that had seemed to stand apart melt into each other, and are seen to be what in very truth they are—not two stars, but the one glorious sun of our heaven. And so when once more and last of all the old commandment meets us—"Glorify God," and we would obey it truly, it shines out on the pages of St. John—a new commandment. We, too, must in like manner be self-diffusive—must give back ourselves, our new selves, our glorified selves, and find in sacrifice the fulfilment of our life.

WM. MEDLEY.

OUR DUTY TO THE HEATHEN.

The great command was given to all disciples, and until the work is finished the order and the duty remain. We are put in trust with the Gospel, and not to preach it is a breach of trust. If we are original thinkers, and by our genius had invented the wondrous Galilean tale, we might claim some title to control its publication. But since it is a message given to all who hear it for their fellows, we have no moral right to hide God's loving kindness in our hearts, or to conceal His righteousness from the great congregation of humanity.

If God wants Mohammedanism preached He can get it done. But here is our order-book, and what more do we require; If we say, "But, Lord, we are told that Buddhism when at its best is not so bad a creed, need we then disturb its votaries?"

HERE LIES THE COMMAND.

If we say, "But, Lord, the cost is so great, many climates are so pestilential, Thy servants die, and the results are small!" Here lies the command. If we say, "But, Lord, we know that Thou are not an austere man. Thou wilt do all things well. We have heard Thee say that it shall be more tolerable for heathen cities in the Day of Judgment than for favoured towns like Capernaum and London. We have heard Thee say concerning those whom Thou didst visit, 'If I had not come and spoken unto them they had not had sin.' We have caught the Pauline echo of these oracles, how, standing on Mars Hill, fronted with splendid temples and sculptured monuments of ancient paganism, he proclaimed, 'The times of this ignorance God winked at.' We have also read his statement to the Romans that God is no respector of persons, and will judge the secrets of men according to their light, and will render 'glory and honour and peace to every man that worketh good, to the Jew first, and also to the Greek.' Seeing, then, Thou art so good and so well able to make up for inequalities of knowledge, is it needful for us to expend our treasure and to lavish precious lives so to increase the responsibilities of the heathen by teaching them Thy name?"—if we so speak, then the myriads of heathen brush aside our pleadings as impertinent.

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But beyond this command we have but to remember what religion is to us, and the impluse of love will operate in harmony with conscience.

LIFE IS OFTEN HARD AND GRIM.

When reverses come, when sickness falls on self and kindred, when riches vanish, or a slender pittance fails, when friends are faithless, and acquaintances pass by on the other side, when the consequences

of bygone errors gather towards a harvest of calamity, and the world looms around like the black cloudbergs of our dreams—what is the Christian religion then? Christianity means, then, not a mere vision of a far better land, but faith in a Divine Friend—a friend who comes when other helpers flee, a friend who comes and lays this book upon our knees, and opens it, and shines its words of hope and peace into our hearts. Religion means, then, what it meant to the men who wrote these psalms, psalms which throb with mighty woes, and yet with mightier joys, because above the tumult of the soul, and over all the tossings of the sea, God reigns—a just God and a Saviour, a Living Refuge, who follows and is present in each time of need. Oh, sirs, measured by historic ages, life is a tiny span, and against the azure of eternity it dwindles to a speck. Yet earthly days are often long to our experience, and nights are longer when pain or trouble murders sleep, and no watchman's voice is heard to say, "the morning cometh." By all the comforts we have found in the secret of the Lord and in the knowledge of His covenant; by all the calm of sin forgiven and all the heartening of trust, which have enabled us to rise from evening prayer and lay us down in peace to sleep in darkness under the shadow of Almighty wings; by all revivals we have known in morning worship to go out to fight the fight, and bear the heat and burden of another day; by all the power to cease from sin which Christ has given us; by all the solace which has come when watching dear ones on their beds of pain, and in the article of death, and when laying out of sight our dead, and when the chills of mortality have touched our trembling souls; by all the blackness and darkness which would be ours to-day if stripped of faith in a holy and sacrificing God in Christ—by all these things I ask—and I would that a word might go out from this sympathetic company to demand of colder and less thoughtful multitudes—will you refrain from any sacrifice to let this heathen brother share your light, your hope, your love, your joy in God through Jesus Christ our Lord?

Now widen out our view.

AROUND THIS SINGLE LIFE

other lives are clustered and entwined. He has a wife, and little dusky children play about his knees. His beliefs are moulding their beliefs, his habits are rapidly becoming theirs. Should he remain a heathen, with all that melancholy word imparts, they will be the same. Instead of teaching them to pray calm prayers and sing sweet hymns, and put their trust in Christ, he will be to them a minister of sin and fear and superstition. He thus loses Christ and they lose his Christian fatherhood, and Christ thus loses him and his, and all

his influence for good. But behind him and his children millions muster, and behind them millions and millions yet unborn. Leave the men of to-day without Christ, and vast portions of the world are given up, for as long as this policy endures, to be a breeding ground of maimed and stunted and perverted human nature. Such counsel means that all the open sores and swamps of wickedness which now welter under African and Asiatic suns shall remain unhealed. It means that the nations are never to worship God in a pure language, that this world is never to be God's world, that Christ is never to have dominion from sea to sea, nor the earth for His possession, though He has asked it with his blood; it means that He is never to be crowned with many crowns, and hailed by a redeemed humanity as Lord of all. Is it possible for any Christian mind to contemplate such a prospect without anguish? Can our churches ever sink so low as to deem the conquest of this world for Christ an enterprise unworthy of their prayers and toils and sacrifice? May God forbid! If they ever should fall into such a mind

THEIR SUN WOULD SOON GO DOWN.

From the worship of such alien and unsanctified assemblies the Son of God would withdraw Himself. Over such churches the scalding tears once shed before Jerusalem would pour down afresh. From such unhallowed temples the cloud of glory which Ezekiel saw departing from the doomed house of sacrifice on Zion would be seen by all true friends of Christ silently and sadly taking flight. Fathers and brethren, I have no such gloomy thoughts of contemporary Christian life. I confess that we and our efforts are not worthy of the Gospel. Our sense of duty is less potent than becomes the servants of so great a Master. Our self-preserving care is too readily perverted into a narrow and short-sighted policy of life. Our self-culture is too much concerned about the merely intellectual, if not the outward, man. Our zest for joy not seldom leads us to avoid instead of to ascend the altar stairs. Our love for God and man is still a mingled flame, and dark lines of self are cast upon our work, which is the spectrum in which our characters are seen. But the love of Christ constrains us, and will constrain us more and more. Because He lives, we will live also, and we shall do His work because He is working mightily in us. Come, let us yield ourselves more thoroughly to His possession! He is breathing upon us. He is bidding us receive the Holy Spirit. Let us also learn the active, the human, side of inspiration. Let us descend that spiritual hill whereon disciples are commissioned, and draw deep breaths of that fine air which blows across the sacred mount, so shall we cease to call anything our own, and shall rejoice in every sacrifice and labour to fulfil the Word of God, if at any cost and by any means we can make men see the riches of the glory of this mystery among the Gentiles, which is Christ, that their hearts may be comforted, and be knit together in love, and the whole earth be filled with the knowledge of His glory as the waters cover the sea.

T. V. Tymms.

God's Stars of Promise.

LO! studding the sky of the darksome night,
Myriads of starlets shine;
Each lending its soft beneficent light,
To brighten your road and mine, brother!
To brighten your road and mine.

Stars pulsing with love that eternal glows,
Shine out from the sacred page;
Their peace giving sheen the wearied heart knows—
The heart of both simple and sage, brother!
The heart of both simple and sage.

They're shining for all who labour and live
With faith in the Christ of God;
And sweeter the light and the joy they give,
The darker the way that's trod, brother!
The darker the way that's trod.

When faint with the toil and the moil of life,
We onward wearily move;
There falls o'er our path with sweet comforts rife,
Some gleam that God's love doth prove, brother!
Some gleam that God's love doth prove.

"I will be with thee." How soothing and sweet
To souls that may fearful be;
As the night winds sweep, and dark shadows fleet,
O'er paths we but dimly see, brother!
O'er paths we but dimly see.

"My grace will suffice." Fresh courage imparts,
And quickens to action bold;
Tho' foes may assault, and their vengeful darts
Fly thick from the strongest hold, brother!
Fly thick from the strongest hold.

"Thy dead men shall live;" with hope-rousing beam,
Shines clear thro' the dark valley's gloom;
And speaks of that Land where our loved ones gleam,
With the flush of a fadeless bloom, brother!
With the flush of a fadeless bloom.

Thus strengthen'd and cheer'd by these stars of God,
That gladden our life's dark sky;
We wrestle with foes and still onward plod,
Till gain'd is our Home on high, brother!
Till gain'd is our Home on high.

J. W.

Children's Readings.

THE SLEEPING DISCIPLES.

By the Rev. F. H. Robarts, Glasgow.

"And He cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation."—Matthew xxvi. 40, 41.

ATCH AND PRAY." How often we have seen those words lately printed in large letters upon the bills posted on our Glasgow tram-cars! We could not ride in a tram-car or walk along the streets, without having our eye caught by the sentence, "*Watch and Pray.*" How many people have minded the words, I wonder? How many have thought about their meaning, and felt them to be a message to themselves?

Have any of you ever seen Sir Noel Paton's picture to which the words refer? It is a very beautiful picture, but a very sad one. There is the Garden of Gethsemane, with the moon shining through the leaves of the olive trees, and the blessed Saviour looking very very sorrowful. And there lying on the ground are three men whom you would have expected to find wide awake, but they are fast asleep; John fast asleep, James fast asleep, and Peter fast asleep, with his sword slipping out of his hand as his fingers relax their grasp. And there is Jesus looking so grave, and grieved, and disappointed to see them all asleep; and you might almost fancy that you heard Him saying, "What, could ye not watch with me one hour? Watch and pray."

Now there are right times for sleep as well as wrong times, and I am sure that Jesus likes to see you sleeping in the right time and place. He likes to look down at night and to see you tucked up in your warm cozy beds, with your heads upon your comfortable pillows, and you should recollect that the sleep which you so much enjoy is one of His own kind gifts. "So He giveth His beloved sleep." But He does not like to see you asleep at the wrong time, so now let us think of some of the times when we ought to keep wide awake and not to sleep.

1. *Don't be sleepy when it is time to get up in the morning.* Some people make a bad beginning of the day by not jumping out of bed when they are called. They lie a little longer, and sometimes fall asleep again, and then they wake up in a fright and wash and dress

in a hurry, and scramble through their prayers, and come down late for breakfast, and feel very much ashamed of themselves. To such people Solomon says, "Go to the ant, thou sluggard;" and a few other strong things which you may remember; and Jesus says "Watch and pray that ye enter not into temptation."

2. *Don't be sleepy in church.* I am always sorry to see anybody sleeping in church, because it makes me afraid that I am sleepy myself and that what I am saying is not interesting, but that is not the worst of it. The worst of it is that the church is God's house; and to sleep in church, though I know you don't mean it so, looks like irreverence to God. If you went to see the Queen at Balmoral do you think you would go to sleep in her presence? and if you did, what would she think of you? and when you come to church you should remember that you come not merely to hear a man preach but to worship God, the King of kings.

3. *Don't be sleepy at school.* Sometimes boys and girls find it very hard to keep awake on a hot summer afternoon, and we must not blame them too much. Still it does not do to be sleepy at lessons, and some schoolmasters have a way of waking up sleepy boys which is not very comfortable for the hands and for the back. Wake up boys and girls, and be as smart as you can.

4. *Don't be sleepy when a friend asks you to watch by his side.* This was the case of the three disciples. Jesus said, "watch with me." He was feeling very lonely and desolate, and wanted them to keep Him company, but instead of doing this they all went to sleep.

Suppose you were ill, and mother sat up with you at night, as mothers often do, and you woke up in great pain, and found her fast asleep, would you not feel distressed, and call out to her to wake up? Someday you may have to nurse other people, as mother nurses you. I hope that then you will make a wakeful watchful nurse.

5. And now for our last point: *Don't be sleepy in the time of danger and temptation.* In time of war sentries are posted by each army in front of their lines, and the duty of the sentry is to watch that the enemy is not coming near. Suppose that a sentry neglects his duty and goes to sleep at his post, do you know what is done to him? He is instantly shot as a warning to others. Suppose you were travelling in India, and going through a thick jungle, and in danger of lions and tigers, would that be a time to go to sleep? You would be awake enough then with your gun at full cock, and your finger on the trigger. Now do you know that there is a lion about in Glasgow —not a lion that you can see, with a mane and a tail, but one more dangerous far—"Your adversary the devil, like a roaring lion, goeth

about seeking whom he may devour." Be on your guard against him; watch and pray that you enter not into temptation.

Boys and girls have their temptations as well as older people; temptations to be greedy and selfish; to play unfairly at games, and to tell lies to get out of scrapes. Watch, and do not let the Tempter catch you napping. And pray: "Oh, thou Good Shepherd, Who didst give Thy life for the sheep, take me as Thine own lamb, and save and keep me from all evil. Amen."

Notes.

THE spring meetings of the denomination have once more come and gone, leaving many pleasant memories and salutary impressions. The brethren from the provinces attended in large numbers. The speaking was good; the spirit devout and hopeful, loyal to Christ and His truth. It would have required a keen scent for heresy to discern any taint of the "Down Grade" in any of the public utterances, and happily there was as little trace to be seen of the agitation which raged so fiercely two or three years ago. To an onlooker there was no visible sign of defection, or compromise, or weakness, in the various gatherings which could indicate either that the Denomination had gone astray doctrinally, or been preserved from such a course by sharp and violent measures, but every sign of steadfast adherence to the truths so long held, and determination to go forward in work for Christ. May the promise of the meetings be fulfilled in the history of the year!

A NOTABLE feature of the meetings was the enthusiastic welcome given at the Zenana Breakfast to Mr. Baynes on his return from India. This welcome was well deserved. With first-rate business capabilities, with splendid speaking powers, with a zeal which never tires, and a courtesy which never fails, Mr. Baynes has served the Baptist Missionary Society for more than a generation, never receiving a quarter of the renumeration which he might have earned in business pursuits; and has just now, in accordance with the spirit by which he has always been actuated, insisted on meeting along with his devoted wife the entire expense of his visit to India. Such noble and generous actions should go far to silence all complaints as to the expense at which Home operations are conducted, and evoke a spirit of increased liberality in many of the Society's friends. It is not enough to show appreciation of distinguished services by public applause but also by copying such generous deeds.

In Memoriam.

MISS SCOTT MACDOUGALL, OF MAKERSTOUN.

BY the death of this estimable lady, which took place at her residence on the 14th of last month, at the advanced age of 87, not only the town of Kelso, near which her property was situated, but numerous benevolent institutions have lost a generous friend.

For many years previous to her accession to the Makerstoun estate, Miss Scott resided in Edinburgh, and as at this period there were many living who had a prior claim to the inheritance, she scarcely regarded a change in her position except as a remote contingency. Owing to the death of male heirs to Makerstoun, there had arisen in course of years several heiresses, whose husbands assumed the name of Macdougall on their marriage. One of the last of these married Sir Thomas Brisbane, Bart., who was distinguished as a soldier, statesman, and astronomer. Death, with his inexorable scythe swept these families away one after another, sparing only three younger unmarried sisters of Lady Brisbane Macdougall. It thus came to pass that at the decease in 1865 of the last of these estimable ladies—her cousin, Elizabeth Hay, who built and endowed the Makerstoun Free Church—succeeded as heiress of entail and assumed the name of Macdougall. Previous to her succession, Miss Scott Macdougall was attached to the Church of England, being quite satisfied with the formula of the prayer-book on Baptism, "wherein I was made a member of Christ, the Church of God, and an inheritor of the Kingdom of Heaven;" but in 1860 she changed her views and joined the Baptist Church in Dublin Street, then under the pastoral care of the late Rev. Jonathan Watson.

It was, however, on her settlement at Makerstoun that the duties and responsibilities of her position as a Christian believer pressed upon her spirit and called forth renewed consecration of life, talent, and means to her Redeemer, and to His Cause at home and abroad.

It would have been quite naturul if the sudden transition from a few hundreds to several thousands per annum had roused feelings of ambition, so as to live in a style equal to the aristocray around her and to the ancestry from which she had sprung. Such, however, was not her resolve. It was not a question of worldly display, but the humble inquiry of a Christian seeking for guidance:—"Lord, what wilt Thou have me to do?" Henceforward, as the sequel will in some small way indicate, she became a sincere worker in her Master's vineyard. She became more earnestly a Bible student, and whatever Scripture truth come home to her understanding and conscience, that she openly professed and actively proclaimed.

Becoming impressed with the evils of intemperance, and seeing much of these around her, she not only became a total abstainer, but gave emphasis to her views by destroying the contents of her wine cellar. This action was severely criticised at the time, but she defended it by observing, "that as she now looked upon alcoholic liquors as poison, she could neither use them herself nor offer them

to others." She made diligent inquiry into the spiritual condition of all who lived within the bounds of her property, and for some years employed an evangelist to visit the cottages and conduct religious services among the people. In her house arrangements she surrounded herself as much as possible with pious servants, who in many ways caught the spirit of her zeal and activity. She fitted up a small chapel near the house, suitable for Sabbath and week-day services. At these meetings both ministers and laymen from the neighbourhood officiated regularly, and much good among all classes, both in and beyond the bounds of the parish, promoted. In this good work she was greatly assisted by her faithful house steward, who conducted the psalmody, and in case of need, also the services.

Miss Macdougall also built, at her own cost, and endowed for a series of years, a commodious chapel in Kelso. At the same time, while attending to Christian work in her own neighbourhood, she contributed generously—doing much beneficence in a private way—to the spread of the gospel at home and abroad. She showed special interest in the Jews, and helped forward the propagation of the truth among them with liberal donations. While thus engaged, she was not unmindful of her old friends, especially in Edinburgh, and cordially welcomed their visits from time to time; and to those among them whose health required a change, she was solicitous of making her beautiful home a sanitarium. The extensive parks, the stately trees, the shady avenues, the terraces overlooking the windings of the river, opening up pleasant vistas of wood and water; added to these the hospitalities of the hostess herself, Makerstoun House and grounds could not fail to prove to the invalid the most attractive of health retreats.

For a few years past, Miss Macdougall had fallen into a very weak state of health, which confined her closely to her couch; but up to a recent period her mental powers continued vigorous, and enabled her to take her usual keen interest in the events of the day, particularly in those which related to the Redeemer's kingdom. Among these her favourite subject of thought and contemplation was the Premillenial Advent, so that there was scarcely a prominent event occurring in the political, social, and religious world which she did not connect with the immediate coming of her Lord. And if, as some thought, she mistook such manifestations of His constant overruling presence and working in the affairs of the world for his near approach, no doubt this constant watchfulness kept her faith bright and steadfast to the last, a faith which ushers all earnest believers, however imperfect their vision here below, into the fulness of glory and knowledge, which is the inheritance of the saints in light.

MR. JAMES ROBERTSON.

THE church at Queen's Park, and the whole denomination in Glasgow, have sustained a severe loss in the sudden death of Mr. James Robertson, formerly connected with John Street and Adelaide Place Churches. For many years he had been an office-bearer at Queen's Park, and had taken a prominent part in all the work of the church.

Referring to the sad event on Sunday morning, May 18th, Mr. Landels said in the course of his remarks :—

"We have met together this morning as a company of mourners. An event has occurred which cannot fail to cast a shade of gloom over the whole church, and to sadden the heart of every member. Death has entered into our midst in a strange and unexpected manner, and with startling suddenness has taken away one whom we had all learnt to love and respect. Our dear brother, Mr. Robertson, while engaged in the ordinary discharge of his business last Saturday morning, in the apparent enjoyment of his usual health and strength, suddenly fell down dead. We do not indeed weep for him this morning, for we know that he has gone to be with Christ, which is far better ; we weep for ourselves because we have lost a friend and a brother, and we weep for the widow and the fatherless by whom he will be so sadly missed. May God in the plentitude of his mercy and the tenderness of his compassion, comfort and support them in the bitterness of their sorrow ! May He prove Himself in very truth a husband to the widow, and a father to the fatherless !

"Mr. Robertson had been a member of this church since its commencement, and had all along taken a hearty and lively interest in its prosperity. He had long been recognised as one of our leaders, —a position for which he was eminently qualified, both by his native qualities of head and heart and by the confidence with which he inspired his fellow-members. The manner in which he discharged his duties as deacon, and for several years as church secretary left nothing to be desired, and in any other office he filled he displayed the same conscientiousness and thoroughness, and his genial kindliness and warmth of heart won for him a place in the affections of us all. His ready smile and hearty shake of the hand on the Sunday mornings will be sadly missed by many in the congregation who never had the privilege of knowing him more intimately. None could come into close contact with Mr. Robertson without quickly discerning that he was a man every inch of him, true and genuine—a man to be absolutely trusted even by those who may have felt compelled to differ from him. From my own acquaintance with him I can truthfully say that I have seldom met with anyone who seemed to me to maintain a more consistent walk and conversation, and to let his light shine more faithfully before men. During the last few days especially I have received many testimonies to the esteem in which he was held and the good which he did in many ways, altogether outside the sphere of the church. Of his excellence in private life it is not for us to speak, his family alone would fully know it. They and we alike have sustained a loss, the magnitude of which we shall only fully realize as time passes by. Not soon will he be forgotten, the fragrance of his memory will long survive amongst us. Suddenly and unexpectedly did the summons come to him. In a moment, in the twinkling of an eye, the last trump sounded for him, and this mortal put on immortality. 'He was not, for God took him.' All is well with him now. The Master whom he loved and served so faithfully did but come to him and take him to Himself. He has laid aside the weary burden of this world's care and toil, and entered upon the

peace, trust, and joy of the Father's house. Surely the sudden awakening was a joyful one for him, and the light of this world faded from his eyes, only that the light of a sunnier world might dawn upon him yonder."

Mr. W. A. Campbell, of J. & W. Campbell, in writing to Mrs. Robertson, says :—"I came very closely into contact with your husband, having charge of our warehouse, and had a great respect for him. He was a very nice man to have to deal with, and I felt that he looked at business in the light of high principle and brought his conscience to bear on all his transactions. From little things which came out in almost daily conversation with one another I had the feeling that we were one in view with regard to spiritual realities, and now that life is over for him I cherish a good hope that he has departed to be with Christ. Such is the impression left on me by seeing his daily life among us all."

Reviews.

Strangely Led. By Rev. H. E. Stone. *London:* Marlborough & Co.

Mr. Stone has produced a deeply interesting volume, and one eminently qualified to be useful to young men. It records the history of a young man who after being exposed to the temptations of London life, was converted under the ministry of the late Baptist Noel, and afterwards led to give himself to the Baptist ministry, in which he has been made greatly useful. There is nothing very strange in the leading, more than in that of many young men who have taken a similar course. But Mr. Stone has a discerning eye and a graphic pen, which he has turned to good account. We heartily commend the volume.

What is a Christian? By the Rev. John Simpson, Musselburgh.

Although this pamphlet has not been written with any reference to recent controversies it is fitted to serve an important purpose at the present time, as showing from Scripture what the Christian name implies. The tract which costs only a penny is well adapted for general circulation.

Intelligence.

The Editor regrets that owing to his absence from home, several items of intelligence which ought to have appeared in last month's issue were omitted, but are inserted in this.

Anstruther.—*Bible Class.*—The annual social meeting of this class was held in the schoolroom on Tuesday evening, 29th April. Over 140 were present. After tea the president, Rev. W. Mackintosh, in reviewing the past session, stated that the syllabus comprised 21 lessons—10 on the "Ten Commandments;" 6 on "Salvation—its plan and purpose;" 5 on "Five periods of Church History;" and 2 lectures, "The Life of Thomas Comber," and "The Haldanes." There were 167 names on the roll. 105 temperance pledges had been issued. During the session a Loan Tract

Society had been formed, 640 tracts being exchanged fortnightly in Cellardyke by 14 distributors. Towards the close of the meeting, the secretary, John Thomson, in a few appropriate words, presented Alexander Doig on his leaving for Glasgow with Dr. Taylor's "King of Israel," and also George Sharp, who had so well filled the post of librarian for the past four sessions with a handsome dressing-case. Prizes were also given for the best essays on the "Life of Thomas Comber" and the "Life of Frances Ridley Havergal." The meeting, in which about 30 took part, was one of the best and most enjoyable the class has ever had.

DUMBARTON.—The Rev. John M'Lean, who recently accepted a call from the Gorbals Baptist Church, Glasgow, officiated in the Bridge Street Hall for the last time on Sunday, April . On Wednesday evening Bridge Street Hall was well filled by the members and their friends, gathered together to bid Mr. M'Lean farewell. Mr. Joseph Burns presided. After tea, addresses were delivered by the chairman, who spoke of the pleasure he had in meeting so many friends—which pleasure however was mingled to a great extent with regret when he considered that the object of their meeting was to say farewell to one whom they had learned to love ; by Mr. Wm. Grieve, who on behalf of the Young Mens' Christian Association, and the Boys' and Girls' Religious Society whom he represented, thanked Mr. M'Lean for the many services he had rendered these organizations ; by Mr. D. M'Bride who spoke of the success which had attended Mr. M'Lean's work in Dumbarton, and referred to the strong stand that gentleman had taken on the temperance question ; and by the Rev. Wm. Watson, who followed Mr. M'Bride, and who reminded his audience "that after the law came the Gospel." Mr. Watson said his associations with Mr. M'Lean had always been of a pleasant, and at the same time helpful nature. He would miss him much. His departure was a distinct loss to Dumbarton. He expressed the hope. as did also the other speakers, that the congregation would be happy in their choice of a minister. Mr. Black, one of the founders of the church in Dumbarton, next spoke, and thereafter the chairman, on behalf of the congregation and friends, presented Mr. M'Lean with a marble time-piece and a purse of sovereigns, and Mrs. M'Lean with a silver tea service and cake basket ; also a number of marble mantle ornaments from the senior class of girls in the Sabbath School. Mr. M'Lean suitably replied, and said it was with extreme regret he and Mrs. M'Lean severed their connection with the Dumbarton church and with Dumbarton. Since coming here they had been very happy, and the parting to them was a painful one. He had done what he could in the cause of the Master, and if his feeble efforts had brought comfort and consolation to any he was amply rewarded. He thanked the members and friends for the beautiful and valuable gifts. The meeting shortly thereafter concluded. The musical part of the programme was ably sustained by Mr. Robert Galloway and Miss Jessie Hunter.

EDINBURGH.—DUNCAN STREET.—Services in connection with the settlement of Mr. Tulloch were held on May 17th and 18th. On the Sunday sermons were preached, in the morning by Dr. Landels, and in the evening by the Rev. John Smith, M.A., Broughton Place. The attendance was good at both services, and the collection for the day amounted to more than £69. On the Monday evening a soiree was held, and followed by a public meeting, presided over by Mr. Tulloch. In the proceedings of the evening nearly all the Baptist ministers in Edinburgh took part. It is gratifying to learn that the contributions received at that meeting, and on the previous day, made up all that was required to meet the deficiency for expenses incurred by the extensive and important alterations, amounting to £614. To the friends who have generously helped in

this work, Mr. Tulloch tenders his very cordial thanks. The most gratifying fact of all is that during the year 36 have been added to the membership. Mr. Tulloch and his friends are to be congratulated on the success which has thus far attended their effort, and on the growing prospect of their being able to save this church to the denomination.

GLASGOW.—QUEEN'S PARK.—The Rev. Alex. Hunter, who for some years has laboured with acceptance as U. P. Missionary at Pollockshaws, and who has now come to see the scripturalness of adult baptism and the necessity of a converted church membership, was baptized by Mr. Landels on Sunday evening, 25th May.

GLASGOW.—SOUTH SIDE.—Rev. J. M'Lean, late of Dumbarton, was inducted to the pastorate of the church on Sabbath, the 11th May. Rev. Geo. Whittet, of Wishaw, preached in the forenoon and evening to a good and appreciative audience. Rev. J. M'Lean, pastor, preached in the afternoon to a large congregation from 1 Tim. i. 11. His discourse throughout was marked by much seriousness of thought, a true and heartfelt desire that the gospel he preached would prove to others what it had been to himself "the power of God unto salvation." A soiree was held in the chapel on Tuesday evening, the 13th. There was a large gathering, the chapel being completely filled. Mr. J. B. M'Callum occupied the chair. On the platform were Rev. Jervis Coats, M.A., Govan ; Rev. P. J. Rollo, John Knox Street ; Rev. D. W. Jenkins, North Frederick Street ; Rev. T. D. Landels, M.A., Queen's Park ; Rev. H. Leiper, Gorbals E. C. ; Rev. D. Forsyth, F. C., Rose Street ; Rev. Mr. Easson, U. P., Cumberland Street ; Rev. Jas. Angus, M.A., F.C., Stirling : Mr. Howard Bowser and Mr. James Nimmo, Glasgow ; Mr. Cameron, Ayr ; Mr. Williamson and Mr. M'Bride, Dumbarton, &c. The chairman in his address in name of the church heartly welcomed Mr. M'Lean to the pastorate and chair of the church, who thereafter addressed the meeting and thanked them for the very warm and cordial reception they had given him. Addresses were delivered by Mr. Howard Bowser, Rev. J. Coats, Rev. Mr. Easson, Rev. Jas. Angus, Mr. Williamson, Mr. M'Bride, and Mr. J. Rae. In the course of the evening several anthems were rendered by the choir under the leadership of Mr. Templeton. Altogether the meeting was most happy and enthusiastic. The church enters upon a new era of its existence with renewed vigour, and expectant hope by God's blessing of doing good work for the Master. The meeting was brought to a close by the usual votes of thanks.

HAWICK.—Anniversary services were held on Sunday, April 13th, when special sermons were preached by the Rev. Alex. Wylie, M.A., of Edinburgh, to large and appreciative audiences. On the following Wednesday evening, the annual soiree was held in the chapel. The Rev. W. Seaman presided, who was supported by the Rev. C. Spurgeon Medhurst, of China; and the Revs. Dr. Orr, G. Davidson, M.A., and Malcolm Smith, B.D. (U.P.), and A. M. Thomson (E.C.), of Hawick. The chairman explained that as the Missionary Deputation had been fixed for the same week as their annual soiree, it had been decided to unite the two objects, which he felt was a wise arrangement, as the church at home would prosper in proportion to her interest in the work of Foreign Missions. The Rev. C. S. Medhurst occupied the principal part of the evening in pleading on behalf of China's millions, and the Rev. M. Smith gave an address on "The ideal of the Christian Church." Solos were sung by Mrs. Seaman, Miss Joan Miller, and Mr. Wm. Inglis ; and a duet by the Misses Maggie Drysdale and Nelly Bennet.

LESLIE.—On Sabbath afternoon, 27th April, the Rev. Thos. W. Lister intimated to the church here that he had accepted the call to the pastorate of the Rattray Street church in Dundee.

SELKIRK.—At the close of a missionary meeting on the evening of Wednesday, 16th April, addressed by the Rev. Mr. Phillips, Congo, Mr. Robert Little, deacon, who is leaving for Galashiels, was presented with an Oxford Bible for Teachers, and Farrar's "Life of St. Paul." Pastor Brown, in making the presentation, paid a high tribute to Mr. Little for his varied services to the church; and Mr. Little in reply said that when he joined the Baptist Church he did so not because of any personal influence, but because he found their principles in the volume of the book which they had presented to him; and he had no doubt that he could satisfy his own conscience on that matter by again searching its pages. The Bible bears the following inscription:—"Presented to Mr. Robert Little, along with 'The Life and Work of St. Paul,' by Farrar, from the Baptist Church, Selkirk, as a token of their appreciation for the deep interest he has taken in, and the earnest effort bestowed in connection with the church during the last nine years, and specially in relation to the combined offices he has held as deacon, treasurer, and Sabbath school superintendent—16th April, 1890."

WISHAW.—Anniversary services were held here on Sabbath, 20th April. Mr. W. D. Dunn, evangelist, preached morning, afternoon, and evening. The church was well filled at all the services, but crowded in the evening. The annual soiree followed on Monday evening—the pastor presiding. The church was again crowded, and the utmost enthusiasm prevailed. Mr. Charles A. Rose, president of the Baptist Union, expressed the great pleasure he had in meeting for the first time with this church. He had often heard of it, and knew its pastor well. If there was a man calculated to set Wishaw on fire it was Mr. Whittet. He then preceeded to give an address on prayer, earnest, persevering prayer, and urged on all Christians present to single out some unconverted individual as a special subject for prayer. Mr. Connor, Motherwell, and Mr. Fulton, Airdrie, congratulated the church on its prosperous condition. Mr. Campbell, Airdrie, gave a thoughtful address on Christian Character. Then Mr. Dunn and Mr. Moodie, the soldier evangelist, brought up the rear with two powerful addresses, all of which were listened to with deep attention. From the secretary's report it appears there has been a substantial increase in the membership of the church, which now numbers 233. Financially, the church is in a sound condition also. There is a "balance on hand" at all its various funds; the contributions to Home and Foreign Missions has been nearly doubled; and the debt on the church, which now stands at £335, has been reduced by £30. Besides this a special collection was asked to defray the cost of cleaning the church and manse, estimated to amount to £25. The response to this, which came promptly, was £28 6s. 11d. The Sabbath Schools and Band of Hope were in a healthy condition, and the open-air services and cottage meetings were well maintained. Altogether the year has closed with abundant reason for thankfulness. The choir, under the leadership of Mr. W. Wilson, sang some pieces at intervals, and added greatly to the enjoyment of the meeting.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Growth of the Church.

A LIVING church grows as other organisms grow, by a two-fold process of absorption and assimilation. We speak of her as aggressive, and with reason. She *is* aggressive. She seeks to extend her borders. She makes inroads on the world. She endeavours to push her conquests far and wide—to take possession of outlying territories—to bring men of every nation under her influence for the whole world is her field, and it is her duty and destiny to convey the gospel to the very ends of the earth.

But while aggressive she is more. Mere conquest is not all she aims at. Conquering powers have done but little sometimes for the nations brought under their sway. They have held them in thrall merely for selfish ends. They have made them partakers of none of their own privileges, have impressed on them nothing of their own character. The conquerors and the conquered remain as distinct in sympathy, in aims, in customs, and in character, as if they had never seen each other. The conquest in fact, instead of uniting them and blending the different nationalities into one people, has awakened and fostered antipathies which drive them morally further apart. The Russian and the Pole have little in common. The Turk and the Bulgarian whom he held in subjection were deadly enemies. Even the Englishman and the Hindoo, although the former has done so much to improve the condition of the latter, still feel and act as men of a different race.

The conquests of the church are of a more beneficent nature. Where she conquers she wins. Men yield her not a forced but a willing submission, and are bound to her, not by galling fetters, but by the silken cords of love. Her subjects are no more aliens, but corporate parts of herself. They share in all her privileges, and are assimilated to her in character. Her aggression is that of the leaven which diffuses itself throughout the lump, and by an assimilating process makes that which was foreign and diverse to it before to partake of its own qualities. Or of the plant which draws from the earth and

elements and absorbs and assimilates to itself, and incorporates with itself all of which it lays hold. Or of the human frame which increases its bulk, and maintains its vitality not by an addition of materials which have only a mechanical connection with itself, but by taking up into itself, and changing into a part of itself that on which it subsists. Such is the action of a living church upon the world. She lays hold of men of the world, not that she may bind them to herself by a forced or mechanical union, but that she may incorporate them with herself, imparting to them her own character, so that they become integral parts of herself and add to her strength and bulk.

In this process of assimilation three things are implied; and these all are essential elements in a living church. First *the character of the church must differ from that of the world.* It is idle to speak of her impressing her character on those whom she now closely resembles. She cannot make men other or better than she is herself. It is by difference not by similarity, that she works a transformation in others. If her religion implies no superiority of character—if it consists chiefly or entirely in the impression that she is saved, and in the pleasurable sensations to which that impression gives rise, and in the exercises which are congenial thereunto—if it implies no purer motives, no loftier aspirations, no higher rule of life, no more struggling against wrong and striving after the right, no more restraint or denial or mastery of self, no more consideration of others' feelings and interests and rights—she has no power of assimilating the world to herself. The world and she in point of character already resemble each other as closely as if they were cast in the same mould, and were she to embrace the world it would not be essentially different from what it is now. The assimilating process of which we speak requires that she should not be conformed to this world, but transformed by the renewing of her mind."

Secondly, *she must be strong enough to resist the influence of the world.* There are Christians whom we have all seen, and there are Churches also, which take their complexion from their surroundings. They exert no transforming influence on others, because they yield to the hostile influences to which they themselves are exposed. Instead of their taking the world captive they are taken captive by the world. Commissioned to conquer the world for Christ, they strike their colours as soon as they encounter the hostile forces, and are vanquished by those whom they were sent to vanquish. When brought into contact with the world's temptations, they have not the courage either to defend their principles or to maintain their peculiarities. They lower their tone and their standard to suit the taste

of those about them. Even churches will alter their terms of communion, and the pulpit suppress unpalatable truths in deference to wealthy members of the congregation. And, as if marriage with those of differing beliefs or of no religious belief at all were an honour to be purchased at any price, members of Baptist Churches, whether they be male or female, will lay aside their principles at the wish of those whom they marry, with as little compunction apparently as if they were merely changing their style of dress. Our Baptist forefathers went to the stake for their principles, not asking whether they were of great or small importance, deeming it enough that they believed them to be right and true; for it was preferable to part with life rather than to practice the wrong and embrace the false. But many of their degenerate descendants will not for the sake of principle endure even a little social isolation. If they cannot find in their locality co-religionists of the same social station as themselves, they do not hesitate to suppress or renounce their creed that they may find companions. It need scarcely be said that churches composed of such members have no assimilating power. Instead of conforming the world to themselves they become conformed to the world. The church must at least be able to hold her own, if she is to exert a transforming influence on those about her. The leaven must retain its pecularities if it is to leaven the lump.

Thirdly, in addition to her being able to resist the influence of the world, *she must have vitality and energy enough to make encroachments on the world.* She must not only maintain what she has; she must also enlarge her borders. The desire for extension is the indication, and the power of extension is the necessary outcome, of her life. She can confine her efforts within no prescribed limits, nor can any measure of success make her say, "It is enough." The desire for universal conquest is the motive power from which spring the efforts by which she assimilates the world to herself.

Given these three conditions in any church, and the assimilating process which goes on around her will attest her vitality. She will be continually absorbing her worldly neighbours, and in the act of absorbing will incorporate them with herself, and impart to them her own character and life. And the assimilation will extend in some degree even beyond those who thus become parts of herself. The people in her neighbourhood—those on whom she brings her influence to bear, will, if she is really alive, insensibly come to resemble her. Her contact with them will improve their moral tone. Business will be done on loftier principles because she is there. Social intercourse will be sweetened, and less jarring will prevail in all domestic rela-

tions. As the rose sheds its perfume on the air, and even the clod that lies near to it becomes a partaker of the fragrance, even so the holy influence of a living church, elevates the common humanity by which it is surrounded. The church if alive will make its impression on the whole population of the neighbourhood. Of every such church the promise holds good—"I will make them and the places round about my hill a blessing."

ALPHA.

Christianity and the Poor.

"THE COMMON PEOPLE HEARD HIM GLADLY."

HE common people. If you, dear reader, belong to this class, it is to you we now wish to say a word. It is no uncommon thing for men of your class to feel that you must reject Christ. Your circumstauces and occupations, you imagine, render it impossible for you to be religious. Christ's commands may be obeyed, and Christ's principles acted out by those who have leisure, and are able to do as they like; but not by you, who are so pressed with work continually, and even in your homes have so little chance of attending to religious duties. It is a very common plea. But withal it is most fallacious. From the beginning of Christianity until now, it has not been among the idle or the well to do, or the easy circumstanced that Christ has found the greatest number of His disciples; but rather among the poor and the toiling members of the community, on whom circumstances have pressed most painfully, and life has been a hard and prolonged battle. When He came, the glad tidings of which He was the bearer, were published chiefly among the poor. The common people heard Him gladly. Those who by their high position were the leaders of the nation, were generally opposed to Him. Very few of the high born, or the wealthy, or the privileged classes were among His followers. He found sympathy in the cottage which He could not find in the mansion or the palace. His companions were nearly all men who had to earn their daily bread by the sweat of their brow. The first preachers of His gospel were men who caught fish, and made tents, and engaged in similar occupations. And among those who believed their message, there were "not many wise men after the flesh, not many mighty, not

many noble." And throughout all its subsequent history, lowly station and employment never presented a hindrance to the recognition of Christ's claims; but many of the most eminent Christians have been found in the very lowest walks of life. Says Carlyle, "Sublimer in this world know I nothing than a peasant saint . . . . Such an one will take thee back to Nazareth itself; thou wilt see the splendour of heaven spring forth from the humblest depths of earth, like a light shining in great darkness."

Even in our own limited experience we have seen beautiful embodiments of Christian character in homes as humble, and amid occupations quite as pressing as your own. Some of the hardest working men we know are among the most conscientious and consistent Christians we know. They have taken Christ for their Saviour and the Master of their life; and they do not find that their consistent Christianity interferes with their work, or that their hard work is an obstacle to their Christianity. Their occupation while as diligently pursued, is greatly lightened by the thought that they have a Master in heaven who will gloriously reward every faithful servant, and their humble home is lighted up with more than the splendour of a palace because of the visits that are paid to it by the King of kings; and when they come to die, as an old veteran told us once, the thought of his friendship "makes the breath to go out sweetly." Not long ago, we became acquainted with the life and death of a factory girl, which through the influence of religion were rendered truly heroic, and to our mind her memory is surrounded with a lustre brighter than the glory round saintly heads in the pictures of the church of Rome. The room in which she lived with an aged grand-mother was very small, but there was room enough in it for the Saviour. The furniture was very humble, everything about it mean, but He did not despise it on that account. She received but scanty wages, but she bravely toiled for her own maintenance, and that of her aged relative. Two years before her death, when the disease which ultimately carried her off first showed itself, she began to lay past out of her little earnings a sum to meet the expenses of her funeral. When illness almost unfitted her for work, and they were sometimes in want of the necessaries of life, that sum was regarded as a sacred thing, and was never drawn upon for any purpose. Her last great distress was meekly borne, and though for many weary nights and days she was unable to lie down, and could get no rest except with her head on a friend's shoulder, she was seldom if ever heard to murmur, though she occasionally expressed a desire that the Saviour might not delay His coming. In her last moments she charged her friends to meet her

in heaven, and at length finally passed away to her endless rest. It should be added that her character so gained for her the respect of her fellow workers, that they used to help her with her work when she became too weak for it; and when confined to her bed, they as well as their employer kindly contributed to her wants, and a great many of them followed her to the grave. When a relative of ours, on whose shoulders she often leaned in her last hours, told us all this, it struck us as an illustration of heroism in humble life which made the poor girl not unworthy to take rank with some of the martyrs of olden time. And we mention it now that you may see what saintliness Christianity will give to the character of those who are living in circumstances as humble as your own; and that there is nothing whatever in your circumstances to prevent your receiving the Saviour. Although He fills both the heart and the home which He enters, He does not require much room. He fills them as the light does the chamber or as the fresh air of heaven. The light expels nothing but the darkness, the fresh air nothing but the noxious and unhealthful vapours, and Christ casts out from the heart and home nothing but what is evil. He will come into them as they are, and make them beautiful and bright and glad by his presence. He will sweeten for you your humble meal, and cause you to eat it with a greater relish. He will lighten for you your daily task, helping you in it and cheering you on by the prospect of a glorious reward. In sickness He will smooth your pillow; and in death take you by the hand and lead you safely through the dark passage to a bright and better world. O receive Him, and you will find His friendship all you can desire.

M. S.

A Tribute of Love.

By William F. Sherwin.

The snowflakes fall;
I look out dreamily across the Park
And think of one beloved upon whose brow
The frosts of many years have left their mark,
Till all her auburn tresses lie like snow
Upon the Mall.

For her, life's sun
Is calmly sinking in the purple west,
And twilight shadows gather here and there:
While crimson clouds with glowing, golden crest
Seem but inviting to some mansion fair
When day is done.

Fourscore and three
The years that hold the story of her life;
A record pure, unstained by act or word.
As friend, companion or devoted wife,
Beloved by all, and living near our Lord
With constancy.

* * * * * *

Now left alone,
Her thoughts are busy with the chequered past
And cherished friends, who, one by one, have left
This world for brighter spheres, until at last
She, too, though not of every joy bereft,
Would fain be gone!

Yet not alone,
For God is with her, calming every fear;
And "peace that passes understanding" now
Flows like a river, broad and deep and clear,
Till all the channels of her heart o'erflow
And seem as one.

And unseen ones
Are holding sweet communion with her now—
God's "ministering spirits"—and they partly lift
The veil beyond where sunsets come and go,
That she may catch bright glimpses through the rift,
Of heavenly thrones!

O Mother dear,
Thou hast not long to wait, before "thine eyes
Shall see the King" in all His beauty clad,
And, in the throng around Him, recognize
The loved, whose greeting shall make doubly glad
Thy welcome there!

A crown awaits
Thy coming, and the Master's "Inasmuch"
Shall thrill thy soul with rapture infinite;
And thou shalt know the blessedness of such
As walk the golden streets in robes made white,
Beyond the gates!

There shalt thou rest;
Thy Saviour has prepared for thee a place
Where pain and sorrow nevermore may come;
There, with the dear ones, thou shalt see His face,
And share the glories of His Father's home,
Forever blest!

"Born of Water and of the Spirit."

THIS phrase has occasioned no little difference of opinion among commentators. The difference relates to the meaning of the word "water" as here employed. The Spirit of whom men must be born is, in the estimation of all, the Divine Spirit, by whose operations men are regenerated. But the being born of water is interpreted according to the theological views of the interpreter without much respect sometimes either to the text or context. The pernicious doctrine of baptismal regeneration held by the Church of Rome, and by Protestants who have not quite purged themselves from the Romish leaven, held also by some who profess to found their belief expressly and exclusively on the Word of God, is regarded with much horror by most evangelical teachers. And the fear of any countenance being found for the pernicious doctrine in those words of our Lord, has disposed them to give to the words "born of water" any interpretation rather than that which they most naturally take. Both Baptists and Pædo-baptists of this class have made up their minds that, mean what they may, they cannot have any reference to the ordinance of baptism. By some the proper reading is declared to be "born of water even of the Spirit," as if the second word were merely an expletive of the first—the Spirit of the water. This view, though it has the sanction of some great names, is open to the objection that if the water simply means the Spirit, one does not see why the water should be introduced at all—why the Lord should not simply have said born of the Spirit without mentioning water. Its introduction on this hypothesis adds neither clearness nor force to the sentence, but only serves to confuse and puzzle the enquirer. And, with all deference to those who propose this interpretation, we do not think that at any time, least of all when conversing with an enquirer, our Lord would do that.

Others, and if we remember rightly among them Dr. Carson, who had a special horror of baptismal regeneration, understands the water as signifying the Word which the Divine Spirit employs as the instrument in regeneration, and quotes in support of his view such passages as Ephesians—"Christ loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word." Although one hesitates to differ from such a man we cannot help remarking that if our Lord meant the word, it is difficult

to understand why He should have mentioned water, and the one term is just as easily employed as the other; and one does not see why water should have been preferred—why He should have spoken figuratively when speaking literally would have so much clearly conveyed His meaning, especially as Nicodemus had not the advantage of the light supposed to be shed on the subject by the above quoted words of Paul.

On this account we cannot receive this interpretation any more than the first; but much prefer that which is most natural, and suggested moreover by the circumstances in which the words were spoken The fact that Nicodemus came to the Saviour by night shews that although he was at least partially convinced of the Saviour's claims, he was not prepared publicly to acknowledge them, and thus avow himself to be His disciple, and become identified with His cause. The Saviour required such avowal and identification. He had appointed baptism as the sign of discipleship. Nicodemus knew this. He knew that in baptism discipleship was to be declared. And having this knowledge our Saviour requires him to act accordingly. In order to enter His kingdom and enjoy its privileges he must become the subject of a spiritual change, and that change must be openly avowed. No man can enter the kingdom except by a spiritual birth. No man can be permitted to enjoy its benefits by stealth. He must openly enter it. He must be symbolically as well as spiritually born into it, by observing that outward act which is the sign of the inward change—"Born of water and of the Spirit." The words, according to this, do but present in another form what Paul subsequently taught—"If thou shalt confess with thy mouth the Lord Jesus, and believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." And they are corroborated and enforced by our Lord's solemn declaration —"Whosoever therefore shall confess Me before men, him will I confess also before My Father who is in heaven; but whosoever shall deny Me before men, him will I also deny before My Father who is in heaven."

A LIFE spent in brushing clothes, and washing crockery, and sweeping floors a life which the proud of the earth would have treated as the dust under their feet; a life spent at the clerk's desk; a life spent in the narrow shop; a life spent in the labourer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown.—*Canon Farrar.*

What Some Christians Miss.

By Rev. Theodore L. Cuyler, D.D.

NINE ungrateful Jewish lepers, who sneaked away without even saying "Thank you, sir," for the miraculous mercy extended to them, did not know how much they missed. They are partially the type of a large and low-toned class of church members, who fall pitifully short in their service of Christ. If Christians, they are certainly *minimum* Christians. On a great many occasions when the master looks for them, He must be ready to repeat the olden enquiry, "Where are the nine?" If He misses them, there are precious blessings which they miss also. While robbing their Master they rob themselves deplorably.

1. In the first place, they miss the influence of a living fellowship with Jesus. The constant company of a beloved and high-toned friend is most powerfully influential on character. The influence is none the less powerful because unconscious. Husbands and wives who live together in cordial love for twenty years, assimilate in a hundred ways. The secret of growth in holiness is to maintain daily companionship with Jesus Christ. We come more and more to resemble Him. The fact that He is not visible to the outward eye makes no difference; for love is a matter of the heart. Professor Drummond tells a very touching story of a young girl who possessed a rare loveliness of character. "She always wore about her neck a little locket, but nobody was allowed to open it. None of her companions ever knew what it contained, until one day she was laid down with a dangerous illness, when one of them was granted permission to look into the locket; and she saw written there, '*Whom having not seen I love.*' That was the secret of her beautiful life," Constant heart-fellowship had changed her into the "image" of her Saviour.

2. These delinquent Christian professors miss the joy and inspiration of Christian work. All labour, instead of being a curse, is a blessing. To a healthy-hearted person the hardest thing in the world to do is to do nothing. The abominable law in this State which relieves the penitentiary convicts from labour is enough to drive them to insanity. The prison becomes too nearly like hell—where the wretched inmates will have nothing to do, except to think about their

own past wickedness. In heaven there is no idleness; they serve God there day and night in an activity so blissful that it is described as a perfect "rest." Christ was incessantly busy in doing good. So ought every disciple to be. When a Christian ceases to have an appetite for benevolent work he becomes a wretched dyspeptic; his spiritual food does not digest, and his very profession becomes a yoke of bondage. Expect no songs of praise from such a back-slider. If he prays in a meeting it is the gasp of a man under a nightmare; if he gives money, it is with a grudge; if he is coaxed or shamed into a bit of work, it brings no joy to himself or benefit to others. To a healthy, Christ-possessed soul, even hard difficult work is a delight. He no more wishes anybody else to teach his mission school class for him, or to do any other part of his chosen love labours, than he wishes anybody else to eat a dish of ripe strawberries for him. When a pastor ceases to enjoy preparing his sermons, his people will soon cease to enjoy listening to them. The deserters from church work who are always "too busy" with their own selfish occupations to have an hour for their Master, will find at last that they have cheated themselves out of the King's banquet in order to devour their own husks.

3. These selfish Christians—if we may use such a contradiction of terms—also miss the sweet satisfaction of making sacrifices for others. This was the sublime joy of our blessed Master. For the *joy* set before Him, He endured the cross; His dying eyes saw afar off before Him a heaven filled with redeemed sinners. Selfishness contracts the heart, so that there is no room for joy to grow. Love, on the contrary, is constantly sending off its exhalations which return in showers of blessing. The more our religion costs us in the way of sacrifice, the more it counts in the way of inspiration and delight. President Harrison truly said, in his centennial address on Washington, that "self-seeking has no monuments and no anniversaries." Such honours belong only to those who sacrifice self for the weal of others. They who will not work or pray, or deny self for the salvation of others will miss the exquisite joy of winning souls for heaven. We fear that heaven itself will be a lonesome place for some who expect to get there. Nay, are such so certain that they will get there at all? Perhaps while the Samaritan who returned to glorify Christ may be rejoicing in His presence the Master may say to these delinquent deserters, "*Where are the nine?*"

ATHEISM is a disease of the soul before it becomes an error of the understanding.—*Plato.*

Once a Day Hearers.

By an Old Baptist.

OF course the reader understands that once a day means really once a week, for the attendance is not daily but weekly. Once a week is the extent of the attendance which some give under ordinary circumstances to the services of the sanctuary—an hour, or from that to an hour and a half, out of one hundred and sixty-eight!

For years past there have been many such hearers; but of late their numbers have greatly increased. In all directions, from all denominations of Christians the complaint is heard, "We cannot get our people to attend more than once a day." Hence when there is a good attendance in the morning, the afternoon or evening congregation, as the case may be, is frequently either very small or largely composed of strangers. And these once-a-day people are, as a rule, not very fond of week-night services, nor do they like to have their once-a-week service prolonged, so that length of time may in some measure compensate for infrequency; but are on the contrary the most zealous advocates of brevity, ever ready with the wise saying, "Profit ends where weariness begins," as if their motto in reference to religious services were "As little and as seldom as possible."

Neither have they the excuse that religious work of another kind occupies much of their Sabbath; for once-a-day men are generally, of all the members of the church, the least given to work. It is not by them that Sabbath schools and domestic missions, and other branches of effort are usually carried on. It is their own bodies which chiefly require their care. The weekly rest in their belief is intended chiefly for the recruital of bodily strength, and hence lounging and feasting are their principal occupation; for the body must be pampered although the soul should be starved.

We have spoken of this habit as existing under ordinary circumstances. But the word ordinary requires to be withdrawn. It is not fairly applicable to our once-a-day friends. Although you may see them in the sanctuary one day, you cannot reckon on them for another. Should they have a twinge of toothache on the Sabbath morning they cannot attend, of course; thus their once a day becomes once a fortnight. And that, too, largely depends upon the weather. Should it rain or threaten to rain an hour before the service their

attendance for that day is equally out of the question; and thus their once a day becomes once in three weeks. But if on the third Sunday a friend should happen to be staying with them, it would be rude either to leave him or ask him to accompany them; and thus their once a day becomes once a month. Even the fourth Sunday is in danger of being encroached upon. For a general out of sortness suggests the desirableness of a dose of medicine, which requires them to stay in-doors for the day; and thus their once a day drifts into something like habitual non-attendance. They are seldom seen in their place. And this is what it is inevitably coming to in the case of many; for the real reason of their absence is that they have no heart for the service.

What then? Religion does not mean attendance at public worship exactly. A man's spiritual condition or his future safety does not depend absolutely on the frequency with which he appears in the sanctuary. True. But the grace of God in the heart of man is a tender exotic which requires constant culture and care. And it cannot be in a very healthy state when men are so insensible to its demands that they try to find excuses for paying as little attention to it as possible. The state which such a course indicates is not one that our Lord regards with complaceny but with loathing; and if He does not "spue them out of His mouth," He at least cautions them to "be watchful and strengthen the things that remain which are ready to die."

Especially should young people beware of the once-a-day habit. After a pretty prolonged experience we cannot remember any young person who was content with attending the sanctuary once on the Lord's day when able to attend more frequently, who has attained to any degree of eminence in the spiritual life. And there are not a few to whom we could point who have passed all their days in a miserably languid and semi-dying state. Their religion has yielded no enjoyment to themselves as it has imparted no benefit to others. They have tried the experiment of how far their spiritual life could dispense with its proper nutriment, and the result has been that they have never experienced the joy which is the accompaniment of vigorous life; they have attained to no eminence of character; have failed to acquire the respect of their fellow members, and have not even attracted the homage of the world. Few admire them because of their manifest inconsistency in relegating their religion to such a subordinate place; and they cannot, to sustain them under the known contempt of others, manage to cherish any very large degree of self-respect. They are to be pitied as well as blamed, for their half-heartedness blights their life, and prevents their cherishing any large hope of future reward.

What the Roses said to Me.

By Mrs. Harriet A. Cheever.

THERE they stood, three of them, their graceful stalks bent forward, and their sweet little faces turned towards me. Doubtless many another ardent lover of the flowers has felt the same impulse which grew strong just then, to do something more than merely inhale their rare perfume. To fondle the dainty things would seem some satisfaction, and, though the caress would be unnoted and unreturned, yet their cheeks, like the unconscious baby's, so soft and satin-like, would appear as if formed for a fond and loving touch.

But soon, like the thorn lurking under the glossy leaves, came the sad, depressing thought that these fragrant little beauties were perishable as they were fair. Gazing dreamily from a cream-tinted bud with its delicately shaded leaves, to two pink-hearted little gems, the involuntary regret voiced itself in soft exclamation, "Oh, it is inexorable that you must die, and so soon!"

The pensive meditations deepened until I seemed to hear myself repeating over and again, "Nature's rule is too stern, so inexorable, that you must die!" Then all at once a distinct, but tiny voice, like the far-off ripple of a stream, or a note from a little silver flute, was borne in on my dreamy senses. At first I wondered was it the cream-coloured bud, or the pale pink one, or the deeper-hued, half-blown blossom which spoke, but soon it became apparent that the voices of all three of the nodding rose-buds were blended in the music of the soft words with which they addressed me.

"We do not feel that nature's rule is stern," they said, "or that it is hard in the least that, after a time, we droop and fade and rest. Our little lives may appear frail and brief to mortal vision, but we thrive quite as long in proportion to our size and strength as does mankind. We understand, in our innocent way, what is meant by such words as 'law' and 'rule' and 'decree,' but we also know it is not simply what in human phrase is called 'nature,' which controls us.

"Away back of nature and all natural law is the will of the Supreme Being, who created us by the word of His power. And it is the beautiful order of what we know as the 'divine system,' which first calls us into being, then sustains us while we live. We survive long enough to be ready, quite ready to fall when our Master calls, and our little lives are full and crowded over with usefulness we think, quiet

as they seem to you. Every morning we are fed with the moisture which is our chief need, then the grateful heat steals over and about us, and the perfume and bloom, for which mortals love us, become more and more inviting, until, replete with sweetness and beauty, we linger in our home or are cut from our parent stem, and soon breathe out our little lives in perfect content.

"For we would not live alway. Brief as is our stay, we tarry long enough to hear painful sounds, and learn painful truths. Sheltered as we are, our sensitive little forms discover very early in our career, that in this world are rude draughts which make a little rose dread encountering its chill breath too long. And there are dangers and temptations we shrink from seeing. Choice as we are, the gardener has handled us on more than one occasion with so unsteady a hand, we have feared lest a sudden fall should kill us in a moment. Whatever caused his uncertain hold at times, was something which made his fair young wife weep.

"Then gay young creatures, to whom life seemed only a long summer day, would come to buy some of our older sisters to adorn their pretty forms at parties of pleasure and scenes of mirth and joyousness. And it was all right and natural, only it made our little hearts sad because of those chilling draughts we feared might touch them some day with their blighting breath.

"Others came with slow, heavy footsteps, and eyes weighty with sorrowful tears. They wanted tiny rosebuds, sprays of trailing vines and little white blooms grouped together in tasteful, but significant designs. We learned to know the tread of the mourner after a while, and it brought grief even to the heart of a rose.

"Yet much of the time we were happy as the little birds whose merry songs we loved so well to hear. They always sing one theme, praises to our wise, glorious Maker. And the sun would shine so cheerily, the birds carol so sweetly, the heat and moisture blend so harmoniously, that life became full of lovliness to a little rose.

"But we are so fragile, our little senses, acute yet tender, are so finely strung, that soon, very soon we begin to tire. Then we begin to droop, and, with youth and fragrance still lingering about us, we return to our kind, old, mother earth and our pleasant, sunny little lives are ended. You call it by a new, strange name, but to us it is simply resting. Our work is all done; bloom, fragrance, and beauty have been our portion, yet we grow tired and rest. And you mortals call it—dying?"

The little questioning voices hushed. A mingling of perfume and music was wafted around, and, opening wide my eyes, there they

stood, three of them, their graceful stalks bent forward, and their sweet little faces turned towards me. Had they really spoken? Had the innocent rosebuds, more intelligent than I, shown how chill blasts, unsteady hands, the step of the mourner, and the gaiety of the gay pall on the heart? Had they indeed told me that the birds and the flowers, the dew and the sunshine are all parts of a divine system going towards making life full and replete? Had those little growths of satin petals and glossy leaves really shown me that our work all done, what we call dying, is, in reality, only resting? I looked at the rosebuds more intently still. There they stood, three of them, their graceful stalks bent forward and their sweet little faces turned towards me, but never another word did the roses speak to me.

—*The Watchman.*

Children's Readings.

"THE GOD OF PEACE."

By the Rev. F. H. Robarts, Glasgow.

"Now the God of Peace be with you all. Amen."—Romans xv. 33.

HAT a beautiful prayer that is! and what a beautiful name for God! "The God of Peace." We might well call Almighty God the God of Power. When you see brilliant flashes of lightning, and hear the thunder peal you say—"Listen, hark to the voice of the God of Power:" but our text speaks of the "God of Peace," and that is a far sweeter name for sinners like ourselves.

I wonder how many of you have got Marginal Reference Bibles, and know how to use them. When I was seven years old I got a Reference Bible for a birthday present; and well do I remember how pleased and proud I felt. I was soon taught how to use it, and my great delight on Sundays was to hunt up marginal references, so that I began my studies for the ministry rather early; although I had no idea at that time that I was going to be a minister. Now suppose we have a marginal reference hunt, and see if we can find that beautiful phrase, "The God of Peace," in some other places besides. You will find several references in the margin, and you might hunt up others besides those which I shall speak of now. When you read this paper I want you to get your Bibles and hunt up the texts. Now let us begin—

Romans xv. 33. "Now the God of Peace be with you all."

What a beautiful prayer! Paul is writing to his friends at Rome just as you write to your friends in London or Edinburgh, and he puts this prayer into his letter. You might sometimes follow his example. Do not put a prayer, or any pious words into your letter, unless you really feel it in your heart. There is no religion in saying or writing sacred words just because they sound good. To say them without feeling them is what we call "*cant.*" But if we feel them really and truly, so far from being cant, our prayer may bring down the blessing of God upon those whom we love.

Romans xvi. 20. "And the God of Peace shall bruise Satan under your feet shortly."

There is a beautiful promise! Suppose you were walking along a road in India, and you saw a snake or adder close to your foot. How frightened you would feel! And suppose your father or big brother had the courage and quickness to stamp his foot upon the reptile's head and crush it. "There he's done for—he will do no more mischief—that's a good thing." Now I fancy I know what Paul was thinking about when he wrote our text. He was thinking of that beautiful promise in Genesis iii. 15 (the marginal reference refers to it). "I will put enmity between thee and the woman, and between thy seed and her seed, it shall bruise thy head, and thou shalt bruise His heel." The serpent did bruise the heel of the seed of the woman, when he tempted the Jews to crucify Jesus; but Jesus has bruised the serpent's head; and "the God of peace shall bruise Satan under *our* feet shortly." Satan is the enemy of our peace, the great peace-destroyer; and our great champion who destroys his power, may well be called the "God of peace."

II. Corinthians xiii. 11. "Finally brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

Have you ever been asked to spend an evening at a house where the family does not live in peace? where the brothers tease the sisters, and the sisters are unkind to the brothers, and they are always quarrelling, and at sixes and sevens. I should think you would not care to go and would say, "Please mother manage to decline the invitation." I should like to keep a hundred miles away from a house where there was quarrelling going on, unless indeed I could act as a Peace-Maker.

Now, if you want to keep God away from your home, you have only got to quarrel and the God of peace will not come near: but if you want His presence, try to be kind, and gentle, and humble, and

obeying, and unselfish: "live in peace; and the God of love and peace shall be with you."

II. Thessalonians iii. 16. "Now the Lord of peace himself give you peace always by all means."

This I think is the finest text of all. "*The Lord of peace himself.*" "Peace I leave with you; my peace I give unto you." If the Queen gave you a hearts-ease out of her own nosegay what would you say?

"*Give you peace always,*" not only now and then; but by day and by night: on land and on sea: in trouble and in joy: in sickness and in health: in the hour of death and in the day of judgment.

"*By all means.*" By what means? First and foremost *by His precious blood.* "Having made peace by the blood of His cross." "Being justified by faith we have peace with God through our Lord Jesus Christ." And then *by giving us His Holy Spirit.* "The fruit of the spirit is love, joy, peace." And all this peace we may have for the asking. Shall we not ask the God of peace to give it to each of us this very day?

Have you ever been down at the Coast when the wind has been high and the water has been rough and angry? That is a picture of the state of mind of those who have not made friends with the "God of peace." "The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. There is no peace saith my God to the wicked." But for all who trust in Jesus there is "*perfect peace.*"

Now remember about the marginal references. There are a few more texts which I have left for you to glean about "the God of peace." See what you can find—

Notes.

A CIRCULAR has been issued by the Committee of the Baptist Union of Scotland calling attention to the state of the Funds, from which it appears that there is a prospect of closing the year with a considerable deficiency in both the General and Education Fund. The entire amount required for general purposes, provided three churches which have to be dealt with receive the same as last year, is reckoned at £412. The entire contributions last year amounted to £364 5*s.* 11*d.* Should they not be larger this year the deficiency will be at least £58. The Education Fund will, we fear, present a much more serious difficulty. There is a deficit of £137 from last year's account and for the present year an income of not less than £500 will be required, or £637 in all. The total of contributions reported last year is £358 16*s.* 9*d.* To this we suppose

may be added some £20 or £30 received after audit. So that reckoning the income at the same figure as last year there will be a deficit at the end of the year of something like £250. It is time to ask, Is this a state of things which can possibly go on? If contributions are not increased will not the Union be forced to relinquish its Educational work?

MANY of our readers will regard with mingled feelings the rebuff which Mr. Howie, late of Peterhead, has received from the General Assembly of the Church of Scotland. They may not approve of his reasons for leaving our ministry and applying to be received into the Establishment. But they will nevertheless feel pity for a man who, with a young and growing family, has placed himself in such an unenviable position. Mr. Howie has shown more courage and less discretion than some of our ministers who took care to make their future secure before severing their connection with our body. And whatever may be the explanation of his procedure we may in the meantime place the fact to his credit. We cannot say that we regret the decision of the Assembly. There has been a too great readiness on the part of our Presbyterian friends to welcome seceders from our ranks, sometimes without so much as enquiring whether failure may not have had something to do with their change of views. And the decision in this case may lessen the temptation which some have felt to try and better their position by leaving their own and joining another denomination. We say this without reflecting in the least degree on Mr. Howie. The more there was in his antecedents to commend him to the Establishment the more plainly is the intimation given to Baptist ministers that not all will be received into its ministry who choose to apply. Perhaps this intimation will be a check on those who may think of leaving us for the larger body.

THE decision of the Free Church Assembly in the Dods and Bruce cases cannot be considered satisfactory by either party, least of all, one would say, can it be satisfactory to the men whom it chiefly concerns. In the case of both it has been decided that there is no ground for further proceedings being taken; and yet, without any thorough judicial investigation being required or permitted, they are both censured or complained of in unmistakeable terms. Even from the qualified, and not very consistent motions carried in their favour, there were in the case of Dr. Dods 274 dissentients out of a total of 631, and in the case of Dr. Bruce 237 dissentients out of a total of 635. The speeches of some of those who voted for the motions were even more severe in their censure than the motions themselves. Moreover, the decisions come to were influenced largely, not by the utterances submitted to the Assembly, but by a personal regard for the men. Principal Brown, *e.g.*, while censuring strongly some of Dr. Dods' utterances, saw no ground for a process because he believed in Dr. Dods. "He believed in his heart he was a sound minister of Christ. . . . He loved Dr. Dods, and he believed he would listen to those that were his friends." Dr. Bruce, too, had testimonies borne

in his favour by those who spoke of the benefit derived from his writings and his lectures. His own address also, although it did not, as we think, satisfactorily explain some passages in his published works, must by its tone, and by its expression of his feelings and intentions, have produced a most favourable impression. As we read it we could not help thinking what a pity it was that we had not something of the same kind in our recent unhappy agitation. Had the brethren who were glanced at, without being named in the Down Grade charges, only been designated, so as to elicit an expression of their views and feelings, how much misunderstanding, and suspicion, and ill-feeling might have been avoided.

With the exception of the admonition they have received to be more careful about the language they use in future, Professor Dods and Bruce remain just as they were. They are not even required to suppress their views, but only in giving expression to them to have more regard to the feelings and susceptibilities of their brethren. Principal Rainy distinctly expressed the hope "that the Professors would carry on their teaching in their classes and elsewhere from their own convictions"; and the Principal in both cases supported the motions that were carried. No wonder, therefore, that men are asking what is the real doctrinal position of the Free Church, and how far the declaration of adherence to certain cardinal doctrines is consistent with the speeches and action of the Assembly. For our part, without pronouncing any opinion on the soundness or unsoundness of the Professors, we cannot but feel that the Assembly has stultified itself in a manner which is truly deplorable in such an august religious body. The speeches and deliverance are very much like this—"We affirm our adherence to the doctrines of the Confession. You professors have unguardedly used language which to many of your brethren appears to be at variance with these doctrines, and whose minds are greatly disturbed in consequence. Yet we see no reason for proceeding against you. Carry on your teaching in your classes and elsewhere from your own convictions. But have more regard in your language to the beliefs and susceptibilities of your brethren." Considering the importance of the doctrines, we cannot help feeling that the constitutionalists are right in saying that the Free Church is not what she was. A declaration of adherence to the doctrines of the Confession has little form or meaning, if teaching, which appears to be at variance with them is to be tolerated. The matter can hardly be allowed to rest where it is. Let us hope that the issue may be a more intelligent interpretation of, and faith in, the teaching of the Word of God.

We confess to a feeling of respect for the Constitutionalists who are contending for what they believe to be sound doctrine. Whatever may be thought of their intelligence or their tolerance, their honesty and courage cannot be questioned. They are evidently actuated by an earnest desire for the welfare of the church. Their action is open and above board, and their attack honestly and fairly

delivered. There is no flinging at random of poisoned arrows regardless of where they may light. They bring no sweeping indiscriminating charges without stating to whom they apply, leaving those who know no better to suppose that they apply to any and every one, and thus injuring the whole denomination whose interests they are bound to protect. Without fear of consequence, legal or other, they name the parties whom they accuse, and table the evidence on which their accusation is based, allowing the accused opportunity of defending themselves, and they appeal to the proper tribunal to give judgment in the case.

On the other hand the majority of the Assembly are not to be envied. They must declare their adherence to the doctrines of the Confession, or many of their supporters would start back in terror, and their majority would be likely to become a diminishing quantity. But they shrink from instituting a process against the men whose language cannot very well be made to harmonise with these doctrines, when they see how much the demands of the Constitutionalists are at variance with the results of intelligent investigation, in the estimation of many of their young ministers, and the great majority of their students. Hence the conflicting nature of the deliverance avowing adherence to the doctrines of the Confession, while men by whose language they are made to appear of comparatively little moment, are allowed to occupy Professors' chairs, and expected to teach according to their convictions. We say not this in any spirit of upbraidal or exultation. The position is one of extreme difficulty. And we sympathise with them all the more heartily when we remember how they refrained from expressing approval of the clamour raised against our own denomination by one of its members. Their turn to deal with charges of heresy has come now; and we can only wish that they may pass through the ordeal as scatheless as by God's help we have done.

We now wait with some degree of eagerness to see what course will be taken by some who were not slow to appear in our own Down-Grade agitation. The English Presbyterian Church, although locally and ecclesiastically distinct from the Free Church, is nevertheless as closely affiliated with it as are the Baptists north with the Baptists south of the Tweed, or as the Baptist Union of Scotland with the Baptist Union of Great Britain and Ireland, inasmuch as they both send their deputations to their annual Assemblies, and each supplies ministers to and receives ministers from the other. One of their leading ministers invited Mr. Spurgeon to escape from his heretical Baptist brethren, against whom no charge had been established, by joining the Presbyterians. Another appeared repeatedly at the Tabernacle and spoke strongly in approval of Mr. Spurgeon's action in the Down-Grade business. Will either of these gentlemen now adopt a similar course to that which they commended or countenanced in him? Will they move that the English Presbyterian Church in which they are leaders sever itself from all connection with the Free Church of Scotland, and in case of its refusal sever themselves from

both? There is far more evidence to justify such action in their case than to justify Mr. Spurgeon's withdrawal. Not only have charges been made as in the case of the Baptist Union, but the utterances on which they are based have been published as they were not in the other. They have been censured by the Supreme Court of the Church. And yet the men who uttered them without having made any retractation are allowed to remain in the Professor's chairs, where according to the views of their accusers they can corrupt the minds of the rising ministry! Will then those champions of orthodoxy, who were so ready to back the accusers of the Baptist Denomination utter no protest in a matter that concerns them much more? If they could commend or countenance Mr. Spurgeon's severing himself from alleged Baptist heretics, how can they consistently remain connected with a body which harbours much more pronounced Presbyterian heretics? Zeal for orthodoxy is a commendable thing, but we should admire it much more were it more even handed in its action. We are apt to suspect its motives when we see it censuring and injuring another body of Christians and sparing its own. If it would gain our confidence it must not only show a regard for truth but a determination to dispense equal justice.

THE great Wesleyan body, as regards its missions in India, is now passing through an agitation very much like that through which the Baptist Missionary Society passed some twenty years ago, and in which one of our ministers, who need not be named here, bore a prominent part. It was pleaded then, not that the allowances of missionaries in the field should be reduced, but that changes should be made in methods which entailed on the society a large pecuniary expenditure. One proposal was that missionaries should undergo a two years probation before they were allowed to marry and receive a full salary. Another, that the society should send out a class of young men who would be prepared to live largely among the natives, and engage chiefly in itinerating work. Both these proposals were strenuously opposed both by the agents and supporters of the society, and those who advocated them were exposed to not a little opprobrium in consequence. The Methodist agitation, although it does not take exactly the same form, tends in the same direction. The missionaries are said to give themselves too largely to educational, and too little to evangelistic work, to mingle too little with the natives, too much in English society, and to form too expensive habits in consequence. The proposal is to require missionaries to do more evangelising, to mingle more with the natives, and to considerably reduce their allowance. Unlike ours, this agitation has originated with one who has been himself a missionary, and has been backed up by some influential leaders at home. The missionaries have sent home a deputation to represent their case, and demand investigation into the statements made, and a special committee has been appointed to consider the whole matter. What the issue may be it is not for us to say, nor can we pronounce on the merits of a question which is still *sub judice*. But the result of our own struggle

disposes us to believe that some good may come to the movement. Fierce as was the opposition in our case, and though the man who pleaded for the changes was laughed at by brethren at home and regarded as the enemy of brethren abroad, the two years probation has been for many years the rule of the society; and a movement was inaugurated a year or two ago for sending out missionaries very much of the same type as those which were pleaded for; and it is not too much to say that by the agitation thousands of pounds have been saved to the society. Perhaps the Methodist agitation may lead to similar results.

Gleanings.

THERE'S THE LORD'S ANSWER.

Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride I had accompanied the mourners to the churchyard. As I neared my stable door, I felt a strange prompting to visit a poor widow who, with her invalid daughter, lived in a cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head towards the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little house I was struck with its look of unwonted barrenness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done, "I just spread it out before the Lord!" "Did you tell your case to any friend?" "Oh no, sir, naebody kens but Himsel' and me! I kent He would na forget, but I didna ken hoo He wad help me till I saw you come riding owre the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father.—*New Testament Anecdotes.*

THE QUIET HOUR.

When the day has folded his pinions,
And the night is coming on,
I sometimes sit in the silence
And talk to the Heavenly One;
I tell Him all my sorrows
And all my burdens bring,
And He listens to me so kindly
With the patience of a king.

And I always gladly remember
That I am a monarch's child,
Whose Father ruleth the nations
With a sceptre undefiled;
My Father's birds are singing
To brighten my weary hours,
And the air of the night is heavy
With the fragrance of His flowers.

And I like to sit in the silence
With none but the Father near,
And tell all my joys and sorrows
Into His listening ear;
And I like to think that He careth
How our daily task goes on,
Remembering that we are His children
Though He sitteth on a throne.

Oft I look away through the stillness
To a city bright and fair,
Where my heavenly home is waiting
In a land beyond compare;
I have heard that my loving Saviour
Of that country is the light,
And I long to dwell forever
In that city out of sight.

By Rev. Joseph Mountain.

THIS world is not a place of the dead alone—a land of failures only, a shore strewn with wrecks, a wilderness where nought but the carcases of souls that have fallen in their waywardness are found. But the soul of man is quick and vital—responsive to heavenly grace. And where it yields to heavenly influence, and welcomes the Saviour to its inmost throne, it rises by successive steps of obedience, trust, repentance, service—until it is "fair as the morning;" all beautiful within; loosed from the bands of its neck and free of the dust of its defilement, and clad in the beautiful garment of all living graces.

Intelligence.

MOTHERWELL.—Anniversary services were held on Sunday, June, 15th, when the Rev. John M'Lellan, of Glasgow, preached morning and evening. On Monday evening a social meeting was held, when there were present on the platform, the Revs. J. M'Lellan, and J. Coats of Glasgow; G. Whittet, Wishaw; Mr. R. Murphy, evangelist, and Provost Colville. The meeting was presided over by the pastor, Rev. John Connor, and addressed by him, Mr. M'Lellan, and several others. Mr. Connor stated that during the year 16 had been baptised, and 26 in all added to their membership since August. Financially, the church is in a better condition than it has ever been. They had a great reason to thank God for the past years, and also great reason to trust Him for the years to come.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
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The Process of Sanctification.

"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the spirit of the Lord."—2. COR. iii. 18.

ANCTIFICATION, according to this, would appear to be the sublimest, grandest, ultimate attainment of the Christian, an attainment which the text does not speak of as fully reached, but shows the way to it and the direction in which it lies. And if we can but rise to the height of this inspired utterance, and stand on its summit, and see in its light, two things will result therefrom. On the one hand we shall get very much above the talk of religious coteries—the confused, contradictory, changing utterances of those who now claim to have attained, and then when pressed with its consequences, deny that such a claim is made—as men who climb a lofty mountain rise above all inferior elevations, and we shall see and feel how meaningless much of that talk really is. On the other hand we shall understand how to men who approach it most closely, perfect sanctification appears to recede as they advance, just as to the man who climbs a mountain side on a clear wintry night, the stars appear to withdraw as he rises, and, though he is actually nearer to them, to be further from him than before. Something like this, will propably be our experience as we meditate on these words of the Apostle.

1. *Let us consider, so far as the text gives us light on the question, in what sanctification consists.*

The words which indicate this—although they are not put forth as a definition are—"*the same image.*" An image is understood to be an exact counterpart of that which it represents. All that is to be found in the thing itself, is reproduced in the image of the thing, and the perfection of the image is measured by the extent to which the reproduction is complete.

The "*glory of the Lord*"—the sum or the effulgence of the moral attributes of God as embodied in Christ Jesus, and mirrored in the pages of Revelation, is that into which we are here said to be changed. That is to say our sanctification consists in our resemblance to our

Lord, and exists to the extent to which the copy is like the original. A partial sanctification is a partial copy; a perfect sanctification is a copy in which no feature is wanting, but in which all are distinctly and accurately reproduced.

Sanctification then, according to this, is a far higher thing than mere purity. It means purity of course, but it means much more. The clean heart is essential to it; but the clean heart is not the whole of it. Our Lord had no sin, His heart was pure, and yet He speaks of sanctifying Himself, meaning thereby His consecration of Himself to the fulfilment of His Father's will. In sinful beings it means first purification, that is first in the order of nature; for a polluted being cannot be consecrated to God's service; but it also means consecration like our Lord's to the work which God gives us to do.

It follows from this that sanctification is not a passive state, but an active, voluntary, intentional resemblance, or conformity to the life of our Lord. We speak of *receiving* the blessing. But the language is philosophically inaccurate, and, if used literally it betokens a misconception of the thing. Sanctification is not a substance, but a condition; not something which we *receive*; but something which we *become*. Our being sanctified means our becoming something different from what we are in the spring and movement and end of our life. Sanctification is not put into us as a vessel is filled with some material; nor produced in us while we are passive, as a vessel is made clean by washing; or as the quality of a liquid is changed by the introduction of some foreign ingredient, like—if we may use such a homely figure—as tea is sweetened by sugar. They altogether mistake its nature who imagine that it is to be effected thus. There is desire in it and aspiration, and purpose, and endeavour, and in a word everything which makes up the life, or enters into the character of a man. The springs of the sanctified life are found in Christ, its motive and the gracious influences by which it is realised are found in Him; the assimilation to Him in which it consists is wrought in us by the Divine Spirit through our beholding His perfections. But the change is not produced in us instantaneously by a power whose plastic touch moulds us, while we are passive in its hands as clay in the hands of the potter. We are not to be sanctified *things*, but sanctified *men and women*, with all our faculties in full play, and all exercised in harmony with the Divine will.

All this, according to our capacity, to the same extent to which our Lord was. For this is the meaning of complete sanctification, or of being fully changed "*into the same image.*" If so, need anything more be said to show how far we are from having attained to it? The

absurdity of pretending that we have we shall see more clearly further on. But even at this stage of our subject we have good reason for questioning those who make the pretension. Completely sanctified? Perfect in your voluntary resemblance to the life of our Lord! Your powers as much consecrated as His to the fulfilment of the Father's will. The same patient endurance of disappointment, and privation, and suffering. The same willingness to drink the bitter cup. The same uncomplaining submission to scorn and insult. The same readiness to be crucified amidst the revilings of the rabble and the taunts of their leaders, and all for the sake of those who give such expression to their fiendish hatred. Ah! surely those who say so know not whereof they speak! A philanthropic philosopher complained to Talleyrand, the distinguished French statesman, who was previously an ecclesiastic, that he found it a very difficult thing to introduce a new religion—a kind of modified Christianity suited to the scepticism of the age, and wished to have his advice. "It was a difficult thing," the statesman acknowledged "a very difficult thing. He did not know what to advise. Only," he added after a pause, "there is one thing you may try which you have not yet done. I recommend you to be crucified, and to rise again the third day." In a similar manner we say to those who would have us believe that they are perfectly sanctified, that we are most likely to be convinced of that if we see that they are able to be crucified as our Lord was. They may tell us that they are able, and that we have no reason to conclude that they are not able, so long as they are not called upon to pass through such an ordeal. But we have no less a right to tell them that until they have been so tried and successfully borne the trial, it does not behove them to say that they *can* bear it. We do not judge them harshly, nor yet think meanly of them, if we ask increduously "Are ye able to drink of the cup which our Lord drank, and to be baptised with the baptism wherewith He was baptised."

Those who thought they could only proved how little they knew themselves. And a similar ignorance of themselves or of what is required of them, accounts for the pretensions which men put forth today.

On the whole we shall not be far wrong if we conclude that testimony borne to one's own sanctification is of little value. The mere fact of laying claim to it is a *prima facie* evidence that it does not exist. We shall find as we proceed increasing evidence of the truth of a good man's words, "No man is holy who *says* that he is."

The apostle's words "beholding as in a glass the glory of the Lord," describe an attitude the opposite to that which many Christians who

are seeking sanctification are apt to take, which we are all apt to take in fact when sanctification is our aim. From a tendency which though natural to us is neither healthy in its nature nor salutary in its results, we begin to turn our eyes inwards to examine the state of our own frames and feelings, first for our own satisfaction and then that we may report them to others, ostensibly for their encouragement and guidance, and not at all let us hope for the purpose of letting them know how good we are. And protracted meetings have been held, and regular meetings are still held, in which the greater part of the time is occupied with rehearsals of experience, which if they are to have any truth or meaning in them require from those who give them a constant brooding of thought over themselves. According to Paul this is not exactly the way, but the *exact converse of the way* in which sanctification is promoted. It is traced not to an inward but to an *outward* and an *upward* look, not to the contemplation of our own feelings whether good or bad, but to a contemplation of Christ's character so constant and absorbing and intense as to leave little or no time for surveying and reporting on our own condition.

We do not of course make the sweeping assertion that to look for holiness in ourselves is a proof that it does not exist in us, or that there must be *absolute* forgetfulness of self in order to our progressing in sanctification *even to the smallest extent.* This would be to deal in too cavalier like fashion with those exhortations of Scripture which enjoin self-examination on self-sufficient professors. But we do say that while self-examination may serve a good purpose in undeceiving those who think too well of themselves, it has in itself no positive sanctifying influence, and that sanctification progresses most rapidly where the mental eye instead of being turned inward upon itself is fixed most exclusively and steadfastly on the Saviour. The soul which is advancing most rapidly in sanctification has little thought of itself, no thought whatever which tends to self-complaceny, but is absorbed in admiration for and desire to resemble the character of our Lord. Beholding not ourselves but "beholding as in a glass the glory of the Lord."

Self-introspection or thinking much about self is at once a sign and cause of an unhealthy condition. The healthy organ performs its functions without calling attention to itself, it is the diseased which makes you aware of its existence. The man whose eye, or ear, or tooth, or heart, or lungs are in perfect condition does not know from their action that he has such organs. He does not think of them because there is nothing to press them on his attention. When anything in them calls his attention to their existence they are not per-

forming their functions in proper manner. Toothache makes him think of his tooth. Failing sight makes him think of his eyes, defective hearing of his ears, pain or palpitation of his heart, difficult breathing of his lungs. Even when he tells you of improvement in them the fact of his speaking of them at all is an intimation to you that there has been, if there be not still, something wrong. Such thinking about them moreover has a tendency to produce disease. Hence in medical science it has come to be a recognised law that "the less people think about themselves the better is it for their bodily health." "Hippish people," says one, "who are continually thinking about themselves never can be healthy. Attention directed to the organs of the body tends to functional derangement, and if persisted in may lead to organic disease. If we think, for example, of our pulse beats, the heart's action is quickened; if we imagine we are short of breath the breathing becomes still shorter. . . . On the other hand, let us be too busy with our work or with our play (for both are lawful in their season), to leave any time to think about ourselves, and the result will be bodily vigour in as great a degree as our constitutions will permit."

This is no less true of the mind than of the body. A great writer, in a very able essay, written some time ago showed by a wide induction of facts that all the greatest thinkers have been freest from self-consciousness—and that egoism as a matter of fact, as well as in the nature of things, is an element of weakness. Works of *considerable merit may* have been produced by those who have thought at the time that they were doing a good thing. But the best and greatest of all have been produced without any such consciousness on the part of their authors. The greatest minds work without thinking of their own greatness; and even the smaller excel in effort when they are too absorbed in their object to be able to think about themselves.

In the spiritual sphere it is so likewise—emphatically so indeed—more so in this than in any other. The sinner if he would find salvation, must look out of himself and fix his eyes on the Saviour, as the serpent bitten Israelite found healing not by looking at his wounds; but at the healing object which God had provided. The Divine command is, "Look unto Me, and be ye saved." Men must look to Christ and rest on his finished work alone, before the guilty conscience can be at peace.

Especially is the process of sanctification, according to Paul, to be promoted; not by the *inward*, but by the *outward* gaze. We must look not at ourselves, neither to our own deformities nor to our own virtues, neither to our own demerits nor to our own excellencies; but

to Him in whom all Divine perfections are embodied in order that we may be changed into the same image. Our justification and our sanctification are thus made contingent on the same mental act or attitude—the same outward upward look to Him who has come to save us from pollution as well as from guilt, to bring us into a right relation to God, as well as to deliver us from the penalty of His violated law. And thus it comes to pass by a wise and gracious arrangement that in the very act of receiving a free justification our sanctification is begun, and through the continued trust which is necessary to our enjoying the consciousness of pardon, provision is made for that sanctification being carried on.

(To be continued.)

The Beauties of Nature.

A POET whose voice was heard only for a few years by a delighted audience before it died away into silence, thus wrote of the world which he was permitted to enjoy for so short a season :—

> "The world is very lovely! O my God,
> I thank thee that I live."

The present season has been one in which men have had special reason to echo the poet's words. We do not remember one in which nature has appeared more beautiful. If we might judge from our own impressions we should be disposed to say that she has this year donned her fairest attire and displayed her charms in a most lavish manner. Since the outburst of spring the weather has been favourable to vegetable growth. Notwithstanding occasional east winds, the genial sunshine, and the frequently recurring showers, have given unusual vividness of colouring to foliage and flowers, and freshness to the verdure spread over mountain and lea and there has been withal a singular absence of the blight which so often withers the tender leaves, and gives the appearance of premature decay. Thus it has come to pass that her shades of colouring have been more distinctly visible and longer preserved than is usual in our climate.

Happy the man who has an eye to discern and a mind to appreciate the beauty which is strewn around us in such rich profusion. Sources of purest pleasure are open to him on every hand. Our country abounds in scenes so exquisitely beautiful that they are fitted to re-

mind us of the garden of the first pair, and indeed we are sometimes led to question if Paradise could equal, or if the materialism of heaven can surpass, many on which we have recently been privileged to gaze. And they are so plentiful, and so distributed moreover as to be within reach of nearly every one. Not only in remote districts but in close proximity to our great cities, there are quiet retreats amidst whose bewitching beauty the mind may regale itself with a very surfeit of delights. And if there be a devout mind which connects everything it sees with the bountiful Giver of all good, lessons may be learned and reflections awakened which are most conducive to the nourishment of spiritual life. For the beauty not only bears impressive testimony to the Divine power and skill, but to the unwearying goodness which year by year makes such provision for the entertainment of sinful men. The tree with its majestic trunk, its far spreading boughs, its quivering transparent foliage, how it speaks to men of its Creator, as if it would say "Behold me, and see if any other than a good God would have caused to spring up in this sinful world a thing like me." And the shrubs and flowers so endlessly diversified, so rich in their colouring, so graceful in their form, so delicate in their texture; does not the poet speak truly when he says:—

"Your voiceless lips, O flowers, are living preachers;
Each cup a pulpit, every leaf a book,
Supplying to my fancy numerous teachers
From loneliest nook.

'Neath clustered boughs each floral bell that swingeth,
And tolls its perfume on the passing air,
Makes Sabbath in the fields, and ever ringeth
A call to prayer.

There amid solitude and shade I wander
Through the green aisles, and stretched upon the sod,
Amid the silence reverently ponder
The ways of God."

And what a source of hallowed enjoyment they prove to him who looks upon them with the feeling that he has a personal interest in them, because of his relation to Him who made them, and the feeling that whoever may be recognised as their earthly owner they are in a higher sense all His own:—

"His are the mountains, and the valleys His,
His the resplendent rivers, his to enjoy,
With a propriety which none can feel
Save who with filial confidence inspired,
Can lift to heaven an unpresumptuous eye
And smiling say 'My Father made them all.'"

No one else can enjoy them as he does. Another may be their legal owner, but if that other be not a Christian he does not feel so closely

related to them, and cannot regard them with such a tender and devout interest. They awaken in him no such emotions as they awaken in the Christian's breast. "My father made them all," this without his desiring to interfere with the legal ownership, makes him feel that he has a prior and superior right to them, that they are to him what they can never be to any other who does not sustain the same relation to their Maker. His Father's right to them cannot be disputed, and his own interest in them cannot be forfeited because he is his Father's heir. Their mere earthly owner whoever he may be cannot derive from them such enjoyment as they yield to him. They speak to him of his Father, and make his heart glow as they remind him of his Father's love and wisdom and power, and are very dear to him as coming from his Father's hand. They make him conscious of how rich he is as his Father's heir, and lead him to anticipate with delight the glorious inheritance such a Father will provide. Thus does his survey of them become like a religious ordinance, helpful to all that is best and holiest in his nature, awakening in him feelings such as find expression in the Psalmist's words :—"O Lord how manifold are thy works, in wisdom hast Thou made them all; the earth is full of thy riches. The glory of the Lord shall endure forever, the Lord shall rejoice in His works. I will sing unto the Lord as long as I live; I will sing praise to my God while I have my being. My meditation of Him shall be sweet, I will be glad in the Lord. I meditate on all Thy works; I muse on the works of Thy hands." M. S.

Madonna.

I.

"*From henceforth all generations shall call Me blessed.*"

"My soul doth magnify the Lord."
'Tis by the wings of that exultant song
The maiden veil is brush'd a little back,
That falls between the world's enquiring gaze
And the enraptured countenance of her,
The virgin wife and mother.

* * * * * * *

'Tis so we see her sitting with her babe,
A spiritual light on lip and brow;
Something too grand, too pure, too sweet for us
To peradventure, in that wonderment
Of thought and feeling—that deep love wherein
She seems to lose all consciousness of self,

Absorb'd in such abandonment of bliss,
Like silence solved in music ; all her soul
Floats round her baby, a soft atmosphere
For him to breathe—to live by. So she has
No heed for flying whispers : let them pass.
Her babe's blue eyes are her pure heaven of fancy,
A heaven unshadow'd by a hint of wrong.
Honour'd, exalted more she could not feel,
Tho' sceptred kings were kneeling at her feet ;
To the babe's smile their purple pomp were poor.

* * * * * * *

And so a smile shines ever for a crown
About the virgin pureness of her brow,
And like a voiceless song upon her lips.
Thro' day and night her happy heart smiles on,
Singing, with one deep joy fill'd utterly.
O days, O years, of exquisite delight !
Large hopes like angels grand and gleaming-robed
Uplift her soul on their adventurous wings,
Subliming life with grand, and pure, and bright
Imaginings. For her the future wears
So bright a veil she scarce would care to lift
And look behind its dimly gorgeous folds.
She thinks she sees her darling grown and crown'd
And sceptred : and she hears no secret moan,
Dreams of no wayside weariness and thirst,
No fastings—temptings in the wilderness ;
But honours, crowns, and glories for her son ;
And for her meek heart the right to love,
Adore, and serve, and glory in his fame.

She sits there in that lowly dwelling-place,
Of gazing raptured on the infant face
Unwearied ever ; musing on her lot,
And pondering all things in her simple heart,
Which does not comprehend its round of bliss.

* * * * * * *

The very zenith of her happiness
Is pure unmix'd delight ; because her soul
Soars never higher than her childlike faith
And woman's meekness. Bow'd with very joy,
Like vines beneath their own luxuriance,
Lower, still lower bends that glorious brow,
Its oriental beauty magnified
By something more divine—a formless grace
That has no name—that cannot be confined
In tabernacles of mere human words—
So fine, so soft, ethereal, it might be
The impress of the touch of Gabriel's hand ;

Or Mary, we could fancy thou hads't climb'd
By Jacob's ladder to the golden gates,
And peering in, the City's jasper light
Had thrown that saintly radiance on thy face.

Hush ! let soft silence shield her from the tread
Of our obtrusive fancies. Leave her so ;
In the exceeding fulness of her joy,
Wrapt wholly from the world of pain and sin,
The mother's joy tenfold intensified
In that of *such* a life her hand first sweeps
The delicate chords—the wide world's Conqueror,
The Saviour of her people, and their King.
So all the generations from henceforth
Shall call her blessed.

II.

"*Yea, and a sword shall pierce through thine own soul.*"

Love clings still, past love's hoping. Love can weep
Its tears for a last anointing, even when
The loved one is indeed within the reach
And ritual of all other sacrament.
As the cloud-skirts of sunset, Mary stands
Beneath the blood red setting of that sun
Whose rays were only healing. She stands bow'd
Betwixt the rock-firm basis of her love
And the oppressive burden of her grief—
A grief so great that only mothers may
Imagine the mere shade and ghost thereof.
She stands afront the death-pangs of her son,
And the most shameful murder of her Lord,
Dead to the scorn and mockings of the crowd,
Absorb'd in that entrancing agony.
She reads the unwritten anguish of His face ;
She sees Him suffering, bleeding, agonizing,
And cannot reach Him ; cannot even speak.
She looks up wildly towards the high just heavens,
But their cold calmness mocks her quivering lips,
Lock'd fast against all moaning, lest *He* hear.
" O God, how long ! " is all her spirit prays ;
" How long ! " as every crimson drop rolls down ;
" How long ! " as the dear lips quiver ; ay, O God ?

* * * * * * *

Widow'd Mary,
Now does the sword pierce. Stand up bravely, so
Be greater than thy grief. It is the cost
Of thy supremacy in blessedness
Among all women.

III.

"*Every sacrifice shall be exalted.*"

Even so: tremble and say 'Amen,' O thou
That asked greatly; for God's grace still rides
On scythed chariots; heaven's best largesses
Are giv'n us on spear-points, which pierce our hands
In the acceptance. Gideon's pitchers held
His victory over Midian; but the jars
Were shiver'd ere their secret fires could burn
To the enemy's confusion. Break, O heart
Of Mary, for that supreme blessedness
Of folding in thy mother's arms the life
That is the world's Restorer. Pierce, O sword!
The soul that's lavishly endow'd of love,
Can ev'n afford to bleed—perhaps *must* bleed:
Could we receive the good without the evil,
And grow to stronger manhood? Is the mind
Yet fledged to track an eagle course of light,
Unscathed, uninjured by the excessive glare,
And needing not the shadow of the cloud?

* * * * * *

We will not pray
For delicate neutrality of being—
"Lord, spare us from the perils of ascent;
Beneath the cliffs unfathom'd chasms yawn,"
The feet must bleed indeed, but what of that!
Shall we walk low to keep our sandals whole?
Forego the vantage! No; we'll rather bleed.
Ay, give us Moses' rod, tho' Moses' toil
Await us on the other side of the sea;
And Nebo's prospect, tho' the mountain cleave,
And suck us from the haven of our toil.
Tho' lips must quiver 'neath the burning coal
That bear the burden of divinest truths;
Tho' hands that gather flowers encounter thorns;
Tho' he who sat beside the Pharaoh's throne
As lord of Egypt, there to fill the mouth
Of famine, gaping wide o'er all the land,
And feed the noble blind old patriarch,
First served in bondage and imprisonment;
Tho' all who stood on the prophetic mount
Wandered in deserts, hid in dens and caves,
Thirsted and hunger'd, being destitute,
And gave their life-blood for the seal and sign
Of the inestimable legacies they left;
Tho' Israel's poet-king, whose warriors sword
So often put the alien hosts to flight,
In persecution learnt life's sanctity,
And that broad trust in God which makes a man

Most sovereign to all outward circumstance ;
And tho' those eyes that pierced the shining heights
And lurid depths of heaven and of hell,
Were exiled from their gentle native light,
And climb'd to knowledge by the pass of pain ;
We dare desire that such men's mantles fall
On us.
Not lightly may we ask for this.
O, mock not God by such a large request !
If thy soul be not rich enough to pay
All the conditions of so great a gift ;
So much of pain paid down for such a joy,
So many tears for such or such a pearl,
These battles for that victory ; this blood
For that clean whiteness ; "πασα θυσια
Αλι αλισθησεται :" No one
Attains to sacrificial greatness save
Thro' sacrificial cleansings ; for which cause
We will not ask less, but prepare ourselves
To bear the weight of our fulfill'd desires,
Lest like a crown set on an infant's brow,
We sink beneath them. And for this, kind heaven
Is chary of gold crowns to men of clay ;
And suits the wedding garment to the stature,
Lest, trailing, it should trip the wearer up.

But praying evermore for the high gift,
The soul grows ever surely towards the height
Of its own passionate desire ; becomes
Like Moses on Mount Sinai shining-faced
And strong to bear the tables of the law.
Oh, sword-transfix'd and thorn-crown'd blessedness !
Oh, storm-immantled blessedness !
Oh, thunder-fostered blessedness !
Down thy cold steeps slant the bright dawn
Of the everlasting day.

E. B.

"I Shall be Satisfied"

IN a restaurant in Oxford Street several years ago, a gentleman, struck by the sweet seriousness of expression of one of the young ladies attending to the customers, ventured on leaving to address her some words on the subject of her soul's salvation. As it afterwards proved, this was of God. She was a stranger to God, and knew not the Lord Jesus, but had long been feeling after something more satisfying for heart and intellect than her life and surroundings

afforded. She was conscious of aspirations that soared far beyond the actual, and so, when presented with a view of eternity, and brought face to face with a new life in Christ, she grasped at it as something to be desired. She listened respectfully and eagerly, and made no difficulty in promising to attend a neighbouring chapel (Regent's Park) on the Sunday following. This she did, and under Dr. Landels' ministry found what she had been longing for—satisfaction in Christ, first as her Saviour then as her Lord. She soon applied for baptism, and took her place at the Lord's table. This did not mean little to her. It meant more than to most people in this country. A distinct line was drawn by so doing between her past life and her present; not only spiritually but relatively. When she stepped over it she knew she would be *alone*, without the sympathy of friends and loved ones, and to her nature this was a special trial.

It might be because of this that the Lord Jesus became to her such a "living bright reality." Certain it is that the truth embodied in the words "I am my Beloved's, and my Beloved is mine," was emphasized in her Christian life. In her own beautiful words: "her desire was ever towards her Lord, that she might follow Him, and satisfy her soul's impassioned gaze."

"O Christ," she writes, "Thou hast so bound me that my heart—

> 'In vassalage is held by one desire; . .
> *To know Thee more; to see Thee as Thou art.*'"

"Lord, what wilt *thou* have me to do?" became now the question of her life.

Would that it were always thus with those He has saved—for this is a question the Lord loves to answer.

Just at this time the first band of Missionaries, under the leadership of Mr. Hudson Taylor, were about setting sail for China. Miss Blatchley heard that Mrs. Taylor wanted one to assist her with the children, and do secretarial work if necessary. She applied for the situation and was accepted. "This she did," Mrs. Guinness says, "to help forward the evangelization of China by setting Mr. and Mrs. Taylor as free as possible for directly missionary work."

Does it not strike you that the evangelization of China, or Africa, or any other heathen land might be helped forward in the same way more than it is? Instead of young women settling it that they must go as direct missionaries, and often making it difficult for Societies to send them because of deficient training, or education, could they not increase the value of some devoted servant already in the field, by consecrating the homely gifts they have to enable some one to do the Lord's work with more rest of heart, and in easier conditions?

Surely this would be missionary work in God's sight, and would have its reward.

"The children of Mr. Taylor were well cared for in this case. She tended them in health and in sickness, at home and abroad; and as long as health permitted, she was their only teacher. Not content with this she became a secretary of the mission. She wrote in its interest thousands of letters; she kept its accounts in early days; she edited its occasional papers; she helped to bear its burdens. None could have given more to the work of God among the heathen than she did, for she gave all she had,—*herself.*"

After staying some years in China, she came over to this country, with the three little children, for the sake of their health.

The death of Mrs. Taylor a few months after her departure, was a great sorrow to her. Between them there had been a tie of no common friendship, and "life," she said, "turned to her now a sadder aspect, when she was gone."

"The glow and smile have faded," she writes, "since thy voice and presence have departed. I shall live, and work, and joy, and sorrow—but the *glow* has faded."—And yet—

> "If this transplanting of my heart's dear treasure,
> Lift mine eyes upwards and the hungry void
> Be filled with Jesus, surely it is well.
>
> . . . . . .
>
> I would trust him,
> That somehow loss would ripen into gain."

She had not long "to live and work and joy and sorrow." In less than two years her health had so failed that she was quite laid aside from the work of the mission, and in ten or eleven months more she too had entered into her rest. She died on July 25th, 1874, and on July 30th was buried in our beautiful Highgate Cemetery.

In these last days she was tended lovingly by a dear missionary friend; and more than one who loved her for Christ's sake as well as her own was raised up to wait upon the lonely one. She has left many records of her spiritual life in words, as well as deeds, all proving how *real* was the presence and love of her Saviour through life, and those who knew her testify to the deep peace that sustained her soul in suffering and in death.

"Following the Lamb whithersoever He goeth," was indeed to her heaven, "the heaven of heavens," and when the following led within the veil, she went trustingly and lovingly; and can we doubt, "satisfied her soul's impassioned gaze."

We have taken the above sketch from a pamphlet entitled, "A Quarterly Message, in connection with Highgate Road Chapel,

London"; and from our intimate acquaintance with, and high regard for its subject, we are pleased to give it a place in our pages.

We have only one or two remarks to add. If from the paragraph relating to young women helping missionaries by taking charge of their families, and leaving them more free to do missionary work, any one were to infer that Miss Blatchley's gifts were "homely," and her education or training "deficient," they would form a very incorrect estimate. She was one of the most highly gifted women we have ever been privileged to meet with; and her natural gifts were for one in her position well cultivated. With little time at command,—for she attended in the Restaurant up to the time of her leaving for China,—she acquired some knowledge both of Latin and Greek. She combined a philosophical turn of mind with poetical gifts of no mean order. She had pretty well mastered Sir William Hamilton's lectures, and could intelligently discuss his theories. The poems signed E. B., which have occasionally appeared in our pages, were selections from her posthumous papers. It was her natural reticence rather than her homely gifts, or deficient training, which led to her taking charge of a missionary's family instead of engaging in direct missionary work. She was the bosom friend of the present Mrs. Hudson Taylor, who was then going out as a missionary to China; and when through her she became acquainted with Mr. Taylor's desire for a helper in his family, although she did not feel qualified for direct missionary work, she gladly embraced an opening by which she could help missions, and be associated with her friend, who had been as a sister to her from the time of her baptism. In this way her superior talents were directed to the great work in which she found scope for her noblest aspirations. And not often has the cause of missions attracted a worthier sacrifice than in the person of Emily Blatchley. —[Ed.]

Children's Readings.

"WHAT A LAD CAN DO."

By the Rev. F. H. Robarts, Glasgow.

"There is a lad here, which hath five barley loaves and two small fishes: but what are they among so many"?—John vi. 9.

IF we were in the Sunday School I should ask the boys and girls—"Who was it that fed the five thousand"? and I think I know what answer I should get. "It was the Lord Jesus Christ who fed them" everybody would say: and that answer would be quite right.

But there is another answer which might be given. "A lad fed them with five loaves and two fishes," and that answer also would be right. It is true that the lad could not have

fed them without Jesus; but Jesus did not feed them without the lad. It was the five loaves and two fishes which that lad brought in his basket, and put into the hands of the Lord, which satisfied the hunger of that great multitude. Matthew tells us that there were five thousand men besides women and children; so there were more than a thousand people fed by each single loaf, and all the food was provided by that one lad.

Does not that show us what a great deal of good may be done by one boy or girl who loves the Lord Jesus Christ and keeps His commandments? There are thousands and millions of people in our own country and in Africa, and China, and India, whose souls are starving for want of the bread of life: but if the boys and girls of Scotland will bring their pennies to Jesus, as this lad brought his loaves and fishes, Jesus will be pleased with the smallest offerings and will make them the means of the greatest good.

I wonder what sort of a lad this was. Let us see how many things, we can find out about him.

1. *To begin with: he was only a lad:* not a big boy, still less a grown up man. The Greek word which John uses is called a "diminutive," and is used for something very little. He was not only a lad, but a little one.

Sometimes people speak slightingly of little boys and girls. "He is only a little fellow what good can he do?" "She is only a wee lassie, of what use is she in the world?" Well: little things can do a great deal of good, and also a great deal of mischief. A little spark can set fire to a big house. A little mouse nibbled at a net, and made a way of escape for a big lion; as you may see in a picture at some of our Railway Stations. A little maid waited on Naaman's wife, and told her mistress of the prophet in Samaria who was able to recover the great Syrian captain of his leprosy. And a little lad brought to Jesus his little store of food, which was blessed to the feeding of more than five thousand persons. How much we could each of us do, if only we did what we could!

2. *Then he was a poor lad.* He had "five *barley* loaves" which, we are told, was the bread of the poorer people, and which would probably be cheaper than wheaten bread; "and two *small* fishes." The poor of Palestine are very poor, and possibly this is all that he had in the world.

But it is a curious thing that some of the poorest people are really the richest in the sight of God, and do the greatest amount of good. When we go to church we put something into the plate at the door. The Jews in like manner made their offering when they came to the

Temple. A poor widow one day threw in two mites which make a farthing: and Jesus who was watching her, said that what she gave was really more than what the rich people gave. Jesus cares far less for the value of the coin than the love of the person who gives it; and the pence of the poor are as precious to Him as the pounds of the rich.

3. *He was a provident lad.* A provident lad means one who looks before him and provides for the future. It looks as if this lad was the only person who had brought his dinner with him. If Peter or John had had any food with them there would have been no need to go to this lad. Andrew speaks as though this lad was the only body he knew of who had with him any food at all. He was a prudent, thoughtful lad, and I suspect he had a prudent, thoughtful mother. It is careful and thoughtful and not thoughtless people whom Jesus is most likely to use for the good of their fellow-creatures.

4. *Then I think he was a good lad;* one who loved Jesus and liked to be near Him and to follow Him. Perhaps his father and mother had left their homes to follow the great Teacher, and their little boy asked them to let him come too; perhaps he came without them, anyhow he was there, and near the Saviour and well-known to the apostle Andrew. When boys and girls love Sunday, and love the Church and the Sunday School, and love their teacher and their Bible, and like to be with good people, and to learn of Jesus, they are likely to be blessed themselves and to be made a blessing to others.

5. *Lastly, he was a generous and obedient lad.* When Andrew told Jesus about the loaves and fishes Jesus said "Bring them hither to me." I suppose Andrew went and told the lad that Jesus wanted them. "I cannot spare them" he might have said. "They are all I have got for my own dinner; I brought them out on purpose for myself; I am very hungry and if I give them up then what am I to do." But no. If Jesus wants them, Jesus must have them; and with cheerful obedience the lad gives them up at once. Jesus accepts them, Jesus blesses them, and feeds not the lad only but five thousand besides.

I wonder who this lad was, and what was his name. That has not been handed down to us. But in every Bible, in every language, circulated in every part of the world, this story of his faith and love is told "for a memorial of him." I feel sure that he must be in heaven. I hope that we all shall go there and shall see him some day, and perhaps we may be able to tell him that his example has helped us to follow Jesus, and to do what He asks, and to give what we can for His service.

In Memoriam.

THROUGH the death of Mr. George Black, J.P., a deacon of the Castlegate Church, Berwick-on-Tweed, the cause of Christ and that of temperance reform have lost a staunch supporter. He was one of the heads of the well known firm of Thomas Black & Sons, Sea View Works, Spittal, and was known as a man of first-rate business habits and character. But whilst earnest and most devoted in the discharge of his duties to a large and important business, he was never tempted to neglect, even for this, the more serious concerns of his spiritual being. For a long time before the failure of his wife's health, it was his delight, in conjunction with her, to extend most liberal Christian hospitality to many of our missionaries and other Christian workers who visited Berwick. Although possessed of considerable gifts, he was of a most unpretentious disposition, and chose rather to do his part in the background, supporting and encouraging every good work to the extent of his power and ability. In the community in which he lived no man was held in higher esteem for high integrity, transparent honesty, loyalty to what he conceived the right or truth, one to be looked up to, who could be absolutely depended on in the day of trial. But only his own intimate friends know what a depth of tenderness and affection characterised him, how ready he was to respond to the claim for sympathy and extend his hand to help, how lovable as well as loving he was, how genial and considerate. An earnest Liberal in politics, he was nevertheless conservative in religion. His only hope for himself and for the world was in the doctrines of grace, and he regarded with disfavour any efforts or teaching that seemed to impugn the cardinal Gospel doctrines. God's ways are oftentimes a deep mystery. Our friend has been called home in the zenith of his manhood, when we would say he could ill be spared, leaving a widow and only son. May God be to them a present help, and comfort them in their sore bereavement.

Notes.

The Centenary of the Baptist Missionary Society.

MR. Bowser has written a letter to *The Freeman* suggesting that this should be commemorated by the raising for mission purposes of a Centenary Fund of not less than £100,000; and he does not see why it may not reach even double that amount. In favour of such a proposal much may be said. It were a pity if the favour God has shown to the society since its formation, and the extent to which he has been pleased to use it did not elicit some expression of gratitude. Nor is the suggestion premature so far. The more time there is for its thorough discussion the more likely is it to issue in a good result.

THERE may be a difference of opinion as to the manner in which the money should be employed. Mr. Bowser suggests that it should be used as a Reserve Fund, to be drawn upon if necessary at the rate of not more than £10,000 a year. This would balance the Legacy Fund, and prevent the frequently recurring appeals on account of deficiencies to which of late years we have been so much accustomed. At this rate it would last exclusive of accruing interest for ten years.

THE question mainly to be considered is whether the existence of such a Fund could be advantageous to the Society or otherwise. On this point we have very serious doubts. Although we believe the churches to be well able to raise the amount named, we cannot but regard the formation of such a large Reserve Fund as unnecessary and inexpedient. *Unnecessary*, because there is no reason to suppose that the denomination will during the next ten years be either less wealthy or less liberal than it is now. And there is evidently some incongruity in a proposal that those who have shown no great readiness to meet the deficiency of last year, should be asked to raise a Fund to meet or to prevent all deficiencies for ten years to come. The question not unnaturally arises, Why not leave the future supporters of the Society to meet the demands which may arise in their time as its present supporters meet present demands? It is hardly to be expected that if these are felt to be burdensome now, those to whom they are burdensome will add to them others in order simply that their successors may be spared. If they can do this there is nothing to justify deficiencies not being met as soon as they appear. And just as deficiencies are unnecessary so is it unnecessary by the formation of a reserve to provide against them in future years.

IT is *inexpedient* we believe both as regards the churches and the Society. Reserve Funds so far as we know have never been incentives to liberality, but the reverse. And we very much question the desirableness of repressing the liberality of the churches for the next ten years, and thus interfering with their enjoyment of the most precious privilege they possess. Especially do we deem it inexpedient as regards the interests of the Society. Suppose the Reserve Fund has been raised, are not the churches likely to depend on it? And will not the Committee's appeals which have been so effective of late years lose their power? Should the Committee wish to extend operations beyond what its regular income will sustain, and appeals to the churches for an increase, will not the answer be, Why not use the funds you have in hand? Or if at the end of the year it is found that the expenditure has exceeded both the contributions and the amount fixed to be drawn from the Reserve Fund, and the Committee issues an appeal on that ground, will not the answer again be, Why not draw on the balance of the Reserve Fund for what you want? Why ask us to give while you have money at your command? We do not suppose that the existence of such a Fund would thus affect all. But while human nature is what it is we should be very much surprised if it did not operate thus in the case of many. Nay, we fear that con-

tributors might not feel called upon even to maintain their present rate of subscriptions if they knew that there was a fund on which the Committee could fall back, and which in their estimation ought to be employed in promoting present efficiency rather than laid up for future use. The liberality of our churches has been elicited in recent years by the fact that there were calls for work in different fields, and workers ready to respond to them if only funds were forthcoming. This incentive we fear will be removed when it is known that there are funds in hand which are not to be employed for years to come. For why should men strain themselves to give when there is money lying unused? In view of such possibilities would it not be well that the Committee should employ the fund raised in promoting the present efficiency of the Mission, and trust in the Lord to supply its future wants?

Funds are needed now not only for extension but for the efficient conduct of present operations. Many applications from the Mission field have to be declined for want of means. The reply has become almost stereotyped, "The Committee are sorry that in the present state of the Society's funds they cannot." And many of the applications thus dealt with are not such as would commit the Society to a permanently increased expenditure. Were this the case we could understand the Committee being too deficient in faith to agree to it. But in many instances all that is asked for is immediate help which without any increase in future expenditure would be permanently serviceable to the Mission. For example, in our Italian Mission there are only two cities in which we have premises of our own—Rome and Naples. In all the others the work is done in little hired rooms, out of which we are liable to be turned as soon as the term expires; and the more prosperous the work has been the more likely is this to take place, because of the influence of the priests being brought more powerfully to bear, or because of the natural greed of the proprietor. In Genoa where our work has been most prosperous we are in danger of being thus expelled before long. Would it not be well then that a portion of the Centenary Fund should be employed in procuring or erecting in such cities premises from which we cannot be expelled, and thus give a measure of stability and permanency to our work? In other fields might not similar results be secured—although in different manner it may be—by a judicious expenditure. Perhaps the best way would be to let contributors give to what object they prefer, and thus secure the largest possible amount of money, while minimizing the evil which might accrue from our having much in reserve.

Since the above Notes were penned Mr. Bowser has written a second letter to *The Freeman*, in which he states that he had "mentioned to a highly valued friend of the Mission cause as represented by our Society that a fund of ten times the amount of one year's subscription would probably be considered a magnificent token of the devotion to the Saviour's cause." In the same letter Mr. Bowser says £200,000

"would be about the same in amount as twice and a half one year's total income of the Society"; and of course "ten times the amount of one year's subscription" would be about £800,000, four-fifths of a million pounds. We do not suppose that this is meant to be taken seriously; but if it were, and if such an amount or anything approaching it were raised we must express our conviction that scarcely anything could tend more to the ruin of the Society by operating in the manner indicated above.

In place of attempting anything of the kind we venture with all deference to suggest, that the aim should be in the first instance to raise enough to meet present openings and demands, and to promote present efficiency, and in addition to secure a much larger permanent income. In order to do this subscribers should be asked to promise that while the Lord spares and prospers them they will increase their subscriptions as the claims of the Mission may require, up to a given limit. In this way the centenary would be celebrated not by one great spasmodic movement fitted to paralyse future effort. But by a swift ascent to a higher starting point whence future operations could be conducted, not necessarily remaining at the same level, but gradually rising as future developments may require and means justify. The Committee would thus know approximately how far it might go in the way of expenditure; and be freed from the fear of incurring embarassing debts. And above all the willinghood of the Christian people would be constantly appealed to, the blessedness of giving would be commended to them, a higher standard of contribution would become the rule instead of their being tempted to withhold because of being able to rely on a fund already raised.

An experiment recently tried for another purpose on a smaller scale justifies the conclusion that failures would be comparatively few. There would be losses through death of course, but these would be compensated for by new subscribers being raised up.

One of the strangest proposals we have ever met with even in these strange times, is the announcement which appeared in the *Missionary Herald* of last month that "There will (*D. V.*) be a missionary conference at Chamounix during August, probable date 18th to 22nd, &c." Why of all places under the sun, Chamounix should be selected for such a purpose, we are unable to define. Is it that Chamounix is supposed to be a rendezvous of the friends of missions? Or that those who go there are specially interested in mission work? Or that being busy and exhausted with sight-seeing and excursions they will be in a favourable state for receiving missionary intelligence, and find it an agreeable recreation after their severer tasks? Or does it spring from the benevolent wish on the part of the promoters to tempt men to take the benefit of a trip to that famous resort, who would not think of doing so were it not for the added attraction of a missionary conference? Seriously we do not see who are likely to profit by the Conference—except the hotel-keepers and

the railway companies. And if we supposed that many of our readers were likely to go for the sake of missions who would not go otherwise, we should advise them to stay at home and devote to the cause of missions the amount their visit would cost. All the missionary information they might get there can be better obtained through ordinary channels, and prayer and praise as is proposed can be offered at more convenient and important centres.

Gleanings.

CLEANSING FIRE.

"Let thy heart be cast in the furnace,
Thy red gold, precious and bright;
Do not fear the hungry fire,
With its caverns of burning light;
And thy gold shall return more precious,
Free from every spot and stain;
For gold must be tried by fire,
And a heart must be tried by pain.

"In this cruel fire of sorrow
Cast thy heart, nor faint, nor wail;
Let thy hand be firm and steady,
Do not let thy spirit quail.
Wait, thou, till thy trial passes;
Take thou, then, thy heart again;
For as gold is tried by fire,
So a heart is tried by pain.

"I shall know by the gleam and glitter
Of the golden chain you wear,
By your heart's calm strength in loving,
Of the fire they have had to bear.
Beat on, true heart, for ever;
Shine bright, strong golden chain;
And bless the cleansing fire,
And the furnace of living pain."—*A. Proctor.*

SORROW NOT AN ACCIDENT.

Sorrow is not an accident, occurring now and then—it is the very woof which is woven into the warp of life. God has created the nerves to agonise, and the heart to bleed; and before a man dies almost every nerve has thrilled with pain, and every affection has been wounded. The account of it which represents it as probation is inadequate; so is that which regards it chiefly as a system of rewards and punishments. The truest account of this mysterious existence seems to be that it is intended for the development of the soul's life, for which sorrow is indispensable. Every son of man who would attain the true end of his being must be baptized with fire. It is the law of our humanity, as that of Christ, that we must be perfected through suffering. And he who has not discerned the divine sacredness of sorrow, and the profound meaning which is concealed in pain, has yet to learn what life is. The cross, manifested as the necessity of the highest life, alone interprets it.—*F. W. Robertson.*

FAITH ILLUSTRATED.

The patter of little feet on my office floor, and a glad voice exclaiming, "Papa, I'se come to 'scort you home!" made known to me the presence of my little six-years-old darling, who often came at that hour "to take me home," as she said. Soon we were going hand in hand on the homeward way.

"Now, papa, let's play I was a poor little blind girl, and you must let me hold your hand tight, and you lead me along and tell me where to step, and how to go."

So the merry blue eyes were shut tight, and we began. "Now step up, now down," and so on till we were safely arrived, and the darling was nestling in my arms, saying, gleefully' "Wasn't it nice, papa? I never peeped once!"

"But," said mamma, "didn't you feel afraid you'd fall, dear?"

With a look of trusting love came the answer :—

"Oh no, mamma ; I had a tight hold on papa's hand, and I knew he would take me safely over the hard places."

Intelligence.

AIRDRIE.—Special services were conducted in the new church, Graham Street, on Sunday, on the occasion of its being opened for public worship. At the forenoon diet the Rev. Wm. Fulton, the respected senior minister, preached an earnest sermon from 1st Peter ix. 11, his subject being the "sufferings of Christ and the glory that should come." The service in the afternoon was conducted by the Rev. T. S. Campbell, the junior minister. In the evening, Rev. T. H. Martin, Adelaide Place, Glasgow, preached before a large audience. Speaking from John iv. 24, he enforced in a very able manner the necessity, now that they had entered their new place of worship, of acting upon the words of his text, "God is a Spirit, and they that worship Him, must worship Him in spirit and in truth."—On Monday evening a soiree in connection with the opening services was held in the church, and considering the inclemency of the weather, was very well attended. Rev. Wm. Fulton occupied the chair, and was supported by the Rev. Messrs. Campbell ; Robarts, Hillhead, Glasgow ; Jenkins, Frederick Street, Glasgow ; Whittet, Wishaw ; Crystal, Hamilton ; Fulton, Whifflet F. C. ; Gunn, Coatbridge ; Connor, Motherwell ; Bayne, Congregational, Airdrie ; Dryer, E. U., Airdrie ; Ward, Wesleyan, Airdrie ; &c., also Messrs. Graham, Rae, and Young, Glasgow, and others, most of whom took part in the service. Ex-bailie Martyn, as treasurer of the church, gave a short statement of accounts with reference to the Building Fund. The estimated cost, he said, including site, was £2,000, and the money received reduced that amount to about £250. Taking the sums promised by members yet to be paid amounting to £150, and the amount drawn on opening day (£45) left—after deducting the usual Sabbath collection . . something like £100 of the whole amount was still due. This, of course, did not take into account the £400 loan which they had ; but standing against the loan was the old chapel, which he thought would place them in a very favourable position.

CARLISLE.—Rev. F. C. Haggart, of Loose, near Maidstone, has accepted a unanimous call to the pastorate of the above church and will commence his ministry on Sunday, August 17th.

COATBRIDGE.—The children attending the Sabbath School held their annual pic-nic on Saturday, the 5th July. The place chosen was Alexandra Park, near Glasgow ; and the children and friends were conveyed

thither in a steamboat, which was lent free of charge by the Summerlea Iron Company through their generous manager Mr. Russel. A very pleasant afternoon was spent in the manner usual on such occasions.

FORRES.—On Thursday, June 26th, a large and enthusiastic audience assembled in the hall of the Mechanic's Institute, Forres, to bid farewell to the Rev. Mr. Bruce, minister, who, to the regret of the town, is leaving Forres after a ten years useful and honourable ministry. During the evening the chairman (J. W. Hutchinson, Esq., who presided in the unavoidable absence of Provost Burn) in the name of a large circle of friends in the church and community generally presented the reverend gentleman with a purse of gold (£63) as a token of their high esteem for his noble Christian character and ministerial ability. Dr. Loch-Stewart, in the name of a gentleman of the congregation, then presented Mr. Bruce with a beautiful gold hunting watch suitably inscribed. After which the Rev. R. E. Glendening, Elgin, in the name of a number of admiring friends presented Mrs. Bruce with a very chaste and valuable silver tea and coffee service. Several very laudatory addresses were then delivered by ministers representing the town and neighbourhood. A number of letters from gentlemen expressive of their high esteem for Mr. Bruce and regret at their unavoidable absence were also read. Selections of music were given during the evening. The usual votes of thanks brought this most enthusiastic and highly gratifying meeting to a close.

KIRKINTILLOCH.—We regret to report that the Rev. J. B. Gillison has been obliged on account of the state of his health to resign his pastorate of the church in this place. Mr. Gillison is a man whom our denomination in Scotland can ill afford to lose, one of the ablest and most promising of our young ministers. The church of which he was the first pastor has prospered greatly under his able and earnest ministry, and by his character and deportment he has gained the esteem not only of its members but of the people of the town as well. Of this pleasing and substantial proof was given at the valedictory services held on the 9th and 10th of last month. At the meeting on the 9th, which was presided over by Mr. Robert, Celery Bank, secretary of the congregation, Mr. J. Robertson, J.P., in the name of the church presented him with an address and a purse containing thirty sovereigns, and bore cordial and high testimony to the character and results of his ministry, and expressed their sorrow for his departure, and their best wishes both for him and Mrs. Gillison. The meeting on the 10th was presided over by the Provost and attended by most of the leading men of the town. As a result of a spontaneous effort in which the Provost said the ministers one and all had lent their aid, the Rev. W. Patrick, B.D., in the course of a very eulogistic address asked Mr. Gillison's acceptance of a purse of eighty-three sovereigns. Testimony was also borne to the excellent qualities of Mrs. Gillison, and the great courage she had shown in the trying circumstances in which she and her husband were placed. Mr. Gillison accompanied by his wife and child has since left this country for Australia, where we trust he may soon be restored to health and find a suitable sphere of usefulness. The church is to be envied which secures him for its pastor.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Process of Sanctification.

(*Continued from page* 174).

IT follows that although the Christian who contemplates Christ's character desires and endeavours to become like Him, and does in fact attain to that after which he aspires, *he is not necessarily aware of the assimilating process which is going on.* It is more likely to go on with than without his consciousness, because such consciousness would mean that his thoughts were partially occupied with himself instead of being exclusively fixed on Christ, and the process of sanctification was thereby interrupted and retarded. Looking to Christ and admiring His character, the result is that whether he knows it or not he becomes like Him in aim, in desire, in purpose, and in action. His desire and resolve to be like Him are strengthened. He is drawn to tread in His steps. His love to Christ is increased. He imbibes His spirit, and that spirit manifests itself in holy deeds. Although unconscious of the process he is "changed into the same image from glory to glory."

It is a recognised fact that, without our knowing it, our character takes its complexion from that which we habitually or frequently contemplate. Even our physical features are influenced in this way by what may be called the law of assimilation. The following words which we have recently found quoted from an American writer by one who calls him an accurate observer of human nature, supply illustrations of this—"A certain involuntary adjustment assimilates us to that upon which we look. Roses redden the cheeks of her who stoops to gather them, and butter-cups turn little people's chins yellow. When we look at a vast landscape our chests expand as if we would enlarge to fill it. When we examine a minute object we naturally contract, not only our forehead, but all our dimensions. If I see two men wrestling, I wrestle too with my limbs and features. When a country fellow comes on the stage you will see twenty faces in the boxes putting on the bumpkin expression. Yea, every person and thing we look upon puts its special mark upon us. *If this is repeated often enough we get a permanent resemblance to it*, or at least a fixed aspect which we took from it. Husband and wife come to look alike at last."

In regard to spiritual qualities this is still more true, for the mind is more impressionable than the body, and imperceptible and intangible influences, such as flow from character, have more power to mould the spiritual features than the physical countenance in which they are expressed. The mightiest influences moreover are those which are exerted by the character of our Lord. His goodness is so transcendent that it cannot fail to impress and captivate, and assimilate to itself the soul by which it is contemplated and understood. Thus our looking to Him, the contact of our souls with him, just as the rose gives fragrance to the clod near which it grows, transforms us into his image. As men are influenced more or less by the character of their associates—as he who walketh with wise men becomes wise—so do we through our minds being directed to Christ, and steadfastly fixed on Him become even without our knowledge conformed to Him in character. "Beholding as in a glass the glory of the Lord, we are changed into the same image."

This explains in part why those who are most advanced in sanctification are little given to think or speak about it. They are too much absorbed in contemplating the glory of Christ to be inclined to contemplate their own resemblance to Him, which the further they are advanced the more they feel to be a very insignificant and meagre thing indeed. Others may see it, but it is not for themselves to speak about it. It is in fact rather a thing to be witnessed by others, than claimed and spoken about by themselves. Paul speaks of Moses whose face, when he came down from the mount where he had been forty days alone with God, shone with such glory that the children of Israel could not look upon it. That shining was not produced through his thinking about it, but through his beholding the vision of the Almighty, without once thinking of the effect it had upon himself; for it is expressly said "He wist not that the skin of his face shone while he talked with Him." The transformation took place without his knowing or thinking about it. Even when to the people it reflected the Divine glory in such brilliant and dazzling manner that "they were afraid to come nigh him," the thing that made them afraid was not what he told them but what they saw. It needed no words of his to call attention to it, and no words were spoken with that intent. It was not by himself but by them that the transformation was observed. Obviously a very different impression would have been produced on our minds by the narrative had Moses been represented as calling attention to the radiance of his countenance—saying in effect, "Behold me, do you not see the brightness of my face. You may not see it, but I can tell you it *is* bright, whether

you can see it or not; and this brightness comes from my converse with God. I take to myself no credit for it, although I thus testify to its existence, it is simply the reflection of the Divine glory." Not only do you feel that under these circumstances a very different impression would have been produced, but also that such talk would be most incongruous. But why, it is pertinent to ask, should it be more incongruous than when men claim to possess, and talk about possessing the holiness, which is but a reflection of the glory of God as manifest in the character of Jesus Christ? The one is not less incongruous or absurd than the other. And to thoughtful men such talk instead of being a proof of eminent holiness will be rather a sign that holiness is wanting. Were it really there, it would not be much spoken about. The men who possess it already in eminent degree, and are making progress in its attainment, have little to say about it, because they are contemplating a standard which rises far above themselves. More ready are they to say with Paul long after he had ceased to be a novice in the Christian life, "Not as though I had already attained," &c., "I see a law in my members warring against the law of my mind," &c., "For when I would do good evil is present with me." And this is not a God dishonouring experience as we have heard it profanely called, but a soul humbling and Christ exalting experience such as the gospel is designed to produce. The natural effect of our receiving the gospel is to make us dissatisfied with ourselves and satisfied only with the Saviour, to make us sensible of the wide difference there is between him and us, to make us become absorbed in the contemplation of the Divine glory so that we shall have no time or inclination to look into ourselves, and be able to discern nothing in ourselves worth beholding, while at the same time our character shall reflect the glory we contemplate, as the face of Moses shone when he came down from the mountain, or as a landscape which has been cold and grey before the dawn gradually brightens and glows in the radiance of the morning sun.

3. The words "from glory to glory" show that *sanctification is not reached at once, but by stage after stage, step after step, by a gradual advance to higher degrees.* This must be obvious indeed to all who know what it really is. When it is regarded as a mere negation—freedom from intentional sin, it is easy for Christians to persuade themselves that they have attained to it. For no man who sins intentionally has any right to the Christian name. It is very different with those to whom sanctification means perfect conformity to the image of Christ. Only those who know not themselves will presume to say that they have attained to that. But if they reasoned accurately

they would see that while they come short of that, they could not claim to be sinless. For, if we are really alive we cannot fail to be dissatisfied with ourselves, and to reproach ourselves for our want of resemblance to Him. It is our sin that we are not like Him, and we cannot claim to be sinless, therefore, until the resemblance is complete. Thus nothing more is needed to silence all claim to perfect sanctification beyond a proper conception of that in which it consists. Those who know that will understand that, as the apostle represents, sanctification is a gradual process, in which we are always growing into a closer resemblance to our Lord. The standard of his life rises so far above us that we can only reach it by progressive steps. We are "changed into the same image," not all at once, but "from glory to glory."

Does this view exert an adverse influence on the Christian life? Is it unfavourable to progress in holiness? Does it make Christians content to remain in a sinful condition? Does it paralyse desire and effort after holiness by extinguishing the hope of success? So say some. But to our thinking the effect is just the reverse. Be it remembered that we admit the possibility—may insist on the duty of every Christian attaining to all that our friends deliberately claim to have reached—that is freedom from intentional sin. We go farther and maintain that no one has a right to the name of Christian who has not attained to this. But then we do not consider that this freedom from avoidance of intentional sin means complete sanctification. A mere neutral thing such as that is, does not deserve the name of complete sanctification, and is only the *beginning* of the sanctification of Scripture—the clearing away of the rubbish in order to reach the foundation on which a sanctified character is built—a cleansing of the soul from moral filth in order to its being adorned with the beauties of holiness. Regarding this freedom from intentional sin, then, as the state to which Christians have attained, who is most likely to advance in goodness—those who self-complacently call it a state of complete sanctification, and as the consequence are satisfied with it, or those who believe that complete sanctification is still far beyond them, because it consists in perfect likeness to Christ? Surely they are most likely to advance who say with Paul, "Not as though I had already attained." In the one case the standard is lowered to the level reached so that aspiration ceases. In the other case the standard towers far above us, so that aspiration is kept always on the wing. And yet lofty as it is the hope of reaching it is not extinguished. On the contrary we can and ought to get nearer to it every day. Our contemplation of Christ, makes us even better

acquainted with him, and our increasing and more intimate acquaintance will be accompanied by our greater conformity to his image, and so the process will go on by which we are "changed from glory to glory," until we reach that higher world—the mountains of myrrh, and hill of frankincense where the day breaks and shadows flee away —where we shall be freed from all that distorts and clouds our vision here—where, as the apostle John says, tracing our sanctification to the same source as Paul does, "we shall be like Him, for we shall see Him as He is." Then and then only will our sanctification be complete. But even there as here, and then as now, it will not be our own sanctification that will occupy our thoughts, or form the topic of our conversation, but the glory of our Lord by the contemplation of which we are perfectly sanctified. As a poetess beautifully puts it, when describing the feelings of a devout and saintly man—

"The bride eyes not her garment,
But her dear bridegroom's face;
I will not gaze at glory,
But on my king of grace:
Not at the crown He giveth,
But on His pierced hand;
The Lamb is all the glory,
Of Immanuel's land."

In conclusion we have only to add that the whole process is superintended and conducted by the Lord the Spirit. The believer contemplates the Saviour; but the spirit reveals Him, and through the revelation exerts His sanctifying influences. It is not Himself He reveals, but the Saviour. He does not direct our attention to His own work, but to the character and work of Christ. "He shall not speak of Himself, but He shall take of mine, and shall show it unto you." Thus fixing our minds on the Lord Jesus, He changes us into the image from glory to glory.

Ecclesiastical Amusements.

IN a lengthened account of his twenty years pastorate in the city of Boston, Dr. Gordon gives the following deliverance, which we consider as applicable here as on the other side of the Atlantic:—

"Next in order came the gradual disuse of ecclesiastical amusements. These were very various and abundant in the early years of our pastorate; which is simply saying that our young people fell in with the prevailing custom of the churches in this particular: This feature of our nineteenth-century Christianity ought to cause serious solicitude in the minds of thoughtful believers. For herein we are simply repeating the history of the early apostacy. The great Augustine tells us the story of the church's

first concession in this direction. He says: 'When peace was made (between the church and the empire) the crowd of Gentiles who were anxious to embrace Christianity were deterred by this: that whereas they had been accustomed to pass the holidays in drunkenness and feastings before the idols, they could not easily consent to forego these most ancient, yet pernicious, pleasures. It seemed good, therefore, to some of our leaders to favour this part of their weakness, and for those festivals which they relinquished to substitute others in honour of the holy martyrs, which they might celebrate with similar luxury, though not with the same impiety' (Aug. Epis. 29). Here is the principle of ecclesiastical entertainments,—the theory that the world must be won by concessions to its worldly usages; and from Augustine's day onward that principle was worked out to its legitimate issue, till Christianity became completely secularized, not to say paganized. Ought not one experiment to be sufficient to teach us that the church which attempts to convert the world by amusing it will fail to gain the world and be sure to lose its own soul? Future generations will have to read that in the latter half of the nineteenth century Augustine's theory had so far re-asserted itself that the churches went to every conceivable length of self-stultification in order to win the crowd, setting up in their sanctuaries dancing and play-acting, comic operas and dramatic readings and lotteries and feasts and festivals of almost nameless variety, thus deliberately turning the church of God into a house of entertainment in order to attract the world. We do not speak here in self-righteous criticism, but rather in deepest humiliation. For we remember some things in our own vestries concerning which we have to ask, 'What fruit had ye then in those things whereof ye are now ashamed?' Fruit there never has been nor ever can be of any good sort. Of course we would discriminate here. The social gathering of the church and the partaking of a simple supper; meetings in the interest of church work and Foreign Missions, where a social meal is served, seem unobjectionable; but amusements, feasts for raising money, and dramatic exhibitions of every sort, we hold to be utterly out of place in the church, and only promotive of spiritual demoralization and death.

"It is a fact, therefore, which we wish to put on record that when our young people abandoned the system of entertainments to which they formerly devoted so much time and strength, and determined to consecrate their energy to strictly spiritual work, a new era of blessing appeared among this class of membership. Within one year the young people's prayer meeting doubled and trebled in attendance, and from that time onward their association has been the strong right arm of the pastor for aggressive evangelistic work."

Our New Churches and their Pastors.

XII.

SELKIRK.

FROM the SCOTTISH BAPTIST MAGAZINE, March 1880, we take the following:—"SELKIRK.—*Formation of a Church.*—A meeting was held on Thursday, 29th inst., in the Town Hall, in connection with the formation of a Baptist Church in this town. There was a large attendance, including representatives from Galashiels, and other towns in the district. The Revs. W. Grant, Edinburgh; C. Hill and A. Thomson, Galashiels, conducted the service. Mr. Hill preached from Rev. i. 12–20. Mr. Grant offered prayer and addressed the brethren gathered together for the purpose of being formally recognised as a church. In response to the question whether they had any amongst themselves whom they were willing to call to the office of pastor, Mr. Alexander Bell proposed that Mr. James Brown, Halliday's Park, be appointed pastor. This was seconded by Mr. Robert Stewart, and assented to by the rest of the brethern and unanimously agreed to. On a similar question being put as to deacons, Messrs. James and David Scott proposed and seconded that Messrs. John Bruce, Alexander Bell, and Robert Stewart be appointed deacons, which was in like manner agreed to. Mr. Grant then addressed the pastor and the deacons. Mr. Thomson having offered prayer, and the singing of the 133d. Psalm, the benediction was pronounced. At the close of the service tea was served; Mr. Brown, the newly-appointed pastor, presiding. Addresses were delivered by Messrs. Barker and Burnett, Galashiels, and Mr. John Bell, in addition to the ministerial brethren who had taken part in the former part of the day's proceedings. We tender a hearty welcome to this the youngest church in the denomination in Scotland, and, in bidding it God-speed, express the hope that it will have a useful and prosperous career."

It thus appears that the church in Selkirk has now been in existence between ten and eleven years. Neither in its origin nor its history can claim be made to much that is striking or romantic. Certainly it has not been like Jonah's gourd in its growth, nor will it, it is hoped, be like it in its decay. Revival seasons it has had, which are gratefully acknowledged; but after the gladness arising from the bringing in of sheaves, has come a corresponding sorrow owing to the lightness of some of the grain when exposed to the winnowing fan. On the

whole it has much—very much to thank God for. It has been honoured to raise a standard for the truth where the need of such was inculcated by two worthy ministers of the denomination nearly half a century ago; and where Presbyterianism is remarkably strong, the name, the fame, and the influence of worthy Professor Lawson having alike thrown a halo over it. It also stands in the very midst of classical Scotland, the whole district being interesting in the highest degree. This is seen whether we regard it as part of the Ettrick Forest, which was hunted by former kings and courtiers, whose castle stood near by; or, as the scene of the Covenanters' successful struggle —the battle of Phillip Haugh; or, associated as it is with such names in travel, poetry, and literature, as Mungo Park, Hogg, the Ettrick Shepherd, and Sir Walter Scott; and in religion with Boston, John Welsh, and Dr. Lawson. It has been honoured further in not only raising a standard, but also during these ten years in bearing testimony —first, to the distinguishing principle of the denomination—the spirituality of the Church; and second, to its distinguishing feature— the baptism by immersion of believers. This latter it must be confessed, has been only very imperfectly given effect to, owing to the lack of a baptistery in the Town Hall where worship is conducted. The church is greatly indebted to the brethren in Galashiels for the ready use of their baptistery whenever required. Yet what might not the effect of these solemn and convincing demonstrations of the truth have been had they only been witnessed by the community in which the church is placed? As it is the church has had altogether on its roll-book 118 names. They have been made up as follows:—19 at the formation of the church, of whom 12 brethren were baptised a few months prior to the formation; 82 have been baptised since, and 17 received by letter and profession. The other side of the picture represents a diminution of 50 names, the great majority of whom have been transferred to other churches; whilst 16 others have been, not transferred from one church register to another, but translated to the Church on high, where, we have good grounds of assurance, their names were formerly enrolled in "The Lamb's Book of Life." The present membership is thus a trifle over 50, and of these a number retain only a nominal connection, having gone to countries and districts where no churches are near. Perhaps it ought to be said that the number of names on, and which have passed through, the church books, gives only an imperfect idea of the good accomplished by it. Many have received spiritual blessing through its instrumentality, who might, but have not, joined its ranks; and a good few others, who, it is hoped, have been called to a higher service, could not, even had

they been disposed. Another aspect of its usefulness in the town has been its power as an incentive. "Yea, what zeal" it has evoked on the part of other denominations! The ordinary organizations of Sunday School, Bible Class, cottage meetings, open-air services, band of hope, and fellowship meeting, are all in greater or lesser vitality. Pastor and people alike, being all working people, the contributions have not been large, but they have been regular both to the funds of the Union and the Mission. The motto, adopted by the church at its formation, "To the poor the gospel is preached," is still inscribed upon her banner, and that banner is still fluttering in the breeze in spite of discouragements and disappointments.

It is now felt that something should be done to extend the work. In order to this the first thing necessary is a suitable place of worship, where the ordinance of baptism may be administered, so that visible as well as oral testimony may be borne to our principles. For this the church must be largely dependent on external help. It is a case, if ever there was one, where the Union's help may be well bestowed. But alas, the Union's hands are already full with the cases it has already undertaken, and to which it is in some degree pledged. And when leading men, without whose co-operation the work cannot be done, have pronounced it unnecessary and inexpedient to raise a fund for such a purpose, we fear that nothing may be expected from that quarter. Were a chapel procured or erected, a loan might be obtained from the Building Fund. But help is most urgently needed before that stage can be reached. The appeal can only be made to individuals; and we trust when it is made it will be liberally responded to. The case has our strongest recommendation, as one worthy of the most generous support.

A Wasted Life.

T is a bright day in summer; one of those delightful days at the seaside, when the heat is tempered by the gentle breeze, so that one may stand or sit out of doors without the risk of being either scorched or chilled. The sea seems perfectly still, except at its margin, where the waves, forming a narrow fringe of foam, fall with gentle murmuring sound on a level sandy beach. At a little distance from the tide are dry sand banks thickly covered with the hard grass, which grows by the seaside. On one of these banks, outside a village on

our eastern coast, the Primitive Methodists are holding what is called their Annual Camp Meeting. This meeting has none of the accompaniments which its name might suggest; but is simply an open-air service, or a succession of open-air services, prolonged to an unusual extent. The congregation gathers round one or more central platform, according to the numbers present, where devotional services are conducted and short sermons preached. After two sermons the general congregation usually breaks up into a number of praying circles, where earnest prayer is offered for a blessing on the services. Then the different circles gather again around the platform, where preaching proceeds as before. And in this manner the services are continued throughout the day, and followed by what is called a love feast in some adjoining chapel.

At the Camp Meeting in question, two lads of very youthful appearance stood on the preaching platform prepared to take part in the proceedings of the day. It was not often even among Primitive Methodists that any one so young as they both looked, was placed in such a prominent position; and it was probably owing to this that they were both regarded with special interest. They were both in their teens. Their dress was that of lads of their age and station, a cap and round jacket, neither of them having attained to the dignity of tall hat and swallow-tail or surtout.

Evidently it was a trying time for them. The elder of the two was manifestly nervous; the younger of them showed a greater degree of confidence. Both of them delivered themselves as well, perhaps, as could be expected. They spoke with great rapidity and little emphasis or intonation, very much after the manner of school-boys repeating a lesson.

Arthur Turner, the younger of the two, was an only son. His widowed father, who was a member of the society and one of its class leaders, doated on him. Pleased that his son had at an early age made a profession of religion, and proud of the ability he displayed, he did everything in his power to further his boy's desire to enter the ministry, gratifying so far as means allowed his every wish, and even pinching himself for that end.

Walter Laidlaw, the elder of the two, was very differently situated. He was one of a numerous family. His father had no sympathy with his son's Methodistic tendencies, and even had circumstances and the claims of a numerous family admitted of his doing as much for his son as Arthur's father did for him, there was no disposition to render such help. Walter was thus thrown on his own resources; and had under the greatest difficulties and discouragements to pursue the pre-

paratory course, for which every facility was afforded to his companion.

Being much together, having made a profession of religion about the same time, if not on the same day, going out together on their preaching engagements, and being intimate companions, their friends were apt to draw comparisons between them, and to forecast their probable future, most of them, so far as we know, anticipating the brightest and most prosperous course for the one whom they knew to be the most favourably situated. And it is in the manner in which their forecastings were falsified that the interest and the lesson of this sketch lies.

While both had to work for their daily bread, Arthur's home, though humble, was arranged very much to suit his convenience. There was all the quiet required for study. Books were provided for him. Opportunities for study, intervals of leisure were afforded him; and everything was done by a fond father and other relatives to cheer him on. Walter's home was not only equally humble, but there being a large family of younger brothers and sisters occupying in the daytime one apartment, it was not until a late hour that quiet could be secured; and he was left almost entirely without the facilities which the other enjoyed. Often he sat in the ingle with a piece of paper on his knee, jotting down his thoughts by the dim light of one of the commonest lamps. And under cover of night it was his custom to walk out by the sea shore, and repeat aloud the sermon he had composed for the following Sunday.

When they left home to pursue their studies, Arthur's university course was provided for by the liberality of relatives and friends. Walter was from the beginning mainly dependent on his own exertions and savings; and it was only by dint of the severest pinching that he could accomplish his purpose. Their abilities perhaps were about equal; at least neither had shown any decided superiority, and in other things, such as their position in life, and their early education and upbringing, they were very much alike. What advantages existed therefore were all on Arthur's side. What wonder then if for him their friends predicted the most prosperous course?

Nearly forty years have passed, during which the courses of the two friends have lain far apart and have gradually diverged to very different issues. Walter who has occupied for years a prominent place in the ministry of his denomination, is on a visit to the home of his youth, and is honoured with invitations to preach in all the churches of the town. And Arthur, where is he? He has been little absent from his native place; and he is there now, the most abject creature it

contains. His old companion is told a tale which is fitted to make his heart bleed. That once bright promising youth is now a hopeless outcast, dependent for subsistence on the charity of others. His father has been dead for years. The home which sheltered him exists no more. He sleeps in a deserted loft without bedding or furniture, open to every wind. Cold and hunger have left their marks on his poor shrivelled frame. Without regular employment the state of his person is in keeping with his lodgings; he lounges about forsaken by all his former associates, and were it not for some kind neighbour being moved to pity by his hungry looks he would often pass a day without food.

How is this? How has a life which was once so full of promise become such a miserable wreck? Drink? does the reader ask? Has drink brought him thus low? Not exactly; or at least not drink alone. There has been drink in the case. But were we to trace his downward course to drink only we would be making that the cause which was only one of the symptoms. His relatives were all abstainers. The first marriage Walter attended was in Arthur's father's house, when the old man proudly boasted—a little too proudly perhaps—that they had shown how such an evening might be enjoyed without the use of intoxicating stimulants. Arthur himself was an abstainer for years, an active promoter of abstinence soirees, an acceptable speaker on abstinence platforms, a Rechabite when Rechabitism was in fashion, afterwards a Good Templar, and a leader among Good Templars, bearing the designation "Worthy Chief Templar," or some other equally childish, if less inflated or imposing title. His first downward step, so far as could be seen, was becoming inveigled with a woman much his senior, and of somewhat superior station. Her attentions gratified his vanity, and gave her an influence over him which was not conducive to his well-being. When he went to college she took lodgings near to his, and as hers were more attractive to him than his own, time was spent there which ought to have been given to study. Walter when he called found him with her and remonstrated with him. He replied in a letter couched in insolent language, the burden of which was "Mind your own business, and leave me alone."

From some cause or other his student course was prematurely closed; and he returned to his father's house, where he worked sometimes at his old trade. How he became a confirmed drunkard the writer does not know. But his impression is that, disappointed in his ambition, perhaps troubled in conscience, he sought solace in the drunkard's cup; and that the habit of imbibing grew upon him until

he was unable to master it, and though now and again he broke loose from it for a time, and associated himself with temperance movements, the escape was only temporary. The old craving returned with renewed strength, and led to excesses more and more aggravated, until it proved the cause of his miserable end. One afternoon he went reeling home in a state of intoxication to his lonely lodgings, which had been provided for him by a friend. He was missing for a day or two. When they went to his room to look after him, they found him lying on his bed with his face on the pillow—DEAD! having apparently been suffocated while in a drunken stupor.

We have rehearsed the sad story in the hope that it may shew young men, not only that "the way of transgressors is hard;" but also that favourable opportunities do not secure a prosperous future; and, above all, that neither resolutions nor pledges, nor connection with movements of social reform, will enable a man to resist the temptations to which he is prone to yield, without the grace of God in the heart.

Centenary of the Baptist Missionary Society.

THE *FREEMAN* has reprinted our notes on Mr. Bowser's first letter which appeared in its columns on this subject. Our readers may like to see the correspondence which has followed—

DEAR SIRS,—I have read the article that appeared in your last issue from the SCOTTISH BAPTIST MAGAZINE, and am glad that the proposal I suggested (I was not aware at the time I wrote first on the subject that a similar, if not identical, proposal had been made by the Rev. Charles Williams), meets with general approval in that quarter. I should be sorry if the main purpose of that proposal should be clouded over or obscured by any controversy or discussion as to the name by which the fund should be designated, or the method of its distribution, or special objects to which it should be applied. My one desire is that the amount should be as large as possible—the motive for its contribution should be pure, and spring from devout gratitude to God "for the favour He has shown to the society" for now nearly a hundred years—and that the intention, at least, from the outset, should be, that it should be used for purely missionary purposes. The formation and applica-

tion of a Reserve Fund is not a new thing. Such a fund arose at the time the Moorgate Street premises were sold and the present were bought, from the money value of the former being so much greater than that of the later. If my memory serves me correctly, the surplus was more than £10,000 and less than £12,000. That sum was used in precisely the way I suggested for the Centenary Fund, and I never learned that any of the evils resulted that are feared by the writer of the article I have now before me. But this is obviously open to the reply that £100,000 or a larger sum might effect what the former failed to do. But if the subscribers to the society were generally as calculating in making or regulating their contributions as is supposed, I should despair not of a centenary pecuniary commemoration only, but of the continued existence of the society itself. The past puts such fears utterly to the rout, and I think we should go forward as our fathers did, looking for the Divine help and blessing, and not reckoning on poor "human nature as it is."

As my purpose is not to stir up controversy, but to enkindle zeal and awaken enthusiasm, I should like, further, to show that everything mentioned as desirable in the Scottish article could be accomplished by the use of the fund in the way I suggested. All the objects mentioned are of a distinctly missionary character, and would come within its scope, and for some time to come the "almost stereotyped" reply of want of funds would not be available as objection to any missionary proposal. Further, the anticipation of incurring debt would be removed—the appeals made from time to time to prevent or remove these recurring deficiencies, and which occasion the loss of much energy that would be better applied in endeavouring to increase the annual resources of the society, would no longer be called for.

The appeal I now make is no incongruity, for it is made to all who love the Saviour, and see in the society an important means of making the gospel known in all heathen lands—to those who in the past have been its most powerful supporters—who have made sacrifices, and count them as nothing when they remember the love that redeemed them, and even to some of those who seem to this Scottish writer to have shown reluctance to answer the appeal made for removal of the debt of last year, in the hope that they, too, may be touched by the recollections of a hundred years to give such help that, in the day when the fund shall come to be counted up by the stewards, the amount will be a proof that "with perfect heart they offered willingly to the Lord."

HOWARD BOWSER.

DEAR SIRS,—I am pleased to see from his letter in your last issue

that Mr. Bowser does not object to my suggestion as to how the money should be used; but says that "everything mentioned as desirable in the Scottish article could be accomplished by the use of the fund in the way he suggested." This leaves no point of difference between us which requires notice. The only thing to which I took exception as being unnecessary and inexpedient was the formation of a large reserve fund as proposed in Mr. Bowser's first letter, in which no other object was mentioned. Most emphatically do I endorse Mr. Bowser's recommendation "that we should go forward as our fathers did, looking for the Divine help and blessing"; but it strikes me that the existence of a large reserve fund would not be an incentive to such looking, and I fear we must "reckon on poor 'human nature as it is,'" whether we like it or not. My purpose, like that of Mr. Bowser, "is not to stir up controversy, but to kindle zeal and awaken enthusiasm." But in order to do this it is necessary that subscribers should generally approve of the manner in which money is to be used, and this can only be secured by the subject being looked at on all sides, and free and friendly criticism being welcomed. Already some advance has been made towards agreement, and I am not without hope that the work may be set about in such a spirit that the result will exceed even the proposed £100,000.

Allow me to add that the SCOTTISH BAPTIST MAGAZINE contained the following suggestion which does not appear in your reprint, and for which I hope you may now find room :—

"We venture with all deference to suggest, that the aim should be in the first instance to raise enough to meet present openings and demands, and to promote present efficiency, and in addition to secure a much larger permanent income. In order to do this subscribers should be asked to promise that while the Lord spares and prospers them they will increase their subscriptions as the claims of the mission may require, up to a given limit. In this way the centenary would be celebrated not by one great spasmodic movement fitted to paralyse future effort. But by a swift ascent to a higher starting point whence future operations could be conducted, not necessarily remaining at the same level, but gradually rising as future developments may require and means justify. The committee would thus know approximately how far it might go in the way of expenditure; and be freed from the fear of incurring embarrassing debts. And above all, the willinghood of the Christian people would be constantly appealed to, the blessedness of giving would be commended to them, a higher standard of contribution would become the rule, instead of their being tempted to withhold because of being able to rely on a fund already

raised. An experiment recently tried for another purpose on a smaller scale justifies the conclusion that failures would be comparatively few. There would be loses through death of course, but these would be compensated for by new subscribers being raised up."

THE "SCOTTISH WRITER."

Simultaneously with this there appeared another letter from Mr. Bowser, the suggestions of which, both as to the means of commemoration and the manner in which the money raised may be employed, we sincerely hope will meet with general and cordial approval, and especially that Baptists in Scotland will not be behind their English brethren in helping forward this great work according to their means. Mr. Bowser's letter is as follows :—

DEAR SIRS,—Assuming that there is no necessity to discuss the question of propriety of commemorating the centenary of the Baptist Missionary Society, the best and most desirable way of celebrating it is open to consideration. In my former letters I have assumed, without much attempt at discussion, that one way is the raising of a large sum of money to be applied to missionary purposes. But there are things that might be done quite consistent with the raising of money, indeed involving some expenditure, and also conducing to and quickening the spirit of liberality, which I think command some attention. The commemoration has regard to the past hundred years—its struggles, its successes, its defeats. An overruling Providence has guided the society all these years—has supplied funds, agents, and opened up fields of operation in a wonderful, indeed sometimes in a mysterious way. The statistics of the society are in themselves a story full of lights and shadows which might illustrate an epic poem of surpassing interest. All its work at home and abroad in its self-sacrificing heroism, notwithstanding failures, commands in some cases veneration, in all esteem, which often advances to wondering admiration. This story ought to be written from beginning to end, and as a commemorative volume of some of the manifest purposes of the Lord of All towards the heathen world. It ought to be written, printed, and ready for circulation before April 1892.

The time from now till then is probably little enough for the performance of such a work. Who will undertake it? Let it be pondered well by our committee, and let them consider if there is not one whose past work points him out as specially fitted for this also. Such a work must not be a bundle of separate reports or a mere digest of a digest of the past century's labours, but a unity breathing the sanctified spirit of our fathers, and recording the works and words of a

series of heroes and saints, happily not yet exhausted. This is another way in which the past century should be commemorated. I will not here mention any name, but it appears to me the committee should, without delay, give this commission to him who is in their judgment ablest to perform it.

Other methods of this commemoration, such as the various form of public meeting, are so obvious that I shall not even mention any details. These must be discussed and determined by the organization that should be formed for the purpose of securing that, in whatever form or forms the commemoration is to be made, it shall, at least, be effectively done, and I hope soon to learn that the committee of the society, to whom we naturally look to take the initiative, have adopted the first steps, and that they will make known to the Christian public what these are and the agencies engaged.

This will probably be the last letter I shall have to write to you, Sirs, until I hope the matter will be brought more officially and authoritatively before all friends of missions to the heathen, but I cannot close without stating again how thoroughly I agree with the writer in the SCOTTISH BAPTIST MAGAZINE that all the objects he names for which such a fund as I hope will be raised are those to which it ought to be applied, but I will mention one other, viz., the Chinese Mission, and the method of promoting its work by the plan suggested by Mr. Richards when last at home—the establishment of a college, a Christian college, for the more learned class of that country. To discuss such a subject, or, indeed, any of the many ways such a fund could be used is at this stage inexpedient, and might possibly be injurious, but with the distinct end in view that this fund shall be applied exclusively to missionary purposes, I earnestly hope it will commend itself as worthy of a strenuous effort to secure such an amount that our committee for years to come may not feel themselves hampered by pecuniary considerations in any field of missionary work they may feel called upon to consider, or any extensions that future successes may demand.

HOWARD BOWSER.

'Tis well in deeds of good, though small, to thrive—
'Tis well some part of ill, though small, to cure ;
'Tis well with onward, upward hope to strive ;
'Tis better and diviner to endure.—*Lord Houghton.*

What more passing than words? A breath! What very, very few words of ours rest with us! We forget them as soon as spoken ; God does not forget them. They do God's work or Satan's work on others ; they pass in act ; they abide in effect.—*Pusey.*

The Conquests of Christ.

DR. GALUSHA ANDERSON, in a recent pamphlet on "Pre-millenarianism," has these remarks upon the argument that the world is growing worse, and that there is therefore no hope of the general conversion of men under the dispensation of the Holy Spirit. "It is too true that the corruption of men is now most fearful. It is true that wars still desolate the earth, but they are less bloody and barbarous than in former times, and our armies are followed by Christian men and women who, like their Master, preach the truth and tenderly care for the sick and the dying. Is not that an advance on the past? Slavery, which bound in its chains half the inhabitants of the Roman Empire in the days of the apostles, has nearly disappeared from the earth. Prisons, into which at that day the influence of the Gospel never entered, except in the person of incarcerated believers, now are made to feel the transforming touch of Christian love. Criminals are now men to be saved as well as punished. If any man will compare the present criminal code of almost any European nation with that of a century ago, he will see that barbarism is fast disappearing. Persecution, once prevalent, is not now tolerated except to a limited extent in any nation of the earth. It is in vain to urge that the human heart is unchanged, and that men would persecute now if they had the power, for those statutes and that public opinion that robs them of it are decisive evidences of a better condition of things. Theological controversies are losing their bitterness, and the various sects of Christendom are working together on many fields for the establishment of Christ's kingdom. The doctrine of religous liberty, as enunciated by Roger Williams, is by degrees gaining a foothold even in the Catholic countries of Europe, and is planted in every American and English mission on the globe. The work of modern missions began with the opening of the present century. The efforts though at first feeble, were mighty through God to the pulling down of strongholds. Each year new mission enterprises have been inaugurated, until the church begins to press hard upon the hosts of darkness. Many of the worst practices of idolatry have already ceased. Whole peoples have been Christianized. Nations, which a few years since shut their gates against the gospel, now throw them open for its ingress. Even the strongholds of Japan and Madagascar have been carried by Christ's sacramental host. The mother of harlots has been compelled to yield to the power of a

comparatively free government, which is the direct product of an open Bible. Christian labour in Christian countries is becoming more thorough and pervasive. As the morning light which gilds the mountain-tops at last streams down into every dark valley and ravine, so the gospel in our day goes down, as a quickening light, into the darkest dens of vice in our cities. Yet all that has been done by missions in Christian or in heathen lands is regarded as only a preparatory work. While missionaries have proclaimed the gospel, they have been studying the religions and character of the heathen, and translating the Bible and religious books into their languages. How can any man face such an array of facts and declare that the world is growing worse? Are not these providences of God, as well as His Word, prophetic of the speedy conversion of our race, by the preaching of His gospel?

"If this does not take place under this dispensation, then the work of the Spirit is in a great measure a failure. He could not enter more largely into the Church in some future dispensation than He does in this, if scriptural language means anything. He is *poured out* now. This began at Pentecost, and has been repeated often since then. Pentecost, more than once, has been outdone. Men are now, like Stephen, *filled* with the Spirit. Nothing could be done for the salvation of men that is not done now. The Spirit convicts the world of sin. He regenerates the heart, creates a man anew in Christ Jesus, enters into him and dwells, as in a temple; strengthens him in affliction, succours him in temptation, intercedes for him through the desires that He awakens within him. He unfolds to him the truth of Christ, and leads him into all truth. What more could he do? If this will not save the race, then, under no possible condition can it be saved, and the eternal Spirit fails in His work.

"But this work on the part of the Church is pre-eminently one of faith. The first element of that faith is to believe implicitly what God has promised. . . . There is sublimity in the thought of one who goes forth to subdue nations by the force of arms, but how much more sublime the conception of subjecting them to Christ by simply proclaiming the truth. This is the sublimity of faith. Such a victory is not with confused noise and garments rolled in blood, but it is more real than that achieved at Waterloo or Gettysburg, because it is domination gained over the souls of men. It is not a forced and outward subjection, but a glad submission to God. 'The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads.'

"The schemes of statesmen for the good of a single nation are sometimes inspiring. The conception of the martyred President, when he

determined to proclaim the emancipation of four millions of slaves and make good his proclamation with blows dealt out by an army of freemen, has awakened the admiration of the whole civilized world. But such a thought, however grand in itself, shrinks into insignificance beside the conception of Christ, uttered on some solitary mountain of Galilee, to a handful of followers, who had been gathered from the ranks of the common people, 'Go ye and make disciples of all nations.' They were not commanded to proclaim political freedom to any, but to preach a truth, that the most unlettered could understand, which when received by the millions of the race, shall lift them from the bondage of sin, and make them forevermore spiritual freemen in Christ Jesus.

"This work shall be done. The kingdom of Christ, which overleaps all State boundaries and includes within itself all nationalities, shall be triumphantly set up. The nations shall be turned and overturned, until He whose right it is shall reign. Then it shall be seen that even the folly of Babel has been made to praise Christ, for in every language on the earth shall His name be sung, and on every returning Sabbath the voice of praise shall be heard around the whole globe."

Children's Readings.

"PAUL'S FRIENDS."

By the Rev. F. H. Robarts, Glasgow.

"Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all the saints which are with them.—ROMANS xvi. 14, 15.

WHAT a curious text to choose for children! When I read the chapter I do not suppose one of you guessed that this was to be your text. I will not ask you to learn it by heart, but I will ask you to learn to read it correctly, and to pronounce the words properly. I wonder how many could read it right off, without hesitating over a single name. Dean Alford tells a story of a clergyman who mis-pronounced a proper name in church, and the next morning he received this letter:—

"Last night you said, your words did pain us,
Ye know the household of Stephānas;
Stephănas is the man we know,
And may we beg you'll call him so."

"What is worth doing, is worth doing well," and the Bible should be

read reverently and correctly. We will say no more about the hard names but turn to what is far more important. I want to talk to you about *Paul's friends*, and to see what lessons we can learn from his way of treating them.

1. *Make Christian friends.* From this chapter we find that Paul made many friends, and all of them were Christians. I counted thirty-five different names of friends. See if you make the same number. What a fine thing to have thirty-five friends, and all of them friends of the Lord Jesus, all of them Christians, and some of them very eminent and earnest Christians. About many of them Paul tells us of some good service which they did for Christ. Now for your friends choose the most earnest Christians. Be kind, and good-natured, and obliging to all with whom you come in contact, but for your intimate friends choose the friends of Christ, and the warmer they are in their love to Him the better.

How are we to make friends. By being friendly and kindly ourselves. Flies are fond of honey and cluster round it. How does the honey make friends of the flies? Just by being sweet. Vinegar makes few friends but honey makes a great many. Let our words and deeds and tempers be as sweet as honey, and we shall never want for friends.

2. *Remember your friends.* Paul was many miles away from most of these good people, but he did not forget them. Sometimes we are apt to forget our absent friends. Sometimes it is "out of sight out of mind" with us; but it was not so with Paul. He remembered his friends and sent them all sorts of kind messages.

And remember it was not nearly so easy to keep up friendships then as it is now. There was no penny post, no photographs, and photographic albums, and no cheap railway trips for friendly visits. Yet without any of these helps which we enjoy Paul managed to remember his distant friends in different parts of the world. If we have good friends it is worth while taking pains to keep them. "A man that hath friends must show himself friendly, and there is a friend that sticketh closer than a brother." Do you know who He is? and is he a friend of yours?

3. *Pray for your friends.* I am sure Paul did. He does not mention his prayers for his friends in this chapter, but he does in many other places, "God is my witness that without ceasing I make mention of you always in my prayers." Try to find those words in your New Testament and as many others like them as you can. I wonder how many boys and girls pray for their minister, and how many of those who read these papers pray for him who writes them.

That is a little request which I make of you now. One good turn deserves another. "Brethren pray for us." If the great Paul felt that he needed the prayers of his friends, how much more do ministers and teachers now! Sometimes when I call at your houses you bring out your birthday book, and ask me to write my name in it, and I am very glad to do so: only remember the bargain: if I you give my name, when you come to my birth-day you must give me your prayers.

4. *Try to bring your friends to Christ:* those who have not come already. That is the very best service which one friend can do for another, and the very first duty of friendship. What a joy it is when we know of some one whom we have been made the means of bringing to Christ! What delight Paul had in Epaenetus (verse 5.) "Salute my well beloved Epaenetus, who is the first fruits of Achaia unto Christ." I can never forget the first of my Sunday school scholars, who came and told me, when I was a very young teacher, that he had given his heart to Christ. His name was George. He was the first soul that I was made the means of winning.. How my heart rejoiced over him! And that joy we all may have when we have found Christ for ourselves. Let us begin with our brothers and sisters like Andrew. "He first findeth his own brother Simon, and saith unto him, we have found the Messias." And what a good days work he did when he brought Simon Peter to the Saviour!

But before we can bring we must come. If we have not done that before let us all do it now and give our hearts to Christ.

"Just as I am, without one plea,
But that Thy blood was shed for me,
And, that Thou bid'st me come to Thee,
Oh Lamb of God, I come."

Notes.

ON the 9th of September the Committees of the Scottish Baptist Union meet in Edinburgh. Among other business, one thing which urgently requires attention is the question of "ways and means." Both the General and Educational Funds were at the close of last year considerably behind. And unless there be an increase of income, the deficiency this year will be much larger than last, the expenditure to which the Union is already committed being much greater than last year's income. And we fear there will be a diminution rather than augmentation of receipts, owing, among other causes, to the lamented removal of generous and large contributors. Whether there be any reasonable prospect of making up for the loss thus sustained we are unable to say; but the thing evidently requires the grave and earnest consideration of the Committees. We hope it will

be thoroughly gone into; that no illusions will be cherished; that the facts of the case will be freely and fully presented; and those who vote away money made to realise the duty of making some attempt to secure the means of fulfilling their promise, instead of vaguely hoping that something "will turn up." To an extension of work an increase of income is indispensable. And unless the members of the Union, and especially of the two large Committees, cordially and earnestly work together for this end, the Union itself will deserve the doom of a cumberer of the ground. Is there no possibility of united action among the Baptists in Scotland? If not the fact will testify to our eternal disgrace, and it is for each member to consider how much of that disgrace will rest on himself.

The habit of seeking change and recreation is growing both here and in the south; and this year the exodus has become so great that one wonders where people go, and how they find accommodation. Our cities are deserted, and our places of resort whether inland or by the sea, are crowded, by those whose means admit of their having a change. We can but rejoice that the number of these appears to increase, and wish that their temporary escape from the ordinary routine of their life may afford them much pleasure and profit. Would that many more of the hard-handed sons of toil, and especially those who with their families are confined to the smoky city from year's end to year's end, could enjoy the same privilege. We are not quite sure however, that our churches profit much by the outgoing tendency. Some of them during the season are closed during the whole or part of the day. Religious work is suspended for weeks or for months, because the workers are absent. The funds of the churches suffer, especially where the contributions of members are dependent on their attendance at worship, and the duty of giving on their return what in their absence has been withheld, is not recognised. And the worst of it is that the churches where visitors go do not profit by their absence from their own. City Baptists do not always worship with country brethren, who instead of being cheered by a visit from them, are discouraged by the fact, that though they are in the neighbourhood for weeks or months they never show the slightest interest in them. A little thought, or it may be a little self-denial, on the part of visitors would lead them to lend encouragement and help to many a struggling cause. And it is devoutly to be wished that those whom God has favoured with opportunities of change and recreation, should shew their thankfulness by making them occasions of good to others, and also by working harder on their return.

Intelligence.

Border Churches.—On Wednesday, 30th July, the pastors of the churches in Selkirk, Hawick, Kelso, Jedburgh, and Galashiels formed themselves into a "Border Baptist Association." As these churches are

locally a good deal by themselves, it was thought that such an association might be helpful to the pastors, and also, through them, to the churches under their care. And it is hoped that this closer fellowship among themselves will not only strengthen these churches in their separate spheres of labour, but may also lead to some united action for the spread of our denominational principles in the district. With these ends in view, the pastors met on the afternoon of the above date in Galashiels for conference on church work ; and in the evening a public meeting was held in Stirling Street Chapel, at which all the border churches were represented, with the exception of Jedburgh, Pastor McKean being unable to be present. The Rev. J. Bell Johnston occupied the chair, and there was a large gathering. The chairman intimated what was the purpose of the meeting ; Revs. W. Seaman, Hawick, and E. Last, Kelso, gave short addresses bearing upon the commencement and growth of the Christian life ; and Pastors Thomson and Fleming, Galashiels, and Brown, Selkirk, conducted the opening and closing excercises. The meeting was a very hearty one, and all seemed to enjoy this inauguration of the "Border Baptist Association." The next meeting of the association was fixed for September, to be held in Selkirk, in connection with Pastor Brown's church.

ELGIN—On Wednesday evening last an interesting ceremony took place in the chapel, Elgin. At the close of the ordinary week night service, Mr. Alexander Urquhart, J.P., one of the deacons, stepped forward and, in the name of the members of the church and friends of the congregation, presented the pastor, who has just returned from his holidays, with a purse containing thirty guineas, as a token of their love and high esteem for him.

REV. J. MCLEAN of South Side Church, Glasgow, has been spending a holiday and conducting evangelistic meetings in a rural district in County Antrim, Ireland, about twenty-seven miles from Belfast. On Sabbaths Mr. McLean preached to large congregations in the Presbyterian and Baptist Churches in the district, the ministers being in hearty sympathy with the meetings. On week nights the services were held in the National School Room, Caddy, which was crowded, and on Sabbath evenings the Gospel had to be preached in the open air, as no building in the locality was large enough to accommodate the people. In proof of the interest awakened, people came a distance of six and seven miles, and on the last Sabbath there could not be less than eight hundred present. It is said that since the Great Revival of 1859 no such crowds have been brought together to hear the old, old story of the cross at Caddy. Believers got quickened, backsliders restored, and many sinners were converted. On Thursday the 7th August, the meeting closed with a social tea meeting in the Caddy school, Mr. W. John Mann, a Presbyterian elder, occupied the chair. Suitable addresses were given by the Rev. Messrs. Philips and McLean. A large tent is to be secured for next season, and Mr. McLean has promised (*D. V.*) to return and spend another profitable holiday.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh ; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

The Poetry of Missions.

By the Rev. Z. Grenell, D.D.

THERE is a poetry of missions. It is witnessed abundantly in the missionary literature of the present century. The life of Adoniram Judson is an epic, and it types the spirit of the whole work. But I need not in this presence undertake to set forth even one of the many illustrations which the present age furnishes, that, unsurpassed by any other field of human endeavour, the foreign mission work supplies instances of heroism which prose language will not express.

I take you rather to the Scriptures. Turn to the prophecies, and mark the terms in which are told God's purposes of grace respecting the families of the earth. See everywhere the most gorgeous imagery employed to represent the changes to be introduced into human society by the gospel of Christ. Now it is a dreary waste, without bloom or verdure, breaking into the beauty of fruitful fields and gardens aflush with roses. Again, it is a dry desert, turned to green fields where wind the life-giving streams. Again, it is a mass of shapeless and melancholy ruins lifted again into strength and dignity. Again, it is a valley where darkness dwells and death, into which duly light is poured—a healing, cleansing, and joy-bringing force. Here we have trains of camels winding along the appointed ways, laden with the rich treasures which are to bring revenues to the house of God. There it is a scene of peace following the desolations of war,—the beasts of the field that devoured each other lying down in friendly relations. Here a little child playing by the adder's lair unharmed; and so on through a large variety of enticing and pleasing and suggestive images,—and all essentially poetic. And these representations are poetic because the facts are so. It is no attempt on the part of the Holy Spirit to add a fictitious charm to the work—to give it a colouring that does not belong to it. It is the attempt to find in human language and reveal to human mode of thought the grandeur and beauty of the work of subduing the world to Christ. Because the changes to be introduced into human life are to be so good, reducing the waste, replacing chaos

with order, and death with life, the glowing language used by the prophet is not only warranted, it is required.

When in addition to these aspects of the work we consider other features, its beneficent spirit, the breadth of its enterprises and the magnificent successes that await it, it seems impossible to hold ourselves down to plain prose in speaking of it. The man is to be pitied who can look intelligently at the work of Christian missions as foretold by the prophets, as described by the apostles, and as witnessed in this latter day, and not find his soul filled with a warmth and a light that matter-of-fact statements will not adequately express. We cannot attend a missionary meeting of any vitality to-day, and look at the fields and study the movements of Providence, and hear of the Christly faith and patience of those who toil there, without feeling that we are moving along a plane of interest elevated far above the dusty level of our daily ways. The gilded language of the prophet shines fittingly before our eyes. We are seeing the figurative changes of which he speaks; and we recognize then, at least, that there is a truly poetical side to the mission work.

The trouble with the prosaic view of the work is that it is *too* prosaic. It is dull and depressing, while the poetic view is the hopeful view. It exercises the imagination, and the imagination that is nourished by the imagery of the inspired Scriptures is optimistic. Too long has the imagination been depreciated. It is one of the finest of our mental endowments, and one of the most useful. It is often degraded, indeed, as other faculties are, but its debased use should not discredit its worth when properly employed. Science, art, invention, discovery, could not move forward a step without it. The imagination is the pioneer faculty, and so it is eminently practical. And faith itself is impossible as a matter of outreach into the future without it. Take those examples of faith which are given in the eleventh chapter of the Epistle to the Hebrews. It requires but a slight examination of them to discover that a grand distinction of faith is that it sees the invisible,—the invisible flood, the invisible land, the invisible city, the invisible offspring, the invisible reward, the invisible victory, the invisible God. To see the invisible is to exercise the imagination,—not that alone, but that in large measure.

Now the things that dishearten men in Christian work are the things they see with their bodily eyes. In mission work there rise the splendid temples of paganism; there swarm the myriads of superstitious devotees; there are arrayed the hostile world powers, armed and resistant, and all reinforced by the sanctions of hoary antiquity. These things dishearten. Where is the mission field which to-day

does not yield more of discouragement than hope if it be regarded simply in the aspects it presents to the bodily eye? What then? Why, then we must feed our hope on the things we do not see. Dr. Judson, asked as to the prospects of the work, said: "They are as bright as the promises of God." You've heard that before. It is good enough to hear often. "As bright as the promises of God!" He looked at his field through the glass of the promises, and he saw over and beyond the slow growth of the present the accomplished success of the future. The promises of God throw a roseate light on the desolations of paganism,—a light which can be described only in those poetical terms which the poet-prophets of old employed.

The poetical view is the hopeful view. Have you never noticed that in the New Testament the servants of God are represented as doing something else than that which they really do? Seldom is their service described in plain, matter-of-fact terms. They are soldiers; they are racers; they are boxers; they are wrestlers; they are fishermen; they are pilgrims; they are husbandmen. Why are these figurative acts ascribed to them? Is it not to redeem their toils from the sense of common-place? Are not these forms of speech designed to stir their imaginations, and make them feel that there is something more in their work than appears upon the surface? This is practical. Go into the crowded tenement-house to minister to ignorance, sickness, poverty and shame. Let your bodily senses alone speak to you, and the foul odours, the squalor, the obtuseness, the ingratitude, the greed that meet you may drive you back; but imagine that you are invading a castle to kill giants and rescue distressed beauty, and a heroic and poetic element are added to your work that may carry you through. And is not that figurative achievement, after all, a reality? The poetic conception is the hopeful one. It is also the *intense* conception of mission work. One serious drag on the work has been and is the dilettante, lackadaisical, half-hearted way in which it is prosecuted as a personal and private duty. We are easy and languid, not to say lazy, in our church relations to this work. We have great engines and little fires; magnificent equipment for producing inconsequential results. Ours is the cry of the fruit-seller of the Orient. "In the name of the prophet—figs!" We have solemn resolutions and ridiculous collections. What is the matter? What is lacking? Knowledge? Yes; but knowledge alone puffeth up, and we already have all the puff we ought to carry. Convictions? Yes; but convictions most strike their roots down below the intellect, and draw life from the feelings, before they will bear fruit. We want more enthusiasm. There is reason to apprehend that we are losing

in missionary zeal,—losing relatively, at least, failing to keep pace with our growth in numbers and in wealth; losing, it may be, absolutely. Suppose our collections for foreign missions are being maintained for the most part by the force of habit,—the churches have been organized for contributing, mechanically making their annual donations, so that their offerings represent not their devotion, but the forces of system and of church pride; wouldn't that be a bad omen for the future of the work? Our missionary operations cannot long be maintained by such drying impulses. They must draw their life from the hearts of the people. Prayers and alms must go up together,—the prayers as necessary as the alms, and neither effective without the heart.

There must be some additional relish given to the work. Is it not possible that this would be accomplished, in part at least, by filling the minds of the people with those pictorial representations of the work which we find in the Scriptures? Did not the Lord intend that even in this age of the world His people should have in hand the writings of the prophets, and should see the fields of earth under these poetic forms? And can it be sufficient for the purpose to limit our conception of its dignity and necessity to such showings as are made in business reports? It is well to know what Brother A is doing in Assam and B in Burma and C in China. It is well to know how the commercial, political and social currents are running in the pagan world. But these points of information are but the wood laid on the altar. The fire to kindle it must fall from heaven, and these Scripture appeals to the imagination are well adapted to kindle the flame. When the Lord would send the gospel into Europe, He did not furnish Paul with a tabulated statement of the classes of the population in Macedonia. He gave him a vision,—He played upon his imagination. Dr. Warren used to tell us that sometimes when he had laid his head upon his pillow at night, he could not sleep because he seemed to hear through his pillow and through the solid earth below, the tramping of the millions of feet of the pagan people, wandering in aimless and fruitless search for the Lord, which only the gospel could bring them. That was an essentially poetic conception, but it had moving power.

Once more; the poetic conception of the mission work is the *truest*. The limits of time will permit no more than a naming of this point, though in some respects it is the most important consideration of all. But it has been implied all along. It is God's way of looking at it. The rich imagery of the prophets is not a bit of gilding laid upon the work,—gilding that will wear off with the handling; rather it is the

breaking through at the surface of the solid gold which makes its heart. Like the radiance shining from the face and garments of the transfigured Jesus, which was not laid on Him from without, but crept forth from His interior splendour, the high colouring of the prophet's message comes from the truth it enshrines. We must have this poetic form of speech in order to gain an approximate idea of the force, the reach, and the excellence of the truth. We shall make no mistake if we fill our minds with these representations; nay, we shall lose much if we do not frame our thinking in respect to our foreign mission work upon these models. Let us know more, certainly; but let us also enlarge hope and zeal by a frequent study of these great picture-poems in the book of God.

Christ in History.

By Rev. Thomas D. Landels, M.A., Glasgow

HRIST is as truly present in the world to-day as He was eighteen centuries ago, when He trod the shores of Gennesareth, or stood upon the Mount of Olives. He is as truly present with every individual Christian as He was with Peter and John, and the rest of the twelve, when they wandered on the slopes of Hermon, or sat together in the Passover chamber. Although He has vanished from sight and no longer mingles with men in human form, He has not retired to an infinite distance from the world and left it to itself. Although these eyes of ours have never seen Him, nor these hands handled Him, He is not far away from us, sitting at ease in some glorious heaven beyond the stars. He is down here in this world to-day, a living presence, a controlling power; guiding the course of history year by year, watching over His own cause and leading it on to eventual triumph. He is as close to each one of us now as ever He was to the beloved disciple of old,—a friend, a brother, a sympathiser,—the constant companion of all our conflicts and struggles. This great truth of an ever-living, ever-present Christ, in-dwelling in the Church, manifesting Himself in history, is one that needs to be strongly insisted on at all times; for there is a constant tendency to lose sight of it and to contradict it in fact if not in theory. The tone of deep melancholy which pervades much of our popular religion, as if the Church had indeed been left orphaned and comfortless when Christ ascended to heaven; the feeling of contempt for the present world, and the ardent desire to escape from it as from a God-forsaken place

of exile; the despair for the future of Christianity which so readily manifests itself in every time of crisis and transition—these and other things bear witness to the unconscious survival of the old mediæval belief that Christ had altogether left the world and was removed to an infinite distance from men, so that He could only be approached through the medium of priests and sacraments. We need to counteract these tendencies by emphasising the truth that Christ is ever present in this world of His, and ever in living contact with the souls of men.

Christ has never left His Church to fight her battles alone. He has not left men entirely free to work out their own history. He did not launch His truth upon the ocean of life, and then leave it to any chance breeze or current to carry it whither they would. Amidst all changes and vicissitudes, there has been a divine pilot at the helm. Through all the strange paths in which the Church has wandered, there has been a divine Guide ever leading her onward. Christ has been present in the midst of His people from the first; He has not left them comfortless, but according to His own promise, He has come to them. The study of history since the ascension from Olivet, is the study of the activity of Christ's spirit in the world. The life of the Master has been continued and perpetuated in the life of His Church. It is His power which we see at work there; it is His purposes which we see in course of accomplishment; it is His wisdom which we see directing the course of events. The departure of the local, historical Christ, was the advent of the spiritual, essential Christ. The earthly life of Christ within the narrow confines of Galilee and Judea, expanded at His death into an all-pervasive influence working itself out in the history of the nations. The history of the last eighteen hundred years has not been a mere blind game of chance. There has been a divine purpose running through it from beginning to end, —a divine hand guiding it to exalted issues. Christ Himself has been present from the first, though invisible save to the eye of faith, —present in all the plenitude of His power, in all the might of His saving grace. He has been here in this world of His all along, claiming it as His own, as redeemed by His precious blood, shed once for all upon the cross. He has been here as the divine Instructor of men, leading them on to deeper knowledge of Himself and to wider views of truth. He has been here as a living, personal Saviour, treading this earth as of old He trod the streets of Jerusalem, teaching the great human family as of old He taught the twelve. He has not left the world comfortless; He has come to it, and has continued with it through all the ages since.

How does the clear realisation of this truth revolutionise our reading of history—how completely does it transform our views both of the past and of the future! We find in the continued activity of Christ the unifying principle which we seek in vain elsewhere—that principle which brings all events under a single point of view, and explains their true meaning and purpose. It makes plain to us the *drift* of history—the grand goal to which it has all along been tending. It brings order out of apparent chaos, and shows how many things which before were utterly inexplicable, have their own place and purpose in a divine plan. When once we recognise that Christ has been present in history throughout—that everything which has happened has not happened by chance, but beneath His guidance and control, we begin to realise that all events alike must have conduced in some way to the great ends at which He aims. Even those events which seemed most mysterious and most detrimental to the cause of true religion must have had a reason of their own, and have done their own part in helping to establish the divine kingdom. Even the retrogressions in the church's own life—the backsliding from higher to lower views of Christian truth, must have been necessary factors in the long process of educating the human conscience. The fierce persecutions to which the church was subjected, only deepened her spiritual life and strengthened her bulwarks. The very heresies which distracted her and threatened to rend her asunder, served an indispensable purpose in bringing out neglected aspects of Christian truth. Even the Papacy, which it has become the fashion to regard as Satan's masterpiece, had a divine commission to discharge in bringing the barbarian hordes which overthrew the Roman empire beneath the yoke of Christianity, and keeping in check the disintegrating forces which were at work during the dark ages. And so every event in history is seen to have been divinely ordained—to have its appointed place in that process whereby Christ is educating the race and bringing about the triumph of His own cause.

And as it has been in the past so will it be in the future. Christ will still be present in this world of His, and will still manifest Himself in the gradual unfolding of history. If He has guided His people for all these centuries, He will not desert them now. He will not leave them comfortless, but will continue with them for ever. If He has watched over his own cause so long, and led it on little by little towards its final triumph, he will not allow anything now to frustrate it or accomplish its overthrow. A living belief in the continued presence and activity of Christ in the world is incompatible with that fear and distrust with which many Christians are so prone to regard

the future, especially at a time of transition like the present. Such fear when traced to its roots will be found to spring from a practical scepticism as to Christ's presence, a feeling that He has left the church to herself to battle with her foes as best she may. If Christ be really here amongst us as of old, manifesting Himself in and through His church, working out through history the redemption of the race, there can be no room for doubt and no cause for fear. Everything must then be for the best, and whatever may happen in the future, will be but an incident in the carrying out of the divine purpose. We have no reason to be alarmed at the discoveries of science and the rapid spread of a sceptical, inquisitive spirit, or to become uneasy because of the change which is passing over men's thoughts and which is shaking our old fashioned orthodoxies to their foundations. These things are in Christ's hands and form part of Christ's plan. Be assured that they do not happen apart from Him, or in opposition to His will. They are necessary factors in the world's training and redemption. The future is with Christianity, purged of all false doctrines and all impure admixtures. Let us possess our souls in patience, and calmly await the future, knowing that no harm can come to God's truth, and no mischance frustrate His purpose, and resting all our hope and trust on our Saviour's parting promise to His church, "I will not leave you comfortless; I will come to you."

Noah's Carpenters.

MANY years ago the writer met with an article with the above heading. The substance of it he cannot recall, but the idea was this, that many men must have assisted Noah in building the Ark who never entered it themselves, but along with others who had never seen it perished in the general deluge. This is not at all improbable. But whether it were so or not the position is not unlike that of many who take part in Christian work, and are the means of imparting to others benefits in which they themselves do not participate. For it is not only Christian men—saved men—who are made useful to others but unbelieving men also.

When a clergyman who has no spiritual qualifications reads to his congregation a gospel sermon which another has prepared, if any hearer should profit by the gospel truths in that sermon, the preacher is like one of Noah's carpenters. He has been the means of helping

others to a salvation in which he does not share. When a teacher in our Sunday Schools utters in the hearing of his class gospel truths of which he has acquired the knowledge in the same way as he might have acquired the knowledge of any science or history, without ever having felt their power, and which he is able to repeat only in a parrot-like manner, if any of the children should be saved by those truths. as is not impossible, that teacher is also like one of Noah's carpenters, He is made instrumental in saving others without being saved himself. Such teachers and preachers are like finger posts which are placed at the corners of cross-roads to shew men the way to their destination. They are correctly read, and are therefore serviceable in guiding the traveller. But they take no step in the way in which they tell them to walk. They stand there till they rot, and then are taken down and cast into the fire. Thus preachers and teachers may possibly tell others correctly so far of a Saviour in whom they do not themselves believe. They may direct them in the way to heaven though they never walk in it themselves. Men may profit by their directions and enter heaven at last, while they remaining as they are may ultimately be cast into the fires of hell. It is a terrible possibility and is enough to stir men up to solemn self-examination and prayer.

But though such a result *may* follow from the teaching and preaching of those who are not themselves Christians, it can hardly be said to be their doing after all. It is no more their work than the building is the work of the trowel or the hammer which the builder employs, or the painting the work of the brush which the artist handles. They are only instruments used for a purpose, not voluntary agents in the truest and highest sense of that word. They have no purpose in their work. They put no will, no feeling, no heart into it,—nothing of themselves goes into it, neither have they any reward in it. It is not their work, but the work of another who makes them his tools.

Moreover, although God may thus turn them to account, their case is exceptional. It is the rule, after all, that Christian men are the agents whom God employs to make others Christians. They need to have faith themselves who would lead others to believe. They need to be holy themselves who would awaken in others a holy hatred of sin. Devout they require to be who would lead others to devotion. A heart on fire with the love of Christ will best make others realise that love. And a life that resembles Christ's will prove the best commendation of Christ to others.

Hence, other things being equal, the best men—the men most distinguished for Christ-like qualities—will be the most useful men. Whether or not they do the largest amount of work, they will do work

of the highest quality. Without creating so much noise, or spreading over so large a surface as that of some others, their influence will penetrate deeper into the springs of life, and issue in the production of a higher style of character. Quietly reproducing themselves in others, they do something to raise to their own level the circles in which they move; and even after their departure an improved tone of society which long outlives them, tells to those who have never seen or known them, where they have been, and what salutary and blessed results have followed from their life and labours. It is the man who being sanctified is meet for the Master's use whom God employs in the great work of winning souls to Himself.

Noah's carpenters then, notwithstanding, let every Christian understand that in order to eminent usefulness in the service of Christ we need to purge ourselves from the errors and the faults by which usefulness is hindered. We need to seek through union with Christ the cultivation of those virtues which make up the sum of Christian character, and render our influence powerful for good. The Lord will employ us just in so far as we are capable of being employed. And whether our natural or acquired gifts be many or few, they will be turned to best account, and produce the most blessed results, where the life which Christ lived is the model, and the glory of Christ the end, and the love of Christ the propelling power of all that we do and say. "If a man shall purge himself from these," from all that is unlike Christ, "he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work."

Italian Evangelisation.

I.

TORRE PELLICE.

IN Scotland we have recently heard a good deal of the Waldensians, in connection with the celebration of the bi-centenary of their return to the valleys from their enforced exile—a celebration in which a considerable contingent of Scotch Presbyterians took part. The event was worthy of commemoration, notwithstanding the cruel treatment of their prisoners, which some of their descendants now attempt to justify as a stern necessity of war. The struggle for religious freedom was one of the most glorious which history records, surpassing in interest that of the Scottish Covenanters, no less pathetic and

tragic, and far more exciting because of their deeds of daring, and the conformation of their country, which enabled them to contend on more equal terms with their oppressors, who outnumbered them sometimes more than ten to one, and because of its having been sustained throughout such a lengthened period.

Their country well deserves to have been the scene of such heroic efforts. It is transcendently beautiful, and not less fertile in its lower parts. We glory in the beauty and grandeur of Scotland. But Scotland is not to be compared in this respect with "the Valleys" of which the Waldensians are so justly proud. Could our readers visit these parts they would see that there are countries whose material attractions are superior to their own; and might also learn from enquiry that there are worse things than persecution for fostering the religious life of a people.

I write this on a balcony shaded by vines, on the side of the Val Angrogna, looking down into the Val Pellice at the point at which the two valleys unite. Ten minutes' walk below is the town of Torre Pellice (French La Tour), the headquarters of the Waldensian Church, where the bi-centenary services were chiefly held. Our acquaintance with the past would lead us to expect an almost entirely Protestant population. Instead of that we find three ecclesiastical structures belonging to three different denominations, the Waldensian, the Roman Catholic, and the Baptist. The Waldensian is capable of holding some seven or eight hundred persons; the Roman Catholic is a more imposing structure, but possibly less commodious. On enquiry we learn that the population is about equally divided between these two bodies. The Romish Church has discovered that to patronise serves her purpose better than to persecute, and has drawn members to this strongly Protestant district by the material favours she has conferred, such as loans of money granted by some of her members at low rates of interest, &c., more than she ever did by the cruelties she inflicted. By this policy she has gradually made way. Her members have obtained possession of all the large manufactories in the place except one, and in consequence exert a powerful influence on the whole people, so that she is now the rival of Waldensianism in its own cradle and centre. The latter body, which is in Scotland supposed to be the great agency for the evangelisation of Italy, fails to hold its own even where it has been strongest. As an illustration of her failure to win over Romanists, it is reported that in the contiguous valley of San Germano the population on one side of the valley is almost entirely Protestant, on the other almost entirely Catholic; and that the only individual who has been converted to

Protestantism on the Catholic side for many years past owes his conversion to the agency of a Baptist.

And yet the Waldensians are strong here in several important particulars—strong in organization, strong in institutions, strong in the help they receive from abroad. In the town they have their college, with its complete staff of seven professors; their orphanage, which contains some forty girls; their hospital, into which the year before last they received 209 patients; their several schools, among which is a superior school for girls, and their large and influential church of 1385 members.

Baptists, it may be thought by some of our readers, have no mission here. Such is the opinion of the Waldensians, and they are not backward to let it be known. But there is not a tittle to be said on the other side. To begin with, the struggle which terminated so victoriously two hundred years ago, is no guarantee for religious life in the descendants of the men by whom it was maintained; and Waldensian families no less than others require to become the subjects of converting grace. According to their own statistics, vital religion seems to be at rather a low ebb among them. Of the church here of 1385 members, only 500 attended communion during the year, and 550 the principal diets of worship; and other churches shew a still smaller proportion both of communicants and hearers. What proportion of those who communed are partakers of spiritual life we have no means of judging. But if among other things we may take as an indication the amount of evangelistic zeal which they display, or their ordinary voluntary contributions for the support of gospel ordinances, for evangelisation and foreign missions, educational and benevolent institutions, it cannot be very large. The whole membership yielded for these various objects only 4867 francs, or not so much as three shillings per head. In one church in the mountains at a place called Pramol, numbering 800 members, the contributions for all purposes amount to 302 francs, or fourpence per member; and the whole body which, exclusive of Turin, numbers 13,691 members, gives inclusive of contributions from Turin and from Waldensians in the colonies and abroad, who are credited with more than half the amount, £2701. We complain that the members of Baptist churches in Italy give so little for religious purposes; and, perhaps, not without reason. But belonging as they do chiefly to the very poorest of the poor, they compare not unfavourably with their Waldensian brethren. It is obvious that much requires to be done in the way of training Italian Christians to a right appreciation of the duty and privilege of giving for the support of the cause of Christ.

In view of these facts it will scarcely be denied that there is room and call for our brethren to work even among the Waldensians of Torre Pellice. The Baptist chapel here has been erected by the American Southern Baptist Convention, by whom also the evangelist is supported. The chapel is a plain substantial erection, light and airy, high in the ceiling as the climate requires, although over that is the evangelist's residence. It is surmounted by a small belfry, and is an imposing feature in the town. Dr. Taylor, who superintends the work of the Southern Convention in Italy, is a shrewd, far-seeing man, and may have felt the importance of erecting such a place as a visible testimony to our principles, and a token that having gained an entrance we mean to remain in the place. Possibly, too, he may have been influenced by the fact that such a building would be to the Waldensians a standing memorial of their ancient faith. Their standards testify that they held our views on the subject of baptism, and in catechisms which were in use until recently, if they be not so still, immersion is presented as the proper mode. Be this as it may, we cannot but respect the feeling which has led him thus to take possession of such an important position, and wish that our own Society were animated by something of the same spirit. It may be desirable that the work here should be conducted with a little more vigour. But we doubt not that Dr. Taylor has laid his plans carefully and feels that he can afford to wait.

A short series of evangelistic services were held in the chapel last week, at one of which we had the privilege of being present. They were conducted by our own missionary from Turin assisted by two evangelists ; and were fairly well attended, about five or six times the ordinary number being present. The people listened with manifest interest, and it is hoped that good impressions were produced. But the difficulties of the work are great, and great the need of prayer on behalf of our brethren labouring here and throughout Italy. We wish that our British churches could be brought to realise the importance of the work, and show their sympathy and interest in it, throughout the whole country, as they have already done to some extent in the city of Rome.

YOU picture to yourself the beauty of bravery and steadfastness. You let your imagination wander in delight over the memory of martyrs who have died for truth. And then, some little, wretched, disagreeable duty comes, which is your martyrdom, the lamp for your oil ; and, if you will not do it, how your oil is spilt ! how flat and thin and unilluminated your sentiment about the martyrs runs out over your self-indulgent life !—*Phillips Brooks.*

The Ceremonial and the Spiritual.

By an Old Baptist.

THE relation of ordinances to spiritual life is not very clearly seen even by some of those who are careful to observe only those which they believe the Lord has enjoined. And still less is it seen by many who blame Baptists for attaching to them too much value. The following thoughts it is hoped may contribute to a right understanding of the subject:—

1. *The proper view of ordinances is that they are designed to be helpful to spiritual life.* The designation "means of grace," which we sometimes apply to them, shews that they are designed for a gracious end; and it is highly important, in order to our rightly observing and profiting by them, that the benevolent intention of their Divine founder should be duly and distinctly recognised. Dishonour has been done to Him, and His ordinances have been grudgingly observed, through their being regarded not as helps but as burdens—crucial tests of character—crosses to be borne as proofs of love to Him; their observance or non-observance being indications of the state of our hearts towards Him, Baptism in particular, being regarded as a cross, and the fidelity of the disciple supposed to be taxed and tested by its observance.

It is all the more surprising that we who profess a rigid adherence to Scripture should have thus taken a view of the ordinance which there is nothing in Scripture to justify. It is true indeed that the Lord's people have a cross to bear, but it is not a burden arbitrarily imposed on them from without. It arises out of the necessity they are under of maintaining a life-long conflict with evil in themselves and others,—especially of mortifying their own sinful nature, "crucifying the flesh with its affections and lusts." Baptism ought to be no more a cross than is the Lord's supper. The latter is never so regarded as far as we are aware, and neither should the former. In the intention of their Founder they are both alike benevolent in their nature and design—to be sought after as a privilege, and thankfully observed by every true disciple. Our Lord himself by observing it, and by the circumstances connected with its observance—the long journey he took for the purpose—the manner in which he requested or commanded John to administer it—the testimony borne by the Holy Ghost who descended like a dove and rested on Him, and by the eternal Father whose voice was heard proclaiming "this is my beloved Son in whom

I am well pleased," so that the seal of approval was thus given to it by the whole Trinity of persons in the Godhead—lifts it far out of the region of the burdensome or the painful, and makes it appear to be one of the highest honours and most helpful privileges to which a disciple of Christ can aspire.

2. *Ordinances are less important than the life they are designed to promote.* The ceremonial is always subordinated to the spiritual which it is designed to help, just as the means are subordinated to the end, and the scaffolding held to be of less importance than the building in whose erection it is employed. The ceremonial is temporary—never to be maintained for its own sake—but destined to pass away when its purpose has been accomplished, whereas the spiritual is of eternal duration.

The more it is thought of the less will it appear possible that the Divine Being can care anything for the external in itself considered. External propriety and punctilio is nothing to Him except as an indication of feeling and thought. What He wants is the heart. "He searcheth the hearts and trieth the reins of the children of men." "God is a spirit, and they that worship Him must worship in spirit and in truth." Even the temple and its services speedily vanished after their end was served, and their educational power was gone. God did not deem them worth preserving for their own sake. They were but a shadow of good things to come, and when the things themselves came the shadows passed away.

So will it be, we believe, with all ceremonies under the same conditions, not even excepting the two ordinances of the New Testament, if in reference to them the same conditions should ever exist. Should the Church of Christ ever reach a stage at which these will become useless to her spiritual life, or incapable of futhering any spiritual end, we cannot perceive of the propriety of their being maintained. It is generally admitted, however, that great spiritual ends have been promoted by the ordinance of the Lord's Supper which would not otherwise have been gained; and it is still found to be very helpful to the spiritual life of the Church. In addition to its being a great historical monument, commemorating the fact of our Saviour's death, and an important witness to the historical truth of Christianity, therefore, it is found to be spiritually advantageous to most Christians that they should statedly commemorate the Saviour's dying love. And though as regards the sister ordinance of Baptism, there are many who do not think it of equal importance and are as ready to dispense with as to observe it: this low estimate is chiefly owing to the fact of a departure from Scriptural teaching, both as to its nature and

application having rendered it meaningless. It obtains chiefly among those to whom the ordinance has been so changed in form as to lose its symbolical significance, and apply to subjects in whom the thing which it signifies does not exist. For our own part, we would much rather dispense with it altogether than apply it to those who cannot perceive its meaning, or administer it in a mode which does not symbolise the truth it was meant to shadow forth. But let it be lifted again into its proper place—let it mark a man's separation from the world, and his union with Christ in His death and burial and resurrection—let it testify to his death to sin and his life to righteousness—let it be the sign which marks the turning point in his course—the crisis of his destiny—his passing from death to life—his renouncing the service of Satan and enlistment in the service of Christ; and it will be seen that it occupies no unimportant place in the ecomony of means which God has appointed for the futherance of our spiritual life. Thus in the spiritual uses of the ordinance, as well as in our Lord's command, do we find our reason for maintaining in perpetuity that which of itself would be evanescent. Our perception of its value coincides with our Lord's injunction; so that without attaching any undue importance to the ceremonial, or putting it in the place of the spiritual, we gladly observe that which our Lord has clearly enjoined, and that which we value because of its symbolical significance, and the help it renders to our spiritual life.

3. *Strict observance of ordinances does not necessarily mean any high degree of spiritual life, nor even the possession of spiritual life in any degree.* As Baptists, who observe the ordinances in a Scriptural manner, we ought to surpass in spiritual attainments those who differ from us in this respect. And inasmuch as ordinances are helpful to spiritual life, we should actually surpass them in that—other things being equal. But, unhappily, other things are not always equal, even where ordinances are properly observed. Along with their careful observance, there may be a neglect of other acts of devotion, and thus our superiority in the matter of ordinances does not mean always an equal or corresponding superiority of character. This superiority ought not to be assumed by us on the ground of our baptismal practice, but made manifest by the general holiness of our lives. And it would undoubtedly be a great help to our denominational principles if, instead of the assumed superiority which nothing warrants, it were made manifest that our peculiar views and practices issued in an unusual degree of spiritual life.

But, alas! it is only too obvious that it is not always so. In some of those from whom we have stood censoriously aloof, we might have

observed qualities which, instead of making us exultingly self-asserting, might have led us to blush for shame under the consciousness of our inferiority. We have refused communion with them, perhaps, when the refusal to commune might have come more appropriately from their side. Our scaffolding was superior to theirs, no doubt; but somehow or other their building had grown into fairer form and better proportions, and was altogether a nobler structure than ours; and it would have become us better, if, instead of glorying in our superior scaffolding, as if that were more important than the building itself, we had humbled ourselves at the thought that with so much better appliances we had made so much less progress in the Divine life. The Saviour's words are applicable here—"These ought ye to have done, and not to leave the other undone."

4. We advance a step even further than this, and remark, *that undue importance attached to ceremonies is hostile rather than helpful to spiritual life.* It is so even when the ceremonies are of divine appointment; still more so, of course, when they are of purely human invention. Great concern about the outward, satisfaction when that is strictly observed, equal dissatisfaction where the observance is not such as we approve, is often rather a sign of spiritual defect or decay than of spiritual prosperity. And while it frequently springs from an unhealthy state of soul, it tends rather to aggravate than to cure the inward decline of which it is the result. Fussiness about ceremonies conceals spiritual declension, and by concealing the evil, and diverting the mind from that which requires attention, it operates as a barrier to its cure. We know indeed that a low state of spiritual life may lead to and be marked by, either an utter neglect of ordinances, or their observance in such careless and slovenly manner, as shews a want of reverence for Divine things. Israel's apostacy was sometimes marked by such a neglect or unworthy observance of the services of the temple, when the people came not to worship at the stated times, or failed to bring their tithes into the storehouse, or laid blemished offerings on the altar, such as the mained and the halt and the blind. And in our own day backsliding in heart is often accompanied by a neglect of the means of grace, and by a want of liberality in the offerings which are devoted to Christian ends. But there is another phase of apostacy which is marked by just the contrary signs, by a Pharisaic regard to everything external proportioned in its zeal to the consciously wrong state of the heart. It was so with ancient Israel, when they were distinguished for maintaining religious observances without any religious spirit. A most striking illustration of how ceremonial strictness may coincide with and foster a wrong state of heart, is found in

the conduct of the Jews at the time of our Lord's crucifixion. That took place on the eve of the passover, that Divinely appointed ceremony, which they were about to observe in the strictest manner. When they dragged their victim before the governor, they would not themselves enter the judgement hall, lest they should be defiled, and thus ceremonially disqualified for eating the passover. To have omitted that observance, or to have eaten it while they were ceremonially unclean, would have shocked their punctilious souls. But for all that they cherished in their hearts a hatred of incarnate goodness and love which only could be quenched in His blood. And if ever the conduct of men could shew how outward observances may consist with an utterly corrupt state of heart—a heart as alienated from what is right, as they are carefully observant of outward ceremonies, theirs did so in the most conclusive manner. We need no other proof to convince us of how a man may become hardened in his wickedness, by the very strictness of his attention to outward ceremonies, so that the more carefully he observes the forms which pertain to its subjects, the further he may be removed from the kingdom of God.

Great caution is required even in the use of ceremonies which are of divine appointment; and great care must be taken not to add to them any of our own invention. Human nature is prone to this because it suits its weakness. It is much easier to look to the form, than to exercise faith in the invisible. Hence rigidly to confine ourselves to those which God has ordained is the only safeguard against their being multiplied *ad infinitum* until we learn to practice all the mummeries of Popery, or the degrading worship of heathenism with its multitude of idol gods.

5. *As Baptists we recognise the use, while we endeavour to avoid the abuse of the ceremonial.* We do not renounce ordinances, but we endeavour to observe them in the prescribed manner, and to keep them in their proper place; neither treating them lightly as if able to dispense with them, nor attaching to them intrinsic importance, as if they were worth observing and multiplying for their own sakes. We cannot dispense with them as do some, for we find no evidence that our Lord's command has reached its limits in regard to time: and we see that they have done good service in the Church, and may still prove conducive to her best interests. We dare not add to or alter them, as do others; for we fear to foster formalism, and incur the condemnation pronounced on those who teach for doctrines the commandments of men, and make void the law of God by their traditions. Moreover, we do not value forms so very highly, or attach so much importance to them that we wish to have others than those

which God has ordained. We would rather dispense with them, after the manner of the Society of Friends, than add to them after the manner of the Ritualists. We prefer doing neither. For our faith in the Divine wisdom assures us that God will appoint all those, and only those, which are conducive to the great purpose for which all ceremonial institutions are appointed—the promotion of our highest good. We are, of all who observe ordinances, the least chargeable with attaching to them undue importance. For the motive which actuates us in their observance is not our regard for the things themselves, nor a preferenre for one beyond another. We abjure, or we rise above all such preferences, and are actuated by our respect for the Divine will. The matter is one in which we feel we have no choice. If we had we might very possibly be tempted to abandon ceremonies entirely, or on the other hand to indulge in the ritualistic vagaries which have now become so fashionable. Confining ourselves to that which is prescribed for us, we avoid both errors. The one ordinance, about which we differ from others, is kept in its proper place and observed in primitive mannner. It is neither put entirely aside, nor administered in a form which destroys its symbolical significance, because depriving it of all resemblance to the burial of which it is the symbol; nor is it administered to those by whom its significance cannot be discerned, as if it were possessed of some talismanic virtue, and could improve the state, apart from the faith or the feelings, of the recipient. Administered only where faith is understood to exist, it discountenances the notion that virtue resides in the thing itself. Administered in primitive form it is to the recipient an impressive sign, never to be forgotten, of the great spiritual change he has undergone in becoming, through faith, one with the dead and buried and risen Saviour, freed therefore from the condemning power of sin, that he may henceforth walk in newness of life. Helpful, therefore, it is to all who observe it: conducing to the prosperity of the individual believer, and to the purity and power of the Church of Christ. And if the Churches generally would only return to the teaching of the New Testament, distinctly recognising that we have no power to add to or detract from that which God has enjoined—that neither can our wills claim superiority to His, nor our wisdom improve on His appointments—that acts of will worship such as are all our own inventions, however skilful and elaborate and costly, elicit not the Divine approval but the Divine displeasure—that "to obey is better than sacrifice and to hearken than the fat of rams"—she would present a most effectual barrier to the encroachments of Popery in every form, and by shutting out spurious elements which are always

sources of weakness rather than of strength, would greatly facilitate the advancement of the kingdom of Christ. May God speed the day when every member of His church shall have the strength which comes from the consciousness that he has personally observed every ordinance of Christ, and commenced his Christian course with a public act of obedience to His will! The churches have dealt with ceremonies as things valuable in themselves, and which they had power to dispense with or to decree as they thought meet. The reform we seek to introduce is the belief that they are of no value except as they influence the faith or the feelings of the recipient; and that in order to their doing this aright, we need to confine ourselves rigidly to those which God has ordained.

Children's Readings.

"THE CHURCH IN THE HOUSE."

By the Rev. F. H. Robarts, Glasgow.

"Aquila and Priscilla salute you much in the Lord, with the church that is in their house."—1 Cor. xvi. 19.

OME of you will be ready to say "How can a church be in a house?" Either it must be a very small church or a very large house. None of you I am quite sure live in a house large enough to hold a church. But in our text, as in so many others in the Bible, the word "church" does not mean a building, but a company of Christian people; not stones of granite or marble, but souls that love Christ, called by Peter "living stones." You could not put a church, built of stone and brick and mortar, with its pulpit and pews and organ, into a dwelling-house; but in every dwelling-house there may be and there should be a little company of Christian people, such as there was in the house of Aquila and Priscilla, of which Paul tells us in the text. Now, you belong to many different houses in different places, I wonder whether there is a church in every house. Where there is a church we expect to find a roll of members, and bright earnest services, and holy and happy lives as the result.

1. *The roll of members.* Who are the members of the church in your house? There should be father and mother to begin with; father, the minister who conducts family prayer, a priest in his own house; and mother a minister too, both of them ministering to all

the members of their family, and bringing them up in the nurture and admonition of the Lord.

Then there should be the elder brothers and sisters, all of them decided Christians. Sometimes elder brothers and sisters say to themselves "We quite intend being Christians by-and-by; but before we decide we should like first to see a little more of the world, and to have our fling." That is a great mistake, for by-and-by may never come, and the only way to be safe and happy is at once to be a Christian.

Besides this, it is very important for the elder brothers and sisters to be Christians in order to set an example to the younger ones. A small boy likes to copy his big brother who goes to a big school or to college, or who has begun business. If the big brother is careless, and worldly, and loud in his talk and behaviour, the little brother thinks it fine and manly to try to be the same; and sometimes produces an imitation which is laughable but rather sad. But if the big brother is a true Christian, trying to live like Jesus Christ (and in this true manliness consists) then the little brother, trying to be like him, may be brought by him to Jesus and to heaven; as Simon Peter was brought by his brother Andrew.

The servants also should be members of the church in the house. What a blessing it is for children to have a Christian nurse! I knew a little boy nearly fifty years ago who had a Christian nurse who used to talk to him of Jesus and to read him stories from a certain small book. He heard of her not long since, and as he remembered the book he thought that he would like to see it again, if it was still in existence. So she kindly sent it to him for a present, and on the first page, in a trembling and feeble hand, wrote his name "in remembrance of childhood."

Yes, nurses have a great deal in their power! They may bend the twig rightly or wrongly, and give it a direction for life. They should take to themselves as a message from God what Pharaoh's daughter said to the mother of Moses, "Take this child and nurse it for me, and I will give thee thy wages."

2. *The worship of the church in the house.* This should be bright and cheerful, and held regularly every morning and evening. I should be afraid to live in a house where there was no family prayer, for fear there would be no family blessing. And the family prayer should be such as children can understand and take an interest in, because they are important members of the church in the house. I think there should always be a Bible story for the children, with one or two questions and explanations, and that hard chapter in the Romans or

the Revelations might be kept till the evening when the little ones are gone to bed. Then you sometimes would enjoy a children's hymn. And I think there should always be something for children in the prayer. At a house where I once was visiting I was asked to take family prayer. A little boy of seven or eight years old was present, and I prayed for him by name. At the end he came running to me with such a look of pleasure and surprise and said, "You prayed for me!" That he should be remembered in the prayer was quite a revelation to him, and made an impression at the time which I hope will last.

3. *Now what should be the result of all this.* A happy family! A Church in the house means a holy family, and a happy family. What makes people really happy? You may have a great many toys and pleasures, and with them all be as cross as cross can be, and then you are not happy. To be happy we must be good, and to be good we must have the good and holy Spirit of God working in our hearts. Those who have the holy Spirit will be obedient, and will not need to be told twice before they do as they are bidden; they will be industrious and will not dawdle over the learning of lessons; they will be kind and unselfish and ready to give up, and will all try "Who will be Abraham?" And if all were like this would it not be a happy family, and would not you like to be a member of that "church in the house?" All will come right if Jesus comes into the heart and home. And He will if you will let Him in. "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Gather ye rose-buds while ye may,
Old time is still a-flying,
And this same flower that blooms to-day,
To-morrow will be dying.—*Herrick.*

I THINK there is something of meanness on the part of laymen who seem to believe that because they are laymen they can do things clergymen ought not to do. A woman of my congregation said to me the other day, after describing the performance at a theatre she had visited the night before: "O, I wish you could have seen it; but then I should have been sorry to see you there." Christian character, Christian duty, and Christian bearing in social, political, and moral life is a single rule for all Christian people alike, whether clerical or lay. What is wrong, immoral, or improper for the one is equally so for the other. A clergyman should always be careful and circumspect as to his associations and manner of life—so should the layman. A place unfit for a clergyman to be seen in is equally unfit for a communicant of the church, and an act which is immoral in a clergyman is equally so in a layman. A layman has no business in a place where he would blush to see his pastor present.—*The Rev. Dr. Parkhurst.*

Note.

THERE are Baptists who are fond of emphasising and expatiating upon the smallness of the denomination to which they belong, and who if they had their way would not only prevent its increase, but cause it to become smaller than it is. It may astonish such friends to learn from statistics in the Baptist Hand Book that throughout the world we have during the last eight years increased at an average rate of 125,000 per annum, or one million during that period. We do not think that numbers mean everything, but neither do we think it desirable that they should be under estimated, and that friends should be discouraged by the thought of their being so small. With the truth on our side we ought to expect accessions to our ranks just in proportion to the advance of spiritual life in the churches, and if as a body we did our duty in the dissemination of our principles we should not be much likely to be disappointed. Even the large increase reported does not show the extent to which our principles are progressing. Many are convinced of their Scripturalness who have not the moral courage publicly to avow their convictions, and many who are baptised retain their previous church connections. This state of things cannot always continue. The quickened conscience which must result from the rising tide of spiritual life will lead to an advance of conviction on the part of the timid, and to a fuller acting out of conviction on the part of those who have already declared themselves. And if we only do our duty in simple reliance on Divine help and blessing we may confidently anticipate that, we do not say ourselves, but our principles will yet take possession of the world.

Intelligence.

FALKIRK—The church at Falkirk has sustained a severe loss in the death of the senior deacon, Mr James Towers, who passed away at his own residence on the 10th ult., after a few days illness. Referring to the sad event, the *Falkirk Mail* says :—" In the death of Mr. James Towers, another old and respected resident of Falkirk has passed away. Mr. Towers had reached the ripe age of 73 years, and for some time back he had been in delicate health. The deceased gentleman was a native of Falkirk. He first entered the joiner trade, but in 1875 he established the Grahamston Fire Clay Brick Works, which have since been attended with a very great degree of commercial prosperity. Mr. Towers possessed many excellent business qualities, and those in a great measure account for the success of his business, regarding which the *Industries of Scotland* says :—' In Leeds, Liverpool, London, Glasgow, &c., the productions of the firm have the highest reputation, and the enterprise with which the works continue to be regulated has invested the firm with an eminent status among the representative industries of Great Britain.' Mr. Towers wa one of the earliest promoters of the Baptist cause in Falkirk, and it is principally due to his activity and interest that the Baptists to-day have the standing they have in the town. At one time he served on the Town

Council. In the town and neighbourhood Mr. Towers was held in the highest esteem by a wide circle of friends."

GLASGOW.—NORTH FREDERICK STREET.—The annual soiree of the above church was held on Tuesday evening, 16th September. The Rev. D. Witton Jenkins, pastor, presided; and addresses were delivered by the Revs. F. H. Robarts, John Urquhart, Fergus Ferguson, D.D., and T. D. Landels, M.A. In the course of the evening Mr. Alexander Young, Treasurer, on behalf of the church and congregation welcomed the pastor and his bride amongst them, and presented Mrs. Jenkins with a handsome silver tea and coffee service and tea tray, and Mr. Jenkins with a silver inkstand, both presents bearing suitable inscriptions. Mr. Jenkins in a short speech expressed his gratitude to friends not only for the gifts but for the exceedingly kind and hearty reception they had accorded him and his wife. The choir rendered some excellent music, and a very pleasant evening was brought to a close by singing the doxology.

GREENOCK—GEORGE SQUARE.—A social meeting of the workers of this church was held on Friday evening, 19th September, to inaugurate the work of the winter. The pastor, the Rev. George M. Macdonald, M.A., B.Sc., presided. The chairman in his opening address spoke of the very hopeful results of the past six months—the membership of the church had been substantially increased and the interest had not only been sustained, but had grown in a very noticeable manner. He reviewed the various organisations of the church and said that while they had done well, it was also possible for them to do much better; and he asked for a greater display of Christian zeal and enthusiasm in every department of church work. During the evening various of the brethren spoke on behalf of those branches of the work in which they were engaged; and the choir, under the able leadership of Mr. Gow, Jun., rendered several pieces of music very effectively. After the usual votes of thanks a very enjoyable and profitable meeting was brought to a close.

PETERHEAD.—KING STREET.—An endeavour has for some time been made to clear off the debt on the buildings. Prior to the resignation of our late pastor, Rev. R. Howie £7 10*s.* was collected. A sale of work was proposed, but Mr. and Mrs. Howie leaving so unexpectedly somewhat disarranged our plans, and but for the energy of several of the ladies of the church and congregation it would have collapsed. A very successful sale of work was held on Saturday and Monday the 23rd and 25th August, in the hall in the rear of the chapel, when about £29 was realized—a sum sufficient to clear off the debt and leave a small balance. It is about twelve years since the chapel was built. The hall and vestries were added three years since during the pastorate of the Rev. T. S. Campbell, now at Airdrie. The whole of the buildings are granite; the chapel seats 300, the hall about 130 to 150. The total cost of the whole including all furnishings was £1070. It is a neat and compact little chapel and free from debt, and with a good pastor and an earnest working church much might be accomplished there for the Master.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

A Plea for Christian Union.

UNION of Christians generally is an object very dear to the heart of our Lord, if we may judge from the place which He gives to it in His valedictory prayer, when He desires for His disciples "that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." The union there desired is very close and vital—much more so than any mere *mechanical* union which without any fusing or uniting principle binds men together by some external tie, as when for the prestige or the emoluments connected with them, men who have almost nothing in common and have no sympathy with each other, become members of the same ecclesiastical organizations. A cage full of heterogeneous animals which would naturally tear or devour each other, kept from mutual assault by their plethora of food, or by dread of their common master—a body very much like that which is pleaded for by some of the advocates of a national Church, is not exactly the ideal condition of the Church of Christ. Rather is she like a family whose close external relations are the results of mutual love—a love which is stronger than these relations, and will survive the events by which they may be riven asunder.

(2) Moreover, this union is much more close and vital than is secured by subscription to a *common creed*. Whatever value may attach to a clear and well-defined system of doctrine as the basis of a sect, and as conserving the principles which its members unite to hold and teach, it is something more than this which the Saviour desires for his people. There may be tenacious adherence to the tenets of a creed, and a zeal which amounts to intolerance in defending them, where there is nothing of what the scriptures call "the unity of the spirit." Men may pronounce their shibboleth, and impose it on others on pain of ex-communication and denunciation as well, and be strangers to the spiritual life from which all true Christian union springs. A common creed springing from a common life—oneness of belief as the result of the teaching of the *One Spirit* who animates

all, would be invaluable as a testimony to the essential oneness of the children of God. But a creed enforced for the purpose of promoting unity may only resemble the cord which binds together a number of dry and lifeless rods. Those who are thus bound together, however closely, are as much separate units as if they were lying far apart. Their union is purely artificial and mechanical, useful for defensive, and it may be for aggressive purposes, but has nothing in it of that oneness of spirit and life which makes the disciples of Christ but one body. Our creeds, in fact, may become testimonies to our want of unity, rather than signs of its existence, being but attempts to secure by artificial means the result which would naturally follow were believers one with each other, as the Father and the Son are one.

(3) Not less truly is Christian union something more than that *union of courtesy* which Christians of different denominations form for mutual intercourse and co-operation in respect to matters on which they are agreed, one of its conditions being the studious and strict avoidance of all the topics on which they differ. Such compacts no doubt show a craving for real union, and they may in a measure foster the spirit from which it springs; but they are no evidences of its existence. On the contrary they testify to the *want* no less than to the *wish*. The formal courtesies which cannot be maintained when points of difference are mooted, is a poor substitute for the brotherly love which makes believers one. Let that exist, and points of difference will no more disrupt than points of agreement. The freest discussion of differences will do nothing to mar their brotherly intercourse, because each will concede to the other the freedom to think and the credit for fidelity in thinking which he claims for himself.

(4) Once more, Christian union is not merely organization for denominational and other purposes. Such organizations may be found among men who have nothing in common except the one purpose at which they aim, and have no intercourse with each other except so far as seems necessary to its promotion, and no regard for each other's welfare. To condemn such organizations even under these conditions is not our purpose. But obviously enough they are not what our Lord seeks in His disciples.

What He seeks in His disciples is essential and spiritual union, such as subsists between Himself and the Father, and is to spring from His dwelling in them as the Father dwells in Him. The fulness of spiritual life which His indwelling secures, swallows up all their differences and makes them manifestly even as they are essentially

one. Their movements are harmonious because they are all produced by the power of the indwelling Christ. The life which He supplies being one in its source and its nature, agrees also in its manifestations and developments. It does not secure uniformity in everything, for it is not life but death which is uniform, but it secures that with variety there shall be unity and harmony, each member performing his part like the performers in a well-trained choir, or like the regiments in a well-commanded army; each assuming his own appearance like the several boughs on a tree, but all combining to produce one symmetrical and harmonious whole. It cannot be otherwise, for in proportion as Christ is in us, every thought and feeling and word and deed are such as He approves. There can be no strife or schism for one will governs in all. Our divisions are only possible because of distance from our Lord, and because the want of His inspiring, controlling spirit leaves scope for the selfishnesses which jar, and clash, and rend asunder His body. When He is in us as the Father is in Him, moving us continually, so that in none of us is there any purpose or desire to which He does not prompt, but all our movements are the result of His impulses, then is our Union without either break or defect—"we are perfected into one."

Such perfect union among Christians is of course to be sought only in closer union with our Lord, cannot be secured by any external arrangement. But at the same time it is incumbent on us while seeking it at the proper source to put away from us everything which is at variance with it. Our divisions are neither excused nor justified by the plea that we have not the spirit of union and therefore cannot have its manifestations. We should seek both the spirit and the manifestations at the same time, and understand that where outward divisions are fostered and indulged there the spirit of union cannot dwell. The sincerity of our desire for the spirit will be manifest by our endeavour to maintain outward fraternal relations with all our brethren in Christ.

Is it said that this is a broader thing than denominational union, as if that implied that denominational union were not to be sought after? Our reply is that denominational union will certainly be embraced in it as a part is embraced in the whole. For denominational union does not necessarily imply antagonism to other bodies of Christians, but only the closer compact of those who are most agreed. It is an instalment of and a step towards the broader union, without which in fact the broader cannot exist, or exists only in pretence. He is a bad cementer of society generally who keeps aloof from the members of his own family. And no one does less to promote a real union

among Christians than the non-denominationalist who keeps aloof from those who share his own belief and practice. Whatever his profession may be he is divisive in his practice. The most Catholic sympathies ought not to interfere with fidelity to principle, nor prevent concerted action with those to whom we are naturally most closely allied.

It must be obvious to every one who has given two thoughts to the subject that in order to such concerted action it is indispensable that when no moral principle is involved, the individual should be subordinated to the general judgment and individual preferences sacrificed for the common good. Co-operation is impossible when a man insists on his own way being adopted, and refuses to make concessions to those whose views and wishes have as much right to be consulted as his own. Of course in matters of principle, a man's conviction must determine his action without respect to the judgment of others; and what he believes to be right he must do, even though in doing it he should stand alone. Cases have often occurred in which men have found themselves placed under this unhappy necessity. And according to general belief, Baptists in Scotland have supplied an unusually large proportion of those who have accepted and acted on the necessity. We all respect such stubborn conscientiousness, even when we do not think it so intelligent as could be wished. But the case is altogether different when no moral principle is involved, and a man severs himself from his brethren simply because they will not forego their own judgment and obey his dictates as to the modes of action which they ought to pursue. He who in these things requires others to bow to his will, incurs a very grave responsibility. By what right does he claim to lord it over his brethren, and require them to endorse the high estimate which he has formed of himself? Must they renounce the right of private judgment when his pretensions are concerned, and bow down to him on pain of incurring his displeasure, or, it may be, exposing themselves to his abuse? Even if he were all that he claims to be, it would be his duty, for the sake of union, to work on patiently until he could bring others to see as he sees. Men are to be dealt with as they are, not as we wish them to be; and the measures which deserve our support are those which commend themselves to the largest number, although they do not appear to us to be absolutely the best. On no other principle is united action possible. In other words the majority must govern. If they are wise and actuated by a right spirit they will be considerate of the rights and feelings of the minority. But when the final decision is given, if equal rights be recognised, the will of the majority will prevail. He who refuses to bow to it will be guilty of division which nothing but imperative duty can justify; and those who countenance and support him in his divisive course, for any paltry reasons, will incur the tremendous responsibility of rending asunder the body of Christ.

The Divine Sanctions and Special Mission of the Church.

Presidential Address at the Autumn Session of the Baptist Union of Scotland, by Rev. John Crouch, Paisley.

ALLED by your united suffrages to occupy this Chair, I have deemed your call a summons which it was only becoming in me to obey. Offices in our Union are created for the sake of services to be therein rendered. It is indeed an honour to be counted able to render service in so high a sphere. The interests of our Union are I am satisfied the interests of Christ's kingdom, and therefore the best gifts and graces any of its members can devote to them are only its due. The theme on which I am moved to address you is one on which during all my ministry I have had strong convictions—"The divine sanctions and special mission of the Church." That there is such a Church on earth and that it is a divine creation we must for the most part take for granted. For amidst all the varieties of opinion upon the basis and limits of the Church, as instanced in different communions the doctrine that the Church is, as a society, unique in its origin is held by all. For, granting that the Church is not without its natural root in the human soul, yet is it a divine institution, the ideal whereof is given from heaven. Moreover we shall assume that the Church is planted among men to gather into itself souls of a select type. That any one existing communion consists only of such souls we do not pretend. Still less have we any sympathy with the theory that any one communion is the Church exclusively. But that in the revealed Word there is an ideal Church to which all existing communions profess more or less to approximate we shall not err in assuming. With the objections often urged so plausibly against what is none too respectfully styled denominationalism I have little sympathy. To me it is the expression of conviction as to what the basis and order of Christ's Church are divinely attested to be. I, at least, am a voluntary and a Baptist, because I can be nothing else, and I should be sorry to think that any of my brethren are not as conscientious herein as myself. It is doubtless possible to make too much of the Church, an error against which it becomes us to be watchful. In the same way as ancient Greece unduly exalted the state, Rome exalts the Church at the expense of the individual. How our Lord has by this teaching emphasized the value of the individual, and how He appeals by His word to souls one by one, we can never forget. Indeed, as Baptists, it has been only natural for us to contend for this side of the truth in all ages. But just as Rome has made too much of the Church we have run into the opposite extreme of making too little of it. In our concern for the liberty of the individual we have, at least in measure, underrated Church relations—zealous for equality we have undervalued fraternity. It is quite possible to make too much of the individual at the expense of the Church, and it is my conviction that we have fallen upon times in which a plea for the divine creation, and special functions of the Church is not only seasonable but urgent.

Let me, however, premise another truth which must not for a moment be ignored—the Church as it exists from age to age among men is not at any time absolutely perfect. There is always occasion for stimulus, there is sometimes occasion for reform. The leaders, the reformers whom the

risen Christ raises up for His Church's benefit in this behalf, are heaven-sent blessings. To fulfil their mission they must needs be men of strong personal convictions. How much the Church has been a debtor to such men the great day alone will declare. But it is a witness to the Church's ideal excellence that the Lord does not allow it to decline and perish. And the men whom Christ indeed sends as leaders and reformers never forget who it is that sends them, and that the Church they claim to bless is Christ's Church and not theirs. Leaders become tyrants, and reformers become vandals, except as in the light of scripture, their one ambition is to bring back the Church to the Lord's own ideal. In all we shall advance on behalf of the Church we do not for a moment intend to flatter it. We confess, and if need be contend, that it is a feature in the Church that declines that it is blind to its own defects till a witness from the risen Christ appears to point them out.

(1) Having so far guarded myself against possible misconception, I take leave to say that in my view, one, at least, of the dangers of the times is in the reverse direction. It is not so much the Church that needs reform as individualism that needs rebuke. We have reached a stage at which individualism, not in one communion only but in various communions is running wild. Some indeed assert their individual notions so far as to ignore all church relations whatever, claiming to be so spiritual withal that no church is worthy of them. Others there are who appear to join the Church to subserve personal ambition, and when they have climbed to place and power in it, coolly throw its teachings to the winds.

Others, with some faint sense that union to the church is a privilege, yet in practice claim the liberty to expend all their energies outside of it. To this they often join the conceit that outside the Church they are doing the Lord's work as none inside are doing it. They contend that apart from church sympathy and oversight they have more freedom than otherwise Wherein this contention is founded on ecclesiastical rigidness or coldness, it is doubtless a sign that the communion concerned needs to repent and amend. Granting, however, that deficient church sympathy has much to answer for, yet insubordination to church control explains more. We have fallen upon days in which unsectarian missions, Christian unions and evangelistic associations assume to be doing nobler service than the churches. Brethren, it may be my ignorance, but I have always thought that the Church *was* a Christian union. Possibly it is my simplicity, but I have always viewed the Church as *the* Evangelistic association of the New Testament. When I turn to the Acts of the Apostles I find that not even men beyond question called of God to a mighty work moved without the Church. When the time came for Barnabas and Saul to go forth to the world of the heathen, it is most significant that the Holy Ghost moved the Church at Antioch to set them apart. And coming home from that eventful missionary tour, these same men, crowned with tokens of God's blessing most decisive, gathered the Church together and gave an account of their stewardships. Not less notable is it, that Paul writing to Timothy counsels him to behave himself worthy of the Church—the Church of the living God—the pillar and ground of the truth. In this view I regard right relations to the Church as secondary only in their significance to right relations to the Saviour.

Let me here say that I rejoice in our Union because it is a union of churches. There are doubtless some of our Baptist churches still outside the Union, just as there are individual baptized believers outside our churches. In the exercise of their liberty, they appear to reckon the compacting of the body of Christ by that which every member may supply, of little moment. Such an exercise of liberty seems to me to

savour of that extreme individualism it is our concern to conquer. How far any words which may fall from this chair to-day may prevail with such individuals or such congregations we will not presume to say. Meanwhile, to minimise the effect of the isolation from our Union of these churches, we have opened the door to personal membership. An admirable expedient, doubtless, for securing for the union cause some of the choicest of our helpers, but still only an expedient. Surely for every Baptist church in broad Scotland heartily to identify itself with the Union would be the more excellent way. I am bold to contend that an intelligent adherence to our Union involves no sacrifice whatever of the individuality proper to any congregation.

(2) God has purposes to serve in regard to his truth and the defence of it, in regard to the saints and their growth in grace and in regard to the souls of men generally and their salvation for which his Church is his ordained channel. He has not left these interests to the caprice of the times or to the instincts even of his saints, viewed simply as units. He has committed them to his saints in concert, in union with one another as with their Lord, according to his own counsel and his own fashion. It is no part of our purpose to discuss to-day the details of church order, but that there is an order we take for granted. Apostles are called, evangelists are chosen, pastors are given, deacons are appointed to occupy their proper places in this order. There is the faith once for all delivered to the saints to be defended, there is the truth as it is in Jesus to be maintained among men. His truth in contact with men and things in the world and in time is exposed, attacked, resisted, obstructed, slandered, neglected, and ignored. Let the enemies of God's truth be who they may, to the Church is committed its defence. To discern and proclaim the truth as God has revealed it, essential to His honour among men, and to man's reconciliation to God, belongs to the Church. In thus contending for the faith the Church is the Lord's army and as an army it must move and war. The liberty claimed by some, whose personal excellencies we allow, of being herein what they are pleased to call "a free lance," we gravely question. We think the order of the New Testament is that every man should fight in his own place in the ranks, shoulder to shoulder with his comrades. If every soldier claimed this more than doubtful freedom from authority and discipline the Church would be no longer an army, but a mob.

There is also a mission to be fulfilled in relation to the truth when it is received. Happily the truth in contact with not a few minds and hearts is effectual to convince and convert. In them the truth finds a humble acceptance, a grateful welcome. As it shames them they confess it, as it cheers them they rejoice in it. Doubtless the primary evidence that a man has received the truth is that he becomes a believer in the Saviour. In those who thus receive the truth in the love of it, the Church is to see the type of its own members. No man, however, receives the whole truth, unless he receives this as a part of it, that he is called to join himself to Christ's Church. For the function of advancing the truth among its friends, no less than that of defending it against its foes is committed to the Church. To instruct believers in the way of God more perfectly, to warn them lest they be corrupted from the simplicity that is in Christ, and to teach them that they may be able to comprehend the length and breadth and depth and height, is the Church's charge. For this her scribes, well instructed in the kingdom of heaven to bring forth out of their treasures things new and old, are among the risen Christ's best gifts. No man in my view fully learns Christ who does not prize the Church as his own ordained channel of spiritual edification and increase. The diligence with which he, in private, searches the scriptures

must be strangely one-sided if he does not discern herein the Lord's will written as with a sunbeam. To me it is a case of ignoring some of the plainest teaching of the New Testament, and of setting at nought not merely obscure and isolated texts, but whole chapters, yea, whole epistles.

There is further a mission to be fulfilled in relation to the truth where it is unknown. It is to be published to the whole world for the obedience of faith. To the ministry of defence and of edification is to be added the ministry of evangelization. It is to the Church that this work has been committed no less than those already noted. No communion claiming to be a part of Christ's Church justifies its existence when it is conservative only, it must also be aggressive, or it comes short of Christ's ideal. The Church that is not intent on carrying the gospel into the regions beyond neglects a most sacred charge. And wherein those who claim to be Christ's disciples question the Lord's purpose to prosper His Church herein according to her fidelity, they are verily guilty of reflecting upon his wisdom and honour. The last to repress well aimed efforts to win men for Christ on any platform whatever, and the first, as I have been in my own town, to stand side by side with any evangelist who in loyal concert with the churches and their pastors seeks to reach the masses of our land, yet with the theory that the Lord is more likely to bless His gospel in a town hall at the mouth of a stranger than in a Church at the mouth of our most gifted and gracious ministers, I have no sympathy. Discerning the danger of our degenerating into routine, disclaiming all thought of limiting the Holy One of Israel, delighting wherever his goings are manifest to glorify His name, we may surely contend that his own Church, marshalled after His own order, doing His high behests, and waiting His promised blessing is at least as near the source of all power as extemporized human societies claim to be.

(3) If the Church in any age is to be equal to her mission there are certain graces which she must without ceasing cultivate. That these graces are derived from the Spirit we do not attempt to prove, but take for granted all round. Our concern is with the Church, as she is called to justify before God and men the committal of this high mission to her hands. Without these graces the Church will retard rather than advance God's kingdom in the world. Foremost among these graces must be ranked reverence for Christ. It is not possible to think of the Church without thinking of her living Head. Christ and His dying love, Christ and His redeeming blood His Church dares not, cannot forget. The Church is Christ's new creation—the Church is Christ's chosen bride. To Him, to His love, to His cross His Church owes its very being. There had been no church nor any mission such as we have noted on the part of any human society whatever but for the incarnate, the atoning Christ. Nay, there had been no life from the dead for any soul of man but for the dying Saviour. Neither for self-crucifixion nor for self-sacrifice would there have ever been found any adequate inspiration. We regard reverence for Christ as the soul of every other grace the church must possess. For his love adoring gratitude, in his sacrifice simple faith, to his authority entire submission—these must be the Church's vital breath, the Church's native air. Where reverence for Christ languishes, no other grace flourishes. Neither among her members within nor toward the world without, is there any virtue or any praise if reverence for Christ is lacking. How far there is lack of this reverence in the Church of to-day we do not presume to define, but no one can say that the reminder is not in season. In the praise of length and breadth there is danger lest the Church should forget depth and height. The Church is no republic whose citizens are at liberty to elevate to supreme power whom they choose, but a monarchy whose very life and laws are

from Heaven, and of which Christ God's Son is sole king by every right human and divine.

Next, it is essential for the Church to cultivate brotherly union. Mutual faithfulness and consideration among her members are indispensable. Discipline must be maintained, but without severity—tenderness must be manifested, but without laxity. There must be a recognition of diversity as well as a conservation of unity. The Church must see that all her members conform in spirit and in truth to Christ, but must not attempt to make any one of them the rule of life for another. A Dutch garden, in which every tree is polled to a certain standard, and the whole reduced to a rigid uniformity, is not a model for the Church. On the other hand, neither is that garden a model in which there is no culture and no pruning, but all is wild luxuriance. Not in attempting to draw hard and fast lines between the sacred and the secular, still less in condescending to cater for her members' diversion, but in feeding spiritual desires and exciting spiritual sympathies, and leaving these to assert in each one their proper gracious sway, herein lies the Church's power. The Church should be attractive to all that revere the Saviour and welcome them without reserve, but to none besides must she open her doors. Leaving out any and every reference to baptism and diverse views thereon, I would say the Church must practise strict communion. Unspiritual men, however clever or wealthy, are her weakness, not her strength. For all spiritual men loyal to Christ in His teaching and ordinances there should be found room and scope. Specially must the Church watch that no gulf of separation be allowed to sunder her younger from her older members. Let youthful zealots be taught to respect the mature judgment of the fathers, and let the fathers be wise to enlist and direct the fervour and energies of the sons. Let no gift be despised and no idler be tolerated. The offices the risen Christ has instituted for his Church's increase should be esteemed as He commands, and those called to fill them be men worthy of them, "full of faith and of the Holy Ghost." Teaching transparently scriptural and influence supremely spiritual would raise all our Church leaders in all denominations above the occasion for either dogmatism or apologetics and cause the mere official with his authority to be entirely lost sight of in admiration and delight over the saintly and gifted man. The duty of following must be as vividly recognised as the duty of leading. That the clergy constitute the Church is an absurd notion that has no place in Baptist theology. But the negation of this theory is in practice reduced to the same level with us as with some other churches. The doctrine of a lower standard of living for the laity than for ministers is not yet exploded even among us. As long as members of any section of Christ's Church presume to do what on their own shewing they would be sorry to see their ministers doing, their noblest leaders are handicapped. Our contention for the priesthood of all believers is reduced to a solemn farce so long as we tolerate this ignoble licence.

Finally on this head it is imperative that the Church be baptised into the spirit of compassion for the perishing. Separate from the world as to its affections, the church must yet be devoted to the conquest of the world for Christ. To the holiness without which no man shall see the Lord her sons must join the tenderness which weeps over lost men. Toward the ungodly and unbelieving the Church must be at once bold and meek —fearless to testify against their sins, yet patient if by any means to win their souls. Resolute to surrender the truth to none, she must be ready to adapt the truth to all. Never can the Church fulfil her high mission either in the spirit of conformity to the world on the one hand, or of con-

tempt for it on the other. Let no man nor any type of man be despised, be he among the heathen abroad or the heathen at home. Let the truth be told to the children of the kingdom as plainly as to those afar off whether east or west. Yet to each and all let it be spoken in love as becomes the Church that owes to love its own life and joy, and in the conviction that men have to be won for Christ in spite of their own selves.

I do not for a moment conceal from myself or from you that these virtues are all personal. The Church herein is strong and lovely as her sons and daughters are strong and lovely one by one. This brings me back to the point with which I began, that none of us behaves himself worthy of the Church except as these graces shine in him. The men in whom these graces flourish are the Church's glory, the men in whom they languish are, or ought to be, her grief. To derive these graces from the Spirit of our risen Lord, to devote them with a single eye to His glory to the service of his Church, is at once our privilege and duty. To spend and be spent for the Church of Christ enters largely into the imitation of Himself which he enjoins. That we are not our own involves not only that we belong to Christ, but also that under Him we belong to one another. For the Church of Christ its purity and its progress, its defence and its increase we must not dare not spare ourselves. Such power as the name of Jesus gives us with God, such power as the cross of Jesus gives us with men, we are bound without reserve to employ. It cannot but be an honour to live for that Church for which the Son of God was willing to die.

Italian Evangelisation.

II.

THE WALDENSIANS.

THE few facts we quoted in our last from the Waldensian Report have considerably startled some of our readers, and disturbed their illusions as to the evangelistic zeal of that body, and their expectations as to the prominent part they were likely to take in the evangelisation of Italy. The state of things which these facts indicate certainly differs widely from the impression we have received from what we have heard and read of the zeal of the Waldensian pedlars who took portions of God's Word in their packs and introduced them to the notice of the wealthy and noble ladies to whom they sought to dispose of their wares, and of their noble struggles, and sacrifices, and sufferings for the truth's sake centuries ago, and may not unnaturally lead some to question if a people who shew so little zeal for the spread of the gospel are likely to supply the fittest and most efficient agency for the evangelisation of a great country?

This question seems to have been settled to the satisfaction of many in this and other lands from whom their evangelistic work in Italy receives liberal support. Looking into the Report of the Evan-

gelisation Committee which was presented at the meeting of the Synod in Torre Pellice in September last, we find the income of the Society for the year amounted to something over £14,000, and that more than six-sevenths of that amount was received from external sources. Scotland contributed something like £3400; England over £3000; America, £2760; Germany, £1170; Switzerland close upon £1100; and Holland, £550. Even such poor countries as Ireland, Sweden, and Denmark, gave among them between five and six hundred pounds, while all Italy, including both the Waldensian parishes and the mission churches, raised less than £1900. This latter, moreover, includes special contributions for the Bi-Centenary, and contributions from German, Swiss, and Scotch churches in Italy, amounting to about £670, which, if deducted from the Italian total, leaves £1230 raised by the whole Waldensian body during the year for the evangelisation of Italy, considerably less than one-tenth of the whole amount spent on this work.

The Synod which administers this Evangelisation Fund of £14,000, through a committee of five of its own members, including, according to a writer in "Evangelical Christendom," all the pastors of the valleys and of the mission, and two lay delegates from each parish in the valleys, and one lay delegate to each 500 members of the mission churches. Their tables give 22 pastors in the valleys, and 41 in the mission churches, or 63 in all. In the valleys there are 17 parishes which have the power of sending two lay delegates each, 34 in all, and the communicants of the mission churches number 4428, which at the rate of 1 per every 500, if the different districts are grouped into one, will give 8 lay delegates from these churches, which, added to the 34 from the valleys, gives 42 lay delegates who, along with the 63 pastors, constitute the Synod.

"You see," says the writer in "Evangelical Christendom, "that all Italian regions are represented, from the fair-haired Venetian and Piedmontese to the sun-burnt Sicilian; from simple mountaineers to officers of the army and Government clerks." This statement, although it may contain only what is true, is, because of the truth which it does not contain, greatly fitted to mislead, and is a specimen of the manner in which statistics are sometimes handled so that they may be made to further the writer's object. If each district has its separate representative, there is in Sicily, *e.g.*, with its 7 churches and 634 members, according to the proportion he names, only one lay member of the Synod; in the district of the Marshes-Rome-Naples, with 6 churches and 595 members, only one; in Tuscany, with 6 churches and 747 members, only one; in Lombardy-Venetia, with 11

churches and 892 members, only one; while the 17 churches in the valleys have 34 lay members, in addition to which nearly all the pastors are from the valleys; so anyone may see that the representation of all Italian regions is a thing which exists chiefly in name.

It betokens no small confidence in the Synod that the contributors entrust to it the distribution of money from which so many of its members receive benefit; and we do not for a moment doubt that the confidence is well founded. The statements of income and expenditure are as clear and straightforward as can be desired. A little over £8120 is the amount devoted to Onorari, or as we should say salaries or stipends; and if in these are included the amounts paid to evangelists and school-masters, the pastors cannot be considered overpaid. The sum of about £800 for Viaggi or travelling expenses may be thought excessive by some. But it has to be borne in mind that a great amount of travelling and collecting has to be done in order to raise money in so many different countries.

We give these statistics as correctly as we can gather them from their own tables, for the sake of those, of whom there are some in our own denomination, who regard the Waldensians as the only proper evangelizers of Italy, and discountenance all other agencies. We do not say that Waldensian pastors are less, but neither can we admit that they are more, fitted to act as Italian evangelists than converts from among the Italian people such as other societies employ. Neither can we regard that as a model Missionary Society whose agents practically determine the application of the funds by which they are supported, while those by whom they are mostly contributed have no voice in the matter. We think it preferable for many reasons that funds raised in Britain or any other country should be directly or indirectly under the control of a Committee in the country from which they come.

We think it would be well, if in view of the above facts, their missionaries in Italy were to cultivate more cordial relations than they have been prone to cultivate with the agents of other societies. According to report their bearing towards them has been too much like that of High Churchmen in England towards Nonconformists. We have ourselves become acquainted with illustrations of this, of which we may mention only the last. The formation of a branch of the Evangelical Alliance in the valleys was recently announced with a flourish of trumpets in the organ of that body. It turns out that this Alliance is confined to the Waldensians themselves. There is a Baptist pastor in Torre Pellice, and a pastor of the Free Church in San Germano, neither of whom has been asked to join, nor were they

asked to meet the secretary of the Evangelical Alliance from England when this branch was initiated. A curious Evangelical Alliance it must be which embraces only the members of one denomination! The fact has been published in an Italian paper and has not been denied. It certainly does not command the approval of all Waldensians, for a prominent leader among them denounced it lately in strong terms. But it remains nevertheless.

Perhaps their exclusive feeling is not much to be wondered at. Considering their past history and the prestige which is still connected with them, it cannot be very pleasant for them to see other bodies intruding into the domain which they have been accustomed to regard as their own. And even in the town which is their head-quarters no less than five sects have obtained a footing, the two sections of Plymouth Brethren, the Sabbatarians, a small body known as Revivalists or Salvationists, whose leader was at one time one of their own pastors, and was excluded for what reason we have not been able to ascertain, and the American Baptists. Still with about half the population of Torre Pellice now Roman Catholic, with one side of the town of San Germano inhabited almost entirely by Roman Catholics, among whom there has been no convert to Protestantism for many years, there is work enough for all, and instead of regarding other bodies with jealousy the Waldensians should welcome them as co-workers, as is now done by their supporters in the countries from which most of their funds are drawn.

As regards spiritual results they have not during the past year been without tokens of the divine blessing. Their 44 mission churches with 53 mission stations report a clear increase of 162, nearly 4 per church, a result which considering the character of the Italian people is by no means to be lightly esteemed, although not greater than the success which has attended the labours of some other bodies, and if it does not show that the support of Christians in other countries should be confined to the Waldensians, it does show that they are valuable co-adjutors in the great work of Italian evangelization. We bid them and others God-speed in an enterprise which has a claim on the resources of all, desiring to see them all working together in harmony, and that our own mission, stirred up by what others are doing, may awake to the necessities and claims of that interesting country.

HEAVEN and earth, and all the elements, obey and minister to the hands which are often lifted up to heaven in earnest prayer. Yea, all works, and, which is yet more and greater, all the words of God obey it. —*Leighton.*

The Baptist Union of Scotland.

ON Tuesday evening the public meetings of the Union may be said to have commenced with the reception of pastors and delegates. But previous to that, meetings were held on Monday evening and the greater part of Tuesday in connection with what is called the *Ministers' and Missionaries' Prayer Union.* These meetings were announced on the back of the Union programme, although in point of fact the Union proper has no connection with them beyond their having been arranged for by some of its members on their own responsibility. They were felt to be profitable by some who were present, and the attendance was good on the whole. That it was not larger, is not to be attributed to a lack of interest in prayer; but partly, perhaps, to the great number of meetings, partly, also, to the view which some take of the Society itself. The Ministers' and Missionaries' Prayer Union seems to them to assume by its existence that prayer such as it proposes is generally neglected. The question is very naturally asked, "Do not all ministers worthy of the name pray for their ministerial brethren? Then why should they pledge themselves to do so? Would there not be as much reason in their entering into a compact to keep the commandments? Or are they likely to pray more effectually because they agree to do so at a given time?" Some, moreover, object to the division of Christians into classes ministerial and lay, and to the formation of Unions for all conceivable objects to an extent which threatens to supersede the functions of the Church. Are there not workers whose work is no less important than that of ministers and missionaries, and no less worthy to be made the subject of prayer? It seems there is what is called a Baptist Social Union in London, in which no minister is eligible for membership. Is the exclusiveness of that Society an answer to the exclusiveness of the other? Whether it be so or not they both accentuate a distinction for which there is no foundation in the Word of God.

We cannot in our space give any detailed account of the various meetings of the Union proper, but must content ourselves with a reference to some of the points most likely to interest our readers They were on the whole well attended—better than any previous meetings at which we have been present; and the interest in the Union appears greater than it ever has been, notwithstanding that its income, although it has increased greatly for some years past, is not equal to the calls made upon it. This fact compelled the Education Committee to express its regret that in the present state of the funds, it could not entertain the application of two young men who sought to be admitted as students of the Union. This, being

notified to the Churches, ought to stir up to increased liberality those who approve of the Union's educational work. There can be no doubt that this work has been very serviceable to the Churches. There are more than 20 ministers now settled in pastorates in Scotland, 8 in England, and several ministers and missionaries in other parts, who received their education under the auspices of the Union. This, notwithstanding all the controversies to which the educational work has given rise, is no barren record. Still there is a wide-spread feeling that some change in educational arrangements is desirable. The frequent changes in the Tutorial Staff, the increasing difficulty of finding suitable men who are able and willing to undertake the work, the short time devoted to theological studies, all combine to force on many the conviction which was pretty plainly expressed in the meetings, that some new arrangement will soon require to be made if the work is to receive the support which its great importance demands.

The Reception Meeting held in the Hall of Adelaide Place Chapel on Tuesday evening was a great success. The ministers and delegates greatly enjoyed the opportunity it afforded for free and fraternal intercourse with each other, and also with friends connected with Glasgow Churches who attended in considerable numbers. And although the time given to this meeting was that which has been given to the sermon in previous years, the latter suffered nothing by the change. At noon on Wednesday after the first session of the Council, a large and appreciative congregation assembled to hear an excellent practical sermon from the Rev. Jas. Owen of Swansea, president of the Baptist Union of Great Britain and Ireland.

The business meeting of the Home Mission was held at half-past two on the same day, followed by the meeting of the Total Abstinence Society, which was also largely attended, and in the evening a larger number than has been drawn together on a like occasion for many years were present at the public meeting of the Home Mission, when a resume of the Society's history was given by the Chairman, Mr. Elmslie, and interesting addresses were delivered by Mr. Lister of Dundee and Mr. Gunn of Coatbridge, formerly one of the missionaries of the Society. Mr. Elmslie's address will shortly appear in our pages.

On Thursday morning after the Prayer Meeting held at 9 o'clock the Union again met in session and attended to the usual business. At this meeting very interesting accounts were given by delegates of the benefits their churches had received from the Union, all going to prove that notwithstanding all draw-backs and differences which arise among men who are accustomed to independent thinking, the Union has been a mighty power for good both in forming and helping churches. In addition to this it is drawing the churches into closer followship, creating a feeling of oneness, and if only it receives such support as the various churches might give, and especially some of their wealthier members, it has before it the prospect under the divine blessing of greatly extended usefulness in time to come.

The Zenana Meeting which followed was so successful that a collection of £25 was taken for the Society.

Afterwards came the dinner, at which a goodly number were present, but nothing particular occurred.

The closing meeting in the evening was in some respects the best of them all. A speech by Mr. Owen evoked a great outburst of enthusiasm.

Our limited space forbids our adding more except that the following are the office-bearers elected for the year—Vice-President, Mr. P. W. Grant, Perth; Treasurer, Mr. J. C. Graham; Secretary, Rev. Geo. Yuille; Tutors, Revs. John M'Lellan, T. H. Martin, Glasgow, and Forbes Jackson, M.A., Leith. The Conveners of the different Committees were also re-appointed.

Cardiff Jottings.

THE Cardiff meetings of *The Baptist Union of Great Britain and Ireland* appear to have been equal in interest to the meetings of former years. While the addresses may not have been what are called brilliant, and were remarkably free from the vaunting and self-laudation, and incense burning to popular idols, by which some religious gatherings are distinguished, they were characterised by a clear spiritual perception, and an earnest, lofty tone which augur well for the future of the denomination. We do not envy the feelings of those who can stand aloof from and denounce men that are so evidently animated by a true Christian spirit, and so earnestly bent on doing God's work in the world. Evidently the Master was present in the assemblies of his people; and they lose much who refuse to unite with them because they do not in all things conform to their standard.

It is pleasing to note the large number of younger men whose gifts have been brought into prominence in the meetings. Whether it has been by accident or design, proof has been given that we are not dependent on a few whose names appear year by year for those who can effectually address our large denominational gatherings. We have greatly enjoyed reading some of the utterances of those who have taken part in such meetings for the first time, as well as of those with whose voices we are most familiar; and we gladly give a few selections from both, feeling sure that they will exert a quickening, purifying, elevating influence on our readers.

The *Christian World* is greatly distressed because the Union has not dealt to a larger extent with the social questions which are now attracting so much attention, and attributes it to the fear of Mr. Spurgeon. In this we suspect it draws on its imagination for its facts. The Union as a body has shewn no fear of Mr. Spurgeon. It speaks of him with affection and respect, and greets with applause the mention of his name, and would not willingly wound him, although

he says so many bitter things against it, because it regards him as an offended brother, whose great gifts and services to the cause of Christ render it most desirable that he should be won. But it does not withhold or sacrifice its own convictions on his account. Neither can we believe that it had the slightest reason for supposing that its dealing with social questions would vex Mr. Spurgeon, who if we mistake not is not second even to the *Christian World* in the interest he takes in such questions. With all deference to that organ, we question if the Union did not act wisely when, after the manner of our Lord's teaching, and following apostolic precedent, it subordinated the social to the spiritual, aiming chiefly at promoting the spiritual prosperity of the churches, not doubting that spiritual prosperity as heretofore will lead to desirable social results. The quotations which follow will show how timely and how fitted to be useful were some of the utterances of our brethren.

REV. J. R. WOOD

delivered a devotional address, in which he said:—"Let us ask God to confirm our faith in the potency of spiritual methods of service. The Church of Christ is upon her trial in this matter. Delay creates impatience; short cuts to success are all the rage; the enemy, who made flattering proposals to the Master, adopts the same policy with the servants. Shall we entangle ourselves in doubtful compromises, or resolutely refuse to listen to the flatterer? Christ's methods have conspicuous advantages; but immediate and striking results cannot always be numbered among them. For immediate and striking results, perhaps sacerdotalism, with its complex machinery, and sensationalism with its novelties must bear the palm. But the spiritual man is a member of a spiritual kingdom, and his methods must be governed by that fact. He can serve the kingdom only in the spirit of the kingdom, and by its principles and laws. The words of Hooker are words in season, like apples of gold in pictures of silver —"Whatsoever is spoken of God, or things appertaining to God, otherwise than as the truth is, though it seem an honour, it is an injury." In like manner, what is done for the Kingdom of Christ, otherwise than in the spirit of the Kingdom, though it seem to succeed it in reality fails.

Sky signs are the fashion just now. Let us beware. We are not custodians of other men's consciences, nor critics of other men's methods; in the light given us we have to choose our own way and do our own work. But in presence of the restlessness of our time—the craze for publicity, the eager grasping at any weapon however carnal—we may surely pray that the Holy Spirit may keep well in our minds the fact that we are servants of a Master "meek and lowly in heart," who did not "strive" nor cry, nor cause His voice to be heard in the street; and whose declaration must ever stand—"My kingdom is not of this world." God is able to do for us exceeding abundantly above all we can ask or think. May he do this for us—enrich truth with force, brotherly love with fervour, spiritual service with charm, till we "pass away to another light," and sit at the "table of peace" for ever.

Rev. Dr. Culross,

in his address, touched on the same subject, and said—"It does sometimes happen that churches resort to worldly devices in order to make a fair show, and then hold up their heads proudly. It does sometimes happen that churches expend and disperse their energies on things that have no more to do with the salvation of men than with the Irish question or the making of the Channel Tunnel. If we would do real and lasting good we must follow the Divine method. Man's way is to begin at the circumference and try to work inwards—to prune the branches, to get rid of this bad habit and the other, hoping in time to reach the heart. God begins in the heart, the moral centre of the being, creates us anew there, and works from that centre outward to the circumference. Whoso is lord of my heart is lord of my right hand, of my tongue, of my intellect, of my imagination, of my whole being in its every faculty and attribute. The heart is the root of a man, out of which the whole practical life grows. When God puts the practical life to rights, He does so by renewing the heart. This is the Divine method. We must study it, and fall in with it; otherwise we shall work no deliverance in the earth.

Taking this view of our work, it can be truly done only in the power of the Holy Ghost. Carnal men in our ranks are only a hindrance, though they brought with them the wealth of the Bank of England. Carnal methods are equally a hindrance. The power needed is that of God's pure and blessed spirit. And this power is power that works first in us, forming and informing, moulding and fashioning us from within, and then works through us on the world around. We must not limit the Spirit of God, He is the Free Spirit, He has access to every human heart, He commands every avenue that leads thereto. But in renewing hearts the rule is, He makes us the conductors of the life-giving energy. It is as our Paraclete, our inspirer, enlightener, strengthener, counsellor, comforter that He convinces the world of sin and righteousness and judgment. To do our work, therefore, we must yield ourselves fully and without reserve to Him that He may work in us and work by and through us, as He will. We subscribe to all this as doctrine; we must hold it and be commanded and controlled by it as one of our profoundest and mightiest convictions. If we place our trust elsewhere God will put us to shame. Not by might nor by power, but by My Spirit, saith the Lord of Hosts.

Rev. James Hawker

thus discourses on *Charm in Church Life*—"It is good to remember this, when we linger in some of the more splendid fanes of Christendom, and confess the fascination of the majesty and beauty that appeal on every hand. There is music in the silence. Aisles fretted by the feet of ages; marble effigies of dead kings; columns that lead the eyes up to their mystic mingling in the storied roof; toned lights that hint no affinity with the garish day; and a hush that fitful murmurs from the outward world seems to deepen—these are things that play upon the mind as upon an instrument, and waken

chords that have the mastery of tears. In such case a Protestant Nonconformist is apt to consider regretfully the destitution of sensuous aids to worship that marks his own community. It is comfortable, then, to recall that Zion's perfection of beauty arose from God's outshining, and that still God's presence and the radiance of His glory alone can give real and commanding grace to any Church.

The unreal has no charm for God, and He purposes that it should have no charm for men. The Bible makes this clear and experience echoes Bible teaching. Non-evangelical thinkers assure us, in estimating influence, that what a man says, and how he poses, are matters of no moment compared with what he is. He may work into a wonderful discourse the golden threads of learning, passion, poetry, and verbal truth; but if there shine not in his soul the twin stars of love and righteousness, his speech will be frustrate as tapestry in the dark. Our pretty unrealities are expounded by a silent commentator. As Emerson has it, "character teaches over our head." This concerns equally the pulpit and the paternal arm-chair. Even when minds accept the false word, hearts reject the false man. Children have keen instincts in this matter. Moreover, the children of this generation open their eyes wide, and spare not to ask questions. The unreal has fallen upon evil times. God seems to be taking pains that His own eternal scorn of hypocrisy should be reflected in the hearts of the common people. Therefore our communion with Christ must be actual, energizing, up to date.

MR. CHARLES VINCE, M.A.,

Master of Mill Hill School, and son of the late Charles Vince of Birmingham, speaking of "The Instruction of our Young People in Nonconformist Principles," says—"Novels of the inferior sort abound in allusions to dissent which are both ignorant and contemptuous, yet may seriously affect the feminine mind at a time of life when to be thought ridiculous appears a grave evil. We suffer more injury from the writings of Mr. Matthew Arnold than a just estimate of their value might lead us to expect. In those books the purposes and the temper of dissent are not merely misunderstood but maliciously misrepresented. We are advised to adapt our preaching to the taste of educated young people. By all means let it be done, provided there is no mitigation of the austerities of our faith. We are advised, also, to consult their more fastidious tastes by making our service more attractive. But people who care chiefly for æsthetic gratification will go to church to get it. We cannot compete successfully on that ground. No, we must try to teach these young ladies and gentlemen that something graver is at issue than any question of taste, something more than the difference between an organ and a harmonium, a lectern and a pulpit, or than the comparative picturesqueness of a surplice and a frock coat. We cannot rely upon the mere force of early habit or upon filial respect for family traditions. The Nonconformity of the future must be founded, like the sturdier Nonconfromity of the past, upon the intelligent appreciation of principles.

Children's Readings.

"JOY IN TEMPTATIONS."

By the Rev. F. H. Robarts, Glasgow.

My brethren, count it all joy when ye fall into divers temptations."—James i. 2.

ELL, that is a curious text! We are taught to repeat the Lord's Prayer, and to say "Lead us *not* into temptation." We are taught to consider it a bad thing, and a sad thing, to fall into temptation. And yet this curious text of ours says, "Count it all joy when ye fall into divers temptations." What in the world are we to make of it?

Will the Revised Version make it any easier? Well, the Revised Version gives us in the margin the word "*Trials*" instead of "Temptations;" but that does not mend the matter very much. Men and women often complain of sickness, and pain, and poverty, and of many other trials of life, and they do not count it all joy when they have heavy trials to bear. What ever can be the meaning of our curious text?

It is certainly a hard nut to crack; but perhaps some boys and girls may be able to crack it, by thinking of their School life, which is just a little picture, on a small scale, of life in the big world. The ups and downs of the playground, the loss of games, the hard knocks at cricket, and the kicks at football, are just some of the *trials* of school life; yet, although they are painful at the time, brave boys manage to get a great deal of good and of pleasure out of them.

1. *Trials make us strong and brave and patient.*

The Duke of Wellington is reported to have said that the battle of Waterloo was won in the playing fields at Eton. He meant that many of the officers had been Eton Boys, and that the rough play they got at School had made them plucky and patient. That is why at public schools the boys are compelled to play, and are not allowed to loaf and lounge about. Head masters know that the playground is in some ways a finer field for forming character than the school-room; that it is a mimic battle-field, in which the battle of life begins to be fought out, and that after a hard game, boys come out the stronger and better and happier in body and mind, even if they have received a few bruises into the bargain.

2. *Trials make us prayerful.*

Some boys and girls are not fond of letter writing, and when they are told that there is a letter which they must write, they find it, like some older people, very difficult to know what to say. But if they get into some trouble at school, some scrape with the masters or boys, and want money or help or comfort, how glad they are then to write home!

When all goes well with us we sometimes feel prayer to be a troublesome duty, and hardly know what to say; but when we get into any difficulty or trial how glad we are to telephone up for help to our Father in Heaven. And so in that way we may get joy out of our trials.

3. *Trials make us humble.*

They take the conceit out of us; and that is a very good thing. You have seen a conceited boy in the cricket field. He marches to the wicket with such an air, and evidently expects to do wonders. He is bowled first ball and does not make a single run. That is a real trial to him: as heavy a trial to a school boy in a big match, as many a severe business trial to a grown man in later life; but it is a trial which may do him a great deal of good; and if it knocks some of the conceit out of him, and makes him less boastful and more modest and careful in the next match, he may come to count it all joy that he ever fell into it.

4. *Trials make us joyful after we have victoriously overcome them.*

Which do you like best when you are playing at cricket or football? Which do you call a "good game"—a tame game when your side gets an easy victory; or a hard game, full of scrimmages, and surprises, and excitement. After the hard game you come home stiff and sore and caked with mud, but how you enjoy your dinner, and fighting your battles over again, as you describe all the incidents of the play. The harder the game the more pleasure it gives you, and the more you value the victory. At my old school in the south there was stamped upon the binding of all the prizes the Latin motto, "*Quo difficilius eo praeclarius*," which some of you will be able to translate, and which means, "*The more difficult the more honour.*" And that holds good of all the trials of life, if we bear them bravely and patiently, as followers of our Lord Jesus Christ. "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him."

The great thing boys and girls, is for all of us to be on Christ's side. We have to take sides in the battle of life very much as in the play-ground. There is Christ's side and the world's side. And if we

are on Christ's side, then He will be on ours; and what a grand help that will be, if the Captain of our salvation comes to the rescue, when we are hard pressed in the strife! Do be on Christ's side. Choose Him as your Captain. Trust Him as your Saviour. Love Him, and live for Him, and work for Him. Trials you may have in your school world now, and in the big world by and by; but you will get joy and blessing out of them, as Samson got honey out of the carcase of the lion, if only you are "children of God through faith in Christ Jesus.'

"Trials make the promise sweet,
Trials give new life to prayers,
Trials bring me to His feet,
Lay me low and keep me there."

Notes.

A VERY interesting and stirring meeting was held in Dublin Street Chapel on Wednesday, October 8th. Valuable papers were read by Mr. Young, of Glasgow, Convener of the Sunday School Committee, and Mr. Waugh, of Edinburgh. A spirited conversation followed, in which representatives of the various schools connected with our denomination in Edinburgh and Leith took part. There was a large attendance, and the interest shewn, and the intelligence of the speakers bode well for the success of our Sunday school work. The desire was expressed, after the meeting, that Mr. Young's paper, which treated of methods of teaching, should appear in print, and may be looked for, we understand, in an early number of the MAGAZINE.

No part of Sunday School work is more important than the Bible Class, and we are pleased to notice a volume of Bible Class exercises by Mr. Geo. Thomas Congreve of Brighton, so well known and justly celebrated for the benefits he has been the means of conferring on consumptive patients. Mr. Congreve erected, at his own cost, the handsome Baptist Chapel and Institute in Holland Road, Brighton, and still gives the Church there the benefit of his devoted services. His book shows that he knows well how to present Gospel truth in an interesting and attractive manner, and no one will wonder that, with such teaching, his Bible class of young women has an average attendance of 200. We heartily commend the volume, which is entitled *Yonder: or Glimpses of the Glory Land*, and is published by Elliot Stock, London, to readers generally, and especially to all who are engaged in Bible class work.

MR. BOOTH contemplates a new departure which will commend itself we imagine to many who have never been able to approve of the constitution or the methods of the Salvation Army, viewed as an or-

ganization for promoting spiritual life. In the book he has issued on "*Darkest England*" he propounds a scheme of social reform, or perhaps we should say social rescue, which will furnish for his great army most appropriate and useful work. The object sought is of the utmost importance whatever may be thought of the means proposed for its accomplishment, or of the propriety of placing so much money and power in the hands of any one man. Those who are satisfied in these points may very well lend him their aid. When he assumes to govern the religious actions of a great body of men, we can only regard him as usurping a divine prerogative, and doing what no amount of success can justify. But as a great social reformer, originating and conducting a scheme for saving our outcast population, we can only bid him God-speed. He is right when he says—"I am under no delusion as to the possibility of inaugurating a millenium by my scheme, but the triumphs of science deal so much with the utilisation of waste material that I do not despair of something effectual being accomplished in the utilisation of this waste human product. The refuse, which is a drug and a curse to our manufacturers, when treated under the hands of the chemist, has been the means of supplying us with dyes rivalling in loveliness and variety the hues of the rainbow. If the alchemy of science can extract beautiful colours from coal tar, cannot divine alchemy enable us to evolve gladness and brightness out of the agonised hearts and dark, dreary, loveless lives of these doomed myriads?"

THE death of three great leaders in the religious world have impressed us with the manner in which individual character and capacity will not only give strength to religious movements, but even prestige to systems of a questionable kind. Popery has recently been looked upon with much less disfavour by our countrymen because of the personal qualities of the late Cardinal Newman. High Churchism has been more leniently regarded even by staunch Protestants, because of Canon Liddon's great abilities as a preacher, and excellence as a man. The saintly character and eminent talents of the late Mrs. Booth we have heard frequently quoted in vindication of the wildest and worst doings of members of the Salvation Army. However unreasonable all this may be, it shews in very striking manner what a vast and powerful influence individuals may exert, and should impress upon every Christian the importance of first of all cultivating high personal qualities, and then taking care that whatever influence they possess shall be directed into proper channels, and towards proper ends.

Intelligence.

BROUGHTY-FERRY.—*Presentation to the Rev. W. B. Nicolson, M.A.*—A social meeting of the members and friends of the church was held on Tuesday evening, 14th October, for the purpose of taking formal leave of Mr. Nicolson, who has accepted a call to Kirkintilloch. The Rev. T. W. Lister, Dundee, presided, and was accompanied on the platform by the

Rev. Mr. Clark, Dundee; and the Rev. Mr. Smoldon, Lochee. Ministers of all denominations in the Ferry were present. After tea Mr. Dick, teacher, presented Mr. Nicolson with a handsome gold watch and chain along with a purse of sovereigns. In asking him to accept of these gifts as a proof of the members' love for him, and as a mark of their appreciation of his services, Mr. Dick expressed the universal regret at his departure and spoke in high praise of his abilities as a pastor. His teaching had always been helpful and comforting, and the members and friends sought through these gifts to express their gratitude to him for four years' faithful service. Mr. Nicolson in feelingly and appropriately acknowledging the gifts, remarked that highly as he should prize them, he valued still more the kindly feelings of which they were the expression. All the ministers present spoke highly of Mr. Nicolson, and wished him all success in his new sphere of labour.

GLASGOW—CAMBRIDGE STREET.—The Church and congregation had a very pleasant evening on Wednesday, 24th September. The object of the meeting was to encourage each other, and with well-directed effort, to enter with zeal into the work of the coming winter. Stimulating addresses were given by Mr. Graham, pastor, who occupied the chair, and brethren Duncan, Finnie, and Ross. Two features of the meeting were a present made by the secretary, from the church and congregation of a Bible, two Hymn-books, and two vols. of Archbishop Trench's Works to Mr. Graham, who has been associated with the church as pastor, during the last two years. During that time 45 members have been received into fellowship, and about £100 have been collected for the debt on the building. It is years since the church was in as good a position for carrying on the work in the neighbourhood, as it is just now. The sabbath school teachers also did honour to Mr. Peter Haldane, who retired from the superintendentship. Mr. Anderson in the name of the teachers, handed him a Bible and two Hymn-books.

KELSO.—The Rev. Edward Last, on leaving Kelso for Dumbarton, was presented with a purse of gold by the congregation, and six volumes by the Good Templars of the town.

PAISLEY.—The Church in George Street has just undergone extensive improvements at an expenditure of nearly £200 raised for the purpose by a sale of work held last March. The old pulpit arrangements have been removed and an entirely new pulpit platform and baptistry substituted. The walls have been cleaned and painted, and the whole interior tastefully re-decorated, while outside all the buildings have been put in thorough repair. After being closed for two months, re-opening services were held on Sabbath, 28th September. The Rev. Dr. Flett preached in the forenoon on "The Benevolence of Christ"; Rev. Joseph Farquhar, M.A., in the afternoon on "Christian Enthusiasm"; and Rev. George M. Macdonald, M.A., B.S.C., in the evening on "The Christian Ideal in Work." The audiences were good and the collections over £10.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

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SCOTTISH
BAPTIST MAGAZINE.

"Method in Teaching."

By Mr. A. Young, Glasgow, Convener, Sunday School Committee.

THE consideration of this subject "Method in Teaching" draws attention to the need of system in our work, the want of which must I fear be designated one of the weaknesses of the modern Sunday School.

The rapid improvements which have been made in the methods of teaching in day schools, together with the attainments of the children themselves, compel us not only to aim at a higher standard of preparation, but also to study carefully how the knowledge of the teacher can be most effectively conveyed to the mind of the scholar.

THE IMPORTANCE OF METHOD

must be apparent to every one who gives the subject a moment's consideration. In the ordinary affairs of life the value of well-devised methods of work is to be seen on every hand. The man of business who lacks method in conducting his affairs is not likely to have much either of profit or of pleasure as the result of his labours, and the teacher who has no leading principle to guide him—no systematic plan of working—is not likely to be very happy or very useful in the Sunday School. It would not be more unwise for a builder to begin his house without having carefully studied his plans than it is for a teacher to meet his scholars without having considered how that particular lesson is to be adapted to the members of his class. Method in working is to the individual what a keen edge is to the instrument, the same amount of labour and energy produces not only more work but work of a better kind. It must be freely admitted that many teachers well-nigh destitute of method have, notwithstanding this drawback, been most successful in securing the love and sympathy of their scholars and in leading them to the Saviour. Yet it cannot be doubted, satisfactory as these results have been, that the same spiritual influence and force accompanied by wise methods would have produced still deeper and more wide-

spread impressions. As an indispensable preliminary to method in teaching allow me to call attention to the importance of

METHOD IN PREPARATION.

Many teachers devote—what should be—sufficient time to the study of the lesson, but for want of a definite plan to guide them in their work, and having no method in arranging their materials they leave off without having formed any clear well defined ideas as to its general bearing, duties taught or lessons enforced. The teacher should first of all carefully study the lesson for himself—make himself master of it—because it may be safely assumed that if the teaching is to do good it must first of all seize our own minds. Only the thoughts and feelings that move our own hearts are likely to impress our scholars. Having studied the lesson for himself, the teacher next considers how it is to be broken up to suit the capacity of his scholars. It is not enough to study the lesson, not enough that the mind is richly stored with scriptural truth. Many fail not because they are unacquainted with the lesson or lack sympathy with the subject; but because they do not understand the capacity of their scholars, and let me remark in passing that this implies that the teacher should know intimately the members of his class. It is helpful to imagine himself surrounded by his class and to put before his mind such questions as these. How can this be best adapted to them? Which lessons are most needed by them or best suited to their capacity. It has been well said that "He who cannot find time and find a way to study his scholars individually, will not have time and will not know a way to teach them intelligently." Teachers who do not systematically study the lesson wrong themselves and wrong the children entrusted to their care. It is important to guard against going to school with hazy ideas on the lesson subject. When the teacher's thoughts are not clearly arranged the interest of the scholar is not likely to be secured. Teachers will find it helpful to cross-examine themselves on the subject for the day, until the facts and lessons stand out so prominently that there is no doubt as to the points they wish to impress. Having his plan properly arranged, the teacher

WILL ENDEAVOUR TO IMPART HIS LESSON WITHIN THE ALLOTED TIME.

Many otherwise good teachers fail sadly in this respect. The greater part of the time is occupied in hearing the memory lessons or explaining the first few verses of the subject. Before they are half done the superintendent's bell warns them to prepare for closing, with the result that they are compelled either to leave out a large portion of the lesson, or conclude with an appearance of haste which

generally mars the efficiency of their work. It often happens amid circumstances like these that a teacher is found congratulating himself on his being so full of the subject that he was not half done. This may sound well but it is a mistake, and is a confession that so far as teaching his class that particular lesson is concerned, it has not been done.

Having shewn his method in the careful preparation of his lesson, and in arranging to impart it within the prescribed time, the teacher will endeavour to secure the most favourable conditions for carrying on his work, and will appear in school ready to

WELCOME HIS SCHOLARS AS THEY ARRIVE.

A late teacher loses a most important factor in securing the attention of his class. A few minutes behind the hour on his part has been the seed time for many an afternoon or evening of trouble and disappointment, all the more annoying because it might have been avoided.

Before he begins the actual work in the class the teacher should arrange that every scholar is directly under the influence of his eye—no one at his elbow or whose face he cannot see without turning round. Having proceeded thus far it is important to

GAIN THE ATTENTION OF THE SCHOLARS,

and not upon any account to begin the lesson until this is secured.

There are times when this task is not an easy one. Yet it should always be regarded as an indispensable condition to the work of the class. It is not always given at once, and the teacher sometimes finds that he cannot get it on the ground of what is proper and becoming, his right to receive—their duty to give—the importance of the subject or the sacredness of the place. It cannot always be obtained in the same way, but it can be had, and the duty of each teacher is to find out and adopt in his class the methods which he finds most successful.

Having secured the interest of his scholars the teacher has next to present his points in such a way that he can

HOLD THEIR ATTENTION AND TEACH.

Before coming to school he will have decided how the lesson is to be opened. "If by a question, what is the question; if by a statement, what is the statement." In beginning it is necessary to come down to the level of the scholars, ascertain exactly what they know, and from that which they know it is the teacher's duty and privilege to instruct them regarding the things with which they are not acquainted.

Perhaps the most effective method in teaching the scholars and in holding their attention is by a free use of

QUESTION AND ANSWER.

The art of questioning could with advantage be cultivated to a much greater extent than it is at present employed. Questions test the intellect as well as the memory, and help to secure the attention and arouse the interest of the scholars. It is well to bear in mind that there can be no teaching unless the mind of the scholar is set to work and co-operates with the mind of the teacher.

It is not enough merely to ask questions, care should be taken in the way they are put. Skilfully arranged, they will not only arouse the scholar and fix his attention, but help to concentrate his thought; for it must be confessed that boys and girls resemble their seniors in this that they often have the appearance of paying attention whilst their minds are busily engaged in other scenes far different from that which the preacher or teacher imagines. An unexpected question brings back their wandering minds, and with a blush of shame they once more settle down, and it depends on the teacher whether they will be interested in the lesson or wander back into the forbidden paths from which they were recalled but a few moments ago.

A very large proportion of the most effective teaching is that which bristles with questions. It is a matter of history that when Dr. Chalmers was Professor of Moral Philosophy in St. Andrews he gathered the poor children in his neighbourhood to Sunday School, and that he was in the habit of writing out carefully the questions he meant to ask these boys and girls. If Dr. Chalmers with all his learning and ability thought it necessary to arrange carefully his questions, what is to be said for the teacher, if such there be, who never thinks it needful to do anything of this kind. Is it that he thinks less of his scholars? considers the work not sufficiently important? or has more confidence in his own ability? We leave him to answer the question.

This fact should be an incentive to teachers to adapt the lesson to the intelligence of the scholar. It is wise to have some easy pleasant questions to start with, bearing in mind to adapt them as far as possible to the special points in which individual scholars excel. If one scholar is strong in geographical questions, ask him one of these; if another is historical ask him one of these, going round the class adapting the questions in such a way that all will feel they are contributing to the general interest. Not only is it advisable to adapt the questions to the scholars, but the teacher should give as much encouragement to answer as possible. Whatever the answer, no matter how stupid, if given in good faith the teacher should never descend to ridicule the scholar by word or look. Nothing will more

quickly mar the usefulness of a teacher than criticising unfairly the answers of a scholar, or making witticisms at his expense. Questions should if possible be arranged in such a way as not to admit a variety of answers, or if they do, teachers should always endeavour to see this and accept an answer if correct, although it might not be that which was wanted. As little as possible should be said in asking the question, but the scholar should be encouraged to answer as fully as he can. In addition to questions the teacher will find

THE USE OF ILLUSTRATIONS

a good method of keeping up the attention. Illustrations, as the name implies, are to make clear, and unless they make plain the lesson they are worse than useless. A teacher never should attempt to illustrate unless the points are clear to his own mind. If he does, failure will be the result, he will become a mere talker, and talking, although it often passes in the class for it, does not in such cases mean teaching. Illustrations are only good so far as they take hold of that which is evident to the mind of the scholar, and from what he knows explains to him what has been unknown. In the use of illustrations as well as all other methods of teaching it will be found advantageous to live in the children's world, and learn to look at things from their point of view. Amongst the methods in which instruction can be conveyed to the scholars may be mentioned the desirability of

CULTIVATING THE MEMORY.

If our fathers erred in giving too many memory lessons we are in danger of erring by giving too few.—It would surprise many to find how few of our children could repeat the commandments, the Lord's prayer, or almost any of our favourite Psalms or Paraphrases. In helping to store the memory you are laying material that will yield a fund of profitable reflection in after years.

REVIEWING THE LESSON

forms a most important feature in the work of the school. Whether this be done from the platform or not the teacher should make sure that this part of his duty is thoroughly discharged. The most experienced Sunday school workers unite in saying that teaching the lesson for the day should always be preceded by a few questions to bring out the special points of last Sunday's lesson, and to show the connection between it and that under consideration. A review at the close of the lesson to bring out the main points which have been under consideration is not always the most flattering to the teacher, but it is most valuable in showing where we have failed to communicate our ideas and thoughts to the scholars. If the teacher has

been content to do all the talking, and has simply told the lesson, he will most likely find by a review that so far as he is concerned the name of teacher has been a misnomer. It is said of a gentleman who acted as substitute for a friend one Sunday that "after hearing the scholars recite their lessons and saying a few words to them" they told him their teacher usually put questions to them and asked that he would do the same. That was quite out of his line, and he told them "there was nothing he wanted to ask about particularly." And since then many a teacher has had no questions to ask for the same reason, that there was nothing in particular which he had tried to teach. When an effort has been made to communicate definite truths or lessons the teacher has no difficulty in asking questions to ascertain how far he has succeeded in his object.

"The true test of the value of teaching is not the scholar's attention, not what he seemed to understand but what he can restate in his own words." There are other important points of this subject to which reference might be made, but enough will have been said if it leads us to have more method in our work. As already indicated, its influence should be felt in

1. Our preparation for the class.
2. In securing most favourable conditions for carrying on our work.
3. In helping us to gain attention.
4. In holding attention, and
5. In teaching the lesson.

It must ever be borne in mind that the best methods are not enough to win the heart of a single child to the Saviour. They are only helpful as they become channels of Divine blessing, as Dr. Vincent has said, "Human qualifications are not to be despised, but they are only valuable when harnessed unto God's order and made mediums of God's energy."

Preparation of the lesson is important, but more important to all is that spiritual preparation which comes from waiting upon God, and which alone can fit us for his work. The measure of our usefulness in the school is dependent upon the frequency and earnestness of our waiting upon God. We may influence the knowledge and opinions of our scholars but only the Holy Spirit can breathe into their nostrils the breath of a new Divine life. To win the hearts of the scholars to the Saviour and to train them up for his service should ever stand out before us as the grand aim of all our teaching. Sunday school teaching is a work worthy of the best methods, the noblest energies, and the most earnest and prayerful efforts, and when a teacher lays these upon God's altar it needs no prophetic eye to tell that times of blessing are in store for that teacher and that class.

Religion—not Form but Life.

By the Editor.

OW that so much importance is attached to externals by large numbers of professing Christians; when postures and dresses, and light, and music, are practically substituted for repentance, and faith, and regeneration, there is great need for our insisting on the spirituality of religion. 'In Christ Jesus" says St. Paul "neither circumcision availeth anything nor uncircumcision, but a new creature," And this statement accords with the whole of New Testament teaching, according to which that which makes us Christians in reality is our becoming partakers of spiritual life, a life which is not natural to man, but purely supernatural, wrought in us by divine power, as much a thing of divine production and divine impartation as is our bodily life, or life of any other kind. The *essential* thing is our becoming the subjects of a change in which this supernatural or spiritual life begins. Those who are Christians have not grown into their Christianity by a *merely natural growth* apart from any supernatural power working in them, nor have they become Christians by their *own performances* apart from the workings of any such power. The work which makes them Christians is one of which they are the *subjects* not the *authors*. They are regenerated—born again—created anew—quickened—they have passed from death to life. They are partakers of a new life which has come like every other life from a divine source, received indeed by the exercise of faith in Christ, but still a life of direct divine impartation—a life which makes them sons and daughters of the Almighty, partakers of their Father's nature as all children are.

It is not without reason that their distinguishing peculiarity is called *life*. Nor is their any weakening or dilution of the word *life* when so used. The vitality of our bodily frame when every bodily organ rightly performs its functions, does not more deserve to be called life, than does that quickening which we receive when our souls through union with the Lord Jesus Christ, are brought into a proper relation to God. And there ought not to be more difficulty in determining whether our souls are dead or alive, than there is in determining whether the body on which we look be an animated form, or a mere corpse, or an inanimate lump of clay. If we are Christians we are partakers of a life to which other men are strangers. There is a power, or a principle, or a force—call it what you will—working in

us, prompting our actions and moulding our character. We have spiritual sensations and emotions, and desires and aspirations *which others do not experience.*

There is a pulse beating in us other than our natural pulse—a pulse which is the spring of our movements, and the force which presses us onward to the attainment of our end. Men who are without this life are said to "walk after the flesh." Men possessed of this life are said to "walk after the spirit." The first are content to do those things which are gratifying to their fleshly nature—things which are self-pleasing. The others aim at something higher than self-pleasing. Their object is to do the will and promote the glory of God. And though they do not always realise their aim, they are always grieved when they fail—grieved when they discover that to any extent they have sought satisfaction in, or derived satisfaction from, that which was merely pleasing to themselves. We shall suppose them to have been pursuing a course of action good in itself, and good in its results. Others have benefited by it, and God has been glorified. But at the same time it has brought some measure of honour to themselves. Into deriving enjoyment from that they have insensibly glided, when perhaps some little detraction from their merits, or some faultfinding with them on the part of others occurs to give them pain, and that pain reveals to them the sad fact that in their apparently praiseworthy course they have really been actuated mainly by a regard to self. They discover that the pleasure they have taken in their work has been mainly owing to the honour which it brought to themselves, not to the good which it did to others or the glory which it gave to God. This is a course of self-pleasing or of walking after the flesh, against which *their new life most earnestly protests*, making them feel ashamed of it, and on account of it to severely condemn themselves, leading them at the same time, not indeed to *forsake* the work which is good in itself, but to *engage* in it with purer motives, and to take pleasure in it apart from the manner in which they themselves are affected by it—whether it brings honour to them or involves them in disgrace. This self-condemnation and this amendment may be taken as signs of the existence of the new life, and the results of its action. They shew that not the flesh but the spirit governs the man. Had he no spiritual life he would be content with his course just in so far as it ministered to his own gratification—would not care to pursue it if it did not. Being possessed of spiritual life he is ashamed of himself, and condemns himself just in so far as he finds that a mere regard to self-gratification actuates him in what he does. The life in him to which others are strangers moves on a higher plane than his fleshly life, and

asserts its power by leading him to cherish aims and aspirations which are peculiar to itself.

Again, men without this higher life, know nothing of its cravings. They seek no other portion than that which gratifies their fleshly nature. Whereas a man who has been created anew, and experiences the pulsations of a new life, cannot be satisfied with anything earthly.

The desire is to know and enjoy God. The craving of his soul is for fellowship with his Maker. His soul "cries out for God—for the living God—When shall I come and appear before God?" "Whom have I in Heaven but thee, and there is none upon earth whom I desire beside thee." From all his material sources of enjoyment—from the most agreeable society—from all the honours which the world can confer, he will retire into some secret place where he has opportunity for higher communion, and come forth from it with his eye lighted up and his countenance radiant with unearthly light, because he has seen the Almighty face to face. His new life not only fits him for such communion but demands it as the breath by which it is nourished and sustained. It will be obvious to you that a change which makes men partakers of such a life, is not one of which its subjects *need* or *can* remain ignorant. Compare yourself with other men who make no pretensions to religion, men who are chargeable with no immorality, respectable well-doing men in a worldly point of view, but who *confessedly live only for this world.* You meet with them in business, and you see on what principle and for what purpose their business is conducted, what feeling or motive it is that actuates them. Can you discern such a difference between yourself and them, that you can fairly be said to be alive while they are dead? Or can you detect no difference? Are you actuated by the same feelings? Do you aim at the same object? Are you satisfied with the same results? From the time you leave your home in the morning until you return to it in the evening, are you, so far as you can see, just what they are, having no hidden source of action—no higher feeling entering into and giving complexion to your life? If so, on what grounds do you conclude that you are a new creature? Where are the signs that you have a life which they do not possess? If you are so changed, if you have been so endowed, there ought to be a considerable difference between you and them. A new creation is not so slight a change, a new and higher life is not so small and insignificant an endowment, as not to be discernable even by yourself! I pray you deal faithfully with yourself. Remember it is for *life* not for forms that you have to look; and make sure in some way or other that you have *that*, before you consider yourself right in the

sight of God. No forms will avail you, no outward observances. "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, unto new creation."

Or try yourself in another way. Consider what is the chief object of your desire? From what do your highest enjoyments flow? You see men who are avowedly without religion, successful in their business, happy in their families and friendships, having no thought of, or desire for, anything beyond. They are outwardly at least as well conducted as you are. But they have *no spiritual yearnings or enjoyments, because they have no spiritual life.* They have no longings after God, and no enjoyment of God. Are you like them except for the few outward religious observances in which you take part. Does your desire, like theirs, terminate in your outward circumstances? Do you find your enjoyments and your sorrows, your gratifications and disappointments in them? Or is your desire mainly, habitually fixed on higher things? Is something beyond these external things necessary to satisfy your soul's cravings? Do you find your chief enjoyment in exercises with which these external things have nothing to do? I do not mean, Have you a desire to enter heaven when this life is over? And are you doing such and such things with that intent? Most men have a desire for such happiness as may be enjoyed after death, whether they do anything to procure it or not. And *if that is all you seek*, although you attend to certain observances with a view to obtaining it, *there is no essential difference between you and them.* What I mean is—Have you a longing for the enjoyment of God *here* and *now*—a longing which demands satisfaction, and in the gratification of which you find your highest joy? Have you *that?* And does your longing increase in proportion as it is gratified; because you feel that God in the infinitude of his perfections can never be fully known or enjoyed? To those whose life points Godwards, and terminates in God—those who are new creatures, and partakers of spiritual life, there can be no standing still. The life which finds its portion in God must be ever pressing on to know more and more of God, and to enjoy him more and more. And where there is no such conscious pressing forward, it is questionable if there be any spiritual life at all—if the man be not as much spiritually dead as those who make no sign of being possessed of any religious feeling.

Again we say, Let us deal faithfully with ourselves. Let us remember that no outward observances, and no benevolent or religious activities, not these, of which doubtless we have all few enough, but *life* makes us Christians. The enjoyment of God constitutes this life.

The desires which terminate in him are its signs and its breathings. Its growth the *deepening* of the *humility* which attracts his complacent regard, the *strengthening* of the *faith* which realises his invisible presence and his glorious perfections, the *increase* of the *purity* and the love by which He is known and enjoyed. And if we are really alive the object of our ambition will be to abound in these, and thereby get nearer to Him, and know Him better, and enjoy Him more fully who is our life, and in whom our life finds its origin and its end.

In asking you to consider whether you are possessed of this life, *I do not ask you to fix the time at which you began to live.* That is very often impossible. The first movements of life are so gentle and silent as to be imperceptible to us. There does not appear to have been either thunderings or earthquakes when man was first created; and there need not of necessity be either loud sounds or violent commotions when men are created anew. Very gradually and very gently the creative process may go on. It is a mighty change, but like some of the mightiest movements, in nature it may take place in perfect stillness—like the growth in plants, or the working of the law of gravitation, or the circling of the worlds in their spheres. It may be gradual as the transition of night into day in our northern hemisphere, where the twilight lingers and no one can tell where the darkness ends or the light begins. So that you might only perplex yourselves in vain, did you try to bring up in your memory the *time* when you became a new creature.

But though you may not be able *to determine when the new creation took place*, it does not follow that if it has taken place you will not be able to certify yourselves of the fact. That which is *imperceptible* in *process*, is *manifest* enough in *result*. Although you cannot tell where night ends and day begins, you can nevertheless distinguish between midnight and noon. And so though you cannot recall their beginning, you can tell whether or not you are the subjects of the feeling we have described. Even if they have not advanced far, and their stirrings are but faint, like animal life in some of its lowest forms, you will be able to discern them if they are there, and if really living you will know that you are alive. The matter is one in which you are most momentously concerned. Your everlasting welfare is contingent on your being created anew, and receiving a higher than your natural life. Nothing else will avail, neither circumcision nor uncircumcision, but a new creature. Can you not see how it is so, and how it *must* be so, apart even from the solemn asseverations of God's word? You see a man living only his natural life. He is amiable in disposition, courteous in manner, and upright in conduct, a man of strict integrity

in all his transactions. But he is nothing more. He may go to church or chapel in a formal way, and observe religious forms. But there is no life in his soul, no longing after, no communion with, or enjoyment of God. His spiritual nature is never stirred, it is still as a stagnant pool, motionless as a withered limb. His only desires and his only enjoyments relate to the things which surround him. The only part of his nature which is exercised is that which relates to these things. The man grows old, and all these faculties which he has been accustomed to exercise become decrepid and enfeebled. Desire itself fails, as well as the capacity for gratifying it. This natural life, deprived of all its enjoyment becomes a burden to him. He is fain to lay it down, and yet he clings to it, because he has no conception of any other enjoyment than that which pertains to it. His is a sad plight. He knows that his death will not terminate his existence, and yet he cannot look forward to any kind of exercises or enjoyments by which the monotony of that existence is to be relieved, or its cravings satisfied. He has no capacity for anything of the kind. He has lived in and for lower things, and now he has done with them. The only exercise he has been accustomed to he is no longer capable of. He has lived for the present so exclusively that the future is all a blank to him. He has done with his worldly enjoyments, and he has no other awaiting him, because he is incapable of any other. The time for which he would not prepare has come upon him, and finds him unprepared. And so he must pass away from all he has clung to. He might have known that he would have to leave it, and have sought after something better; but he would not think of that. And now that the end of all has come upon him, what is he to do? He is wretched, absolutely wretched, and his wretchedness is unrelieved even by one ray of hope. He has made this world his portion, and now he is done with it, and he has no other. He dies. And people hope that it is well with him. But how can it be well with him unless it be by such a miracle being wrought on him as we cannot conceive of, and have no right to expect? His habits have unfitted him for enjoying anything but what he possessed here, and he cannot have it yonder. And thus apart altogether from any sentence of judgment, or any external infliction, the man is lost because he has never received a higher than his natural life; and he realises in his own bitter experience that the only thing which will avail for man's eternal welfare is his being made a new creature in Christ Jesus.

Whereas where this higher life is enjoyed—where men have been made new creatures, the decay of the natural powers does but increase

the spiritual enjoyment. It is nothing to the man that the desires of the flesh cannot be gratified, and that he must be severed from his earthly surroundings, because it is not from these that his chief enjoyment has been derived. His desires after God have been the strongest. His communion with God has been the source of his greatest joy. And now when his natural powers are enfeebled, and his severance from earth must come, his soul's vision becomes more clear, because thinner grows the veil through which spiritual things are seen, and closer communion with God is enjoyed, and a higher blessedness realised. And when the veil is altogether withdrawn, and all bodily functions have ceased, and he beholds with face unveiled the vision of the Holy One, than does the life which was begun here find its natural development and consummation in the higher and the everlasting life of heaven. It is not an abrupt charge, but a gradual rising into that which has been the object of its desires and aspirations, for it is in heaven that the new creature finds its proper sphere and home.

Children's Readings.

"THE SHINING FACE OF MOSES."

By the Rev. F. H. Robarts, Glasgow.

"And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone."—Exodus, xxxiv., 30.

IF you will look up the text in your Bibles, you will find that the children of Israel were living in their tents in the wilderness, at the foot of Mount Sinai. Moses had been up in the Mount with God for forty days and forty nights; that makes nearly six weeks; and all that time the children of Israel had never seen his face. When, at the end of the forty days, he came down from the mount, with the tables of stone in his hand, his face was different from anything they had ever seen before, it was shining with a strange unearthly light, and the people were afraid to come near him.

What made the face of Moses shine? What makes the moon shine? Is there any great light or fire burning inside the moon, such as there is in the sun? No. There is no light inside the moon of any sort. The moon shines, as you all know, by reflecting the light of the sun. The moon is like a great mirror, or looking glass, and when the sunbeams fall upon the moon, the moon gives them back again and

shines with reflected light. *Why did the face of Moses shine?* It was a wonderful miracle, and I cannot fully explain it. What I have said about the shining of the moon is meant as a feeble illustration of it, and no more ; but the moon shines by being in the presence of the sun, and the face of Moses shone when he came out from the presence of God.

There are some other texts in the Bible about shining faces. I will give you the words and you must hunt up the chapter and verse. Of Stephen we read "All that sat in the Council, looking steadfastly on him, saw his face as it had been the face of an angel." And of Jesus we read "His countenance was as the sun shineth in his strength."

Now here is an important question for every boy and girl who reads these lines. *Have you got the shining face?* There is a pretty poem by Miss Havergal which begins—"*Are you shining for Jesus dear ones?*" You might ask Father or Mother to read it to you, and then you might think what answer you could give to her question. There is a picture I have seen hanging up in some houses called "*Little Sunshine.*" It is a picture of a little girl, about seven or eight years old, with such a bright and sunny face ; it positively shines with kindness and good nature. Now when we see a face so full of sunshine we know that the heart must be full of sunshine too. Do you know any children who deserve the name of "Little Sunshine?"

Now, *what is the way to shine for Jesus?* How are we to do it? How does the moon shine? By reflecting the light of the sun. When did the face of Moses shine? When he came from the presence of God. Peter and John were two plain fishermen, such as you might come across anywhere at the coast, but one day they spoke of the Lord Jesus with such courage and power, that all who heard them were astonished, "and when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled ; and they took knowledge of them that they had been with Jesus." Yes ! The way to shine for Jesus is to be with Jesus. Look at the sun and your face will shine. Mary sat at the feet of Jesus and looked up into his face, and I expect that hers was shining. Martha was a real good woman, and Jesus loved her ; but she was "careful and troubled about many things," and I suspect her face just then was not shining, but looking clouded and dark and dull. She was looking down instead of looking up. Sometimes I see boys playing with little pocket mirrors and flashing the light in different directions. To reflect the light you must hold the mirror

exactly opposite the sunbeam, and we must try to run our daily race "looking unto Jesus" and then we shall "shine as lights in the world."

And now *how not to shine.* Who has seen an eclipse of the moon? Look in the Almanack to see when the next will take place, and be sure to ask leave to sit up and observe it. There is none visible in this country this year, but perhaps next year you may see one. It is a curious sight. You watch a dark shadow slowly creeping across, and hiding the disk of the fair shining moon. And what is that dark shadow? It is the shadow of the earth. This big world which we live in, gets in the way, and shuts out the sunbeams from reaching the moon. Now just in the same manner when something comes in between us and the Lord Jesus Christ, so that we do not think of Him and pray to Him, then there is an Eclipse of the Christian, and no more "shining for Jesus" till that something gets out of the way.

So let us all try to keep as close to the Lord Jesus as ever we can and let nothing come in between, that we may shine for Him always at home and at school, by being obedient and good tempered and unselfish and generous and industrious, so that our friends shall "take knowledge of us that we have been with Jesus," and our faces shall shine as the face of Moses when he came down from the mount.

Are you shining for Jesus, dear ones
  Shining for Him all day
Letting the light burn always
  In lessons and in play?
. . . . . .
Shining at home, and making
  True sunshine all around?
Shining at school, and faithful
  Perhaps among faithless—found?
. . . . . .
Oh shine for Jesus dear ones!
  And henceforth be your way
Bright with the light that shineth
  Unto the perfect day!

EVERY pebble that you kick with your foot, if thought about and treasured, contains the secret of the universe. The commonplaces of our faith are the food upon which our faith will most richly feed.—*Dr. A. Maclaren.*

THE most painful way may be the right one, but it is not the right one because it is the most painful. It is the right way because it is the right way, whether it be painful or delightful, and the notion of self-sacrifice may be rooted in spiritual pride.—*Macdonald.*

In Memoriam.

REV. W. SMOLDON.

WILLIAM SMOLDON was a native of Swansea, where he was baptised on 2nd April, 1873, by Rev. James Owen. He was then about 19 years of age, and he very soon began to take part in prayer-meetings and cottage meetings. He also began to devote as much time as he could spare from his occupation to the improvement of his education. He was encouraged to give addresses at cottage meetings and in Sunday schools in the neighbourhood; and he soon resolved to apply for admission to the Pastors' College. At the close of a well spent term of study there, he was sent to occupy for a month the pulpit at Lochee, rendered vacant by the resignation of the Rev. T. D. Cameron. At the request of the church the month was extended to three months; and as the outcome of his stay among them, he received and accepted a unanimous call to the pastorate. On the second Sunday in January, 1882, he was ordained to the ministry, the service being conducted by the Revs. William Tulloch and C. S. Macalpine, B.D. After nine years ministry there his career has been very unexpectedly terminated by his death on Monday morning, 20th October. Up till the previous Thursday he had been able to attend to his duties as usual, and at first his illness was not thought serious, but on Sunday it was declared a hopeless case of apoplexy. Before coma set in his sufferings were very severe. His sudden removal in the prime of life has made a most profound impression on the whole neighbourhood.

By his friends in Swansea Mr. Smoldon was highly esteemed as a young man of noble Christian character, a conscientious worker and one likely to be a useful minister of the gospel. His work in Lochee has been quite of the character that they anticipated for him. It has been marked both by enthusiasm and thoroughness. He has exercised a watchful oversight over all the agencies of the church, which include a large and flourishing Mission as well as Sabbath school, Bible-class, &c. In his habits of study he was most methodical and industrious, reading widely and preparing his sermons with very great care. His preaching was instructive and interesting, and his style of delivery very vigorous and impressive. His sympathies were all evangelical, and he was ever seeking by ordinary or by special methods to win souls. During his ministry he added 87 to the church by baptism, but these figures do not by any means measure the extent of his influence. He was highly respected by his neighbours, ministers of other denominations, and greatly beloved by the members of his church as well as by very many outside of it. Much sympathy is expressed for his widow, and for his parents and friends in Swansea in their heavy loss. On the Sunday following his death, when Rev. T. W. Lister, of Dundee, preached the funeral sermon, the church was crowded to its utmost capacity.

From the first Mr. Smoldon has regularly advertised the subjects of his Sunday discourses, and very significantly the last sermon he announced was entitled "Christ's dying proclamation," text—"It is finished," a sermon he was never allowed to preach. It was left on his desk fully written, and in view of the circumstances, the subject is so striking that we subjoin a short extract from it.

Having explained that the word "finished" in the text is used in the sense of "accomplished," he asks "But what was finished?" There is no idea of a mere ending and nothing more, but an ending to perfection. Some would have us believe that this is merely the cry of one whose life was ended and ended in disappointment—Well, I have done all I can, my countrymen would not gather around me. I can make nothing more of the whole thing, and so my dream ends with my life. Brethren, such is not the Jesus whom we know and who speaks to us from these pages. It is nothing for any man to say when his last hour is come, "I am dying, life is ended." The question is, "Is it finished—the great work God gave me to do." It has been said that when a queen of fashion was dying, she said, "O my God, it is all over. I have come to the end, the end. To have only one life and done with it, to lie here! To have lived and loved and triumphed and to know that all is over! One may defy everything else but this. What is all this but lament? What is this but to say it is not finished?" Contrast this with Paul in his Roman prison and the headsman near, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day." Brethren, which would you like when you stand at the end—to say, "It is ended, or It is finished?"

LEARN TO GIVE.

LEARN to give, and thou shalt bind
Countless treasures to thy breast;
Learn to love, and thou shalt find
Only those who love are blest.

Learn to give, and thou shalt know
They the poorest are who hoard;
Learn to love, thy love shall flow
Deeper for the wealth outpoured.

Learn to give, and learn to love;
Only thus thy life can be
Foretaste of the life above,
Tinged with immortality.

Give, for God to thee hath given;
Love, for He by love is known;
Child of God, and heir of heaven,
Let thy parentage be shown.

Lucy A. Bennett, in The Christian.

Intelligence.

AIRDRIE.—*Farewell Services and Presentation.*—On Sabbath, 26th October, farewell services were held in connection with this church, on the occasion of Rev. T. S. Campbell (who had laboured with much acceptance as junior pastor here during the past two-and-a-half years) leaving to fill the pastorate of the church and congregation at Fishponds, near Bristol. There was a large attendance in the evening, many strangers being present, when the rev. gentleman preached from the text Acts xv. 32, "And now, brethren, I commend you to God." On the Thursday following (30th) a large and representative number of members and friends assembled in the Church in a social capacity to bid farewell to their late pastor. Mr. Paterson, one of the deacons, occupied the chair, being supported by Rev. Mr. Gunn, Coatbridge Baptist Church; Rev. Mr. Ward, Airdrie Wesleyan Church; Rev. Mr. Dryer, Airdrie E.U. Church; also Messrs. Forsyth and Lindsay. After tea, Mr. Forsyth made the presentation, and after referring to the many capabilities of their guest as a minister, said he had much pleasure, in name of the church, in handing him this purse of sovereigns, and also this Bible—that book sent of God—that it might remind him of the many friends he left in Airdrie who would follow him with their prayers, and that he might be the favoured instrument of winning many souls to Jesus. Mr. Campbell feelingly replied, tendering his heartfelt thanks for the handsome gifts. Messrs. Ward, Dryer, and Gunn also addressed the meeting, referring in eulogistic terms to their late pastor. Votes of thanks and the singing of that doxology "God be with you till we meet again," terminated a happy and enjoyable meeting, Mr. Campbell shaking hands with the audience while retiring. On the following Wednesday (Nov. 4th) the quarterly congregational business meeting was held. After the usual formalities, a letter was read from Mr. Fulton (senior pastor) intimating that from ill-health and declining years, he begged to tender his resignation. After referring to his long connection with the congregation, it intimated that the resignation would date from that time or later, whatever might be suitable. After considerable discussion, it was agreed to accept the resignation, and that a retiring allowance of £50 annually be given. A committee was afterwards nominated, and agreed to, to assist the deacons in the selection of candidates. The benediction closed an animated meeting.

ALVA.—The eighth Anniversary Soiree of this church was held in the Christian Institute on Tuesday evening, 18th November. There was a good attendance of members and friends. The chair was occupied by Rev. D. W. Laing, the respected pastor. The Chairman in his address mentioned that the last instalment of £200 had been paid to the Treasurer of the Loan and Building Fund of the Union, and that now the church was emancipated from debt. Mission Stations in Callander and Dumblane have been opened, and are successfully worked by the church. Spiritual and profitable addresses were also delivered by the Revs. T. Forbes, Alloa, John M'Lean, Glasgow, Messrs. M'Callum, Callander, Kickham, Alloa, and M'Queen, Dumblane. A large and efficient choir, under the leadership of Mr. R. Paterson, ably sustained the musical part of the programme. The customary votes of thanks brought a most successful meeting to a close at a reasonable hour.

BROUGHTY-FERRY.—The Rev. George B. Craise of Largo, has accepted a cordial invitation to the pastorate of the church here, rendered vacant by the removal of the Rev. W. B. Nicolson to the church in Kirkintilloch.

COWDENBEATH—The church here has commenced to erect a chapel which will accommodate 200, and cost £400. Towards meeting the cost of this building a considerable sum has been raised. By the church itself a sum of £100 has been subscribed; while by friends in the district a further sum of £90 has been generously contributed. As, however, after these items are taken into account a sum of more than £200 remains to be raised before the expense of the building can be met, a considerable effort, it will at once be seen, must be made before the scheme can be carried to a successful issue. To aid in this effort an appeal is now made to the Christian friends throughout the churches. The church being small, and composed mostly of working people, is necessarily limited in resources. But the members are helping themselves in a manner which entitles them to sympathy and support. Contributions received and acknowledged by the treasurer, Wm. Gibb, Burnside Cottage, Cowdenbeath.

DUNDEE.—LONG WYND.—The first anniversary soiree of the pastors settlement was held on Tuesday, 28th October, in the hall of the Young Mens' Christian Association; there was a large attendance. After tea the pastor, Rev. David Clark, gave a short account of the progress which had been made during the year; he pointed out that of the large increase in the membership of the church no fewer than twenty baptised believers had been received into fellowship who had hitherto not been connected with the denomination. Special reference was also made to the new mission which had been started in the Wellgate district in March last, which is now in a flourishing condition. Interesting and profitable addresses were afterwards delivered by the Revs. W. J. Millar, Glasgow; Robert Clark, Athlone; Thos. Bennett, Grantown, and Thos. W. Lister, Dundee. The church has much cause for thankfulness to the Lord for the manifest blessings given during the past year, it being one of the most fruitful in its history.

EDINBURGH.—CHARLOTTE CHAPEL.—The anniversary social meeting took place in the chapel on the evening of Thursday, 20th November. The pastor, Rev. T. W. Way, presided, and helpful and stimulating addresses were delivered by the pastor, the Rev. Dr. Landels, Rev. George Yuille, Stirling, the Rev. Forbes Jackson, Leith, and Mr. Walcot. Encouraging reports of the church's progress and work during the year were given.

ST. ANDREWS.—A hearty and unanimous call has been extended to the Rev. Sim. Hirst, late of Stoke-on-Trent, to become pastor of the church at St. Andrews. After prayerful consideration he agreed to accept it, and commenced his labours on the first Sunday in November. On the evening of the 25th a recognition soiree was held in the Town Hall, about 300 having sat down to tea. Addresses were delivered by Mr. W. Gourley, deacon, and Mr. Hirst, pastor; also by the Revs. M'Crae, F.C.; Sloan, U.P.; Troup, Congregational; Mackintosh, of Anstruther, and by Dr. Landels of Edinburgh. A letter giving a welcome to Mr. Hirst was read from the Rev. Dr. Anderson of the Established Church, who was unavoidably absent. The meeting was most hearty throughout, and the address of Mr. Hirst produced a most favourable impression on all present. After many vicissitudes, which have reduced it to a low condition, the church makes this new start with better prospects of success, perhaps, than it ever had. Mr. Hirst, the members believe, has been sent among them in answer to much prayer, the Lord thus opening their way when they seemed to be completely hemmed in with difficulties; and they are now cherishing sanguine expectations, which we hope may be amply fulfilled.

STIRLING.—*Zenana Prayer Union.*—The usual Wednesday evening prayer meeting was addressed on the 19th ult. by Miss Nimmo, Secretary of the Western branch of the Zenana Auxiliary, with a view to

form a prayer union among the friends interested in Zenana work. Her touching and fervent appeal on behalf of this branch of mission work gave a distinct impulse to the cause here. A number of the cards of membership were applied for at the close.—*Zenana Sale.*—The annual Sale of Work on behalf of the Zenana Mission was held in the Hall of the chapel on Friday, 21st ult. The stall-holders were (1) Mrs. Muir and Mrs. Buckler, assisted by Miss Macdonald and Miss Gentles; (2) Miss M. Symon, assisted by Miss Alexander, Miss M'Kercher, and Miss Nicholson; (3) Mrs. Allardyce and Miss Duncan, assisted by the Misses Dixon; (4) refreshment and fruit stalls—Mrs. Gentles assisted by Misses Kate and Bella Gentles. The sale was opened at 2.30 p.m. by the singing of a hymn, and a brief reference to the work of the Mission by the Rev. Geo. Yuille. A larger supply of work had been sent in than on any former occasion. At the close of the sale, about 10 o'clock p.m., it was found that, including a preliminary private sale on the previous day, the sum realized was £66, 14s. 7½d. A cordial vote of thanks to the stallholders and their assistants concluding the day's proceedings.—*Congregational Soiree.*—The annual soiree was held in the Hall on Tuesday evening, 25th ult., the pastor in the chair. Addresses were delivered in the course of the evening by Rev. T. W. Way, Edinburgh; Rev. D. Macgregor, Dunoon, and Rev. J. G. Robinson, M.A., Perth. Several anthems were rendered by a choir under the leadership of Mr. W. Archibald. A lengthened interval was allowed for social intercourse, which largely contributed to the evening's enjoyment. Votes of thanks brought the proceedings to a close.

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THE

SERVICE OF THE KING

ITS CLAIMS, OBLIGATIONS, AND REWARDS.

BY REV.

JAMES CULROSS, M.A., D.D.

OF BRISTOL BAPTIST COLLEGE.

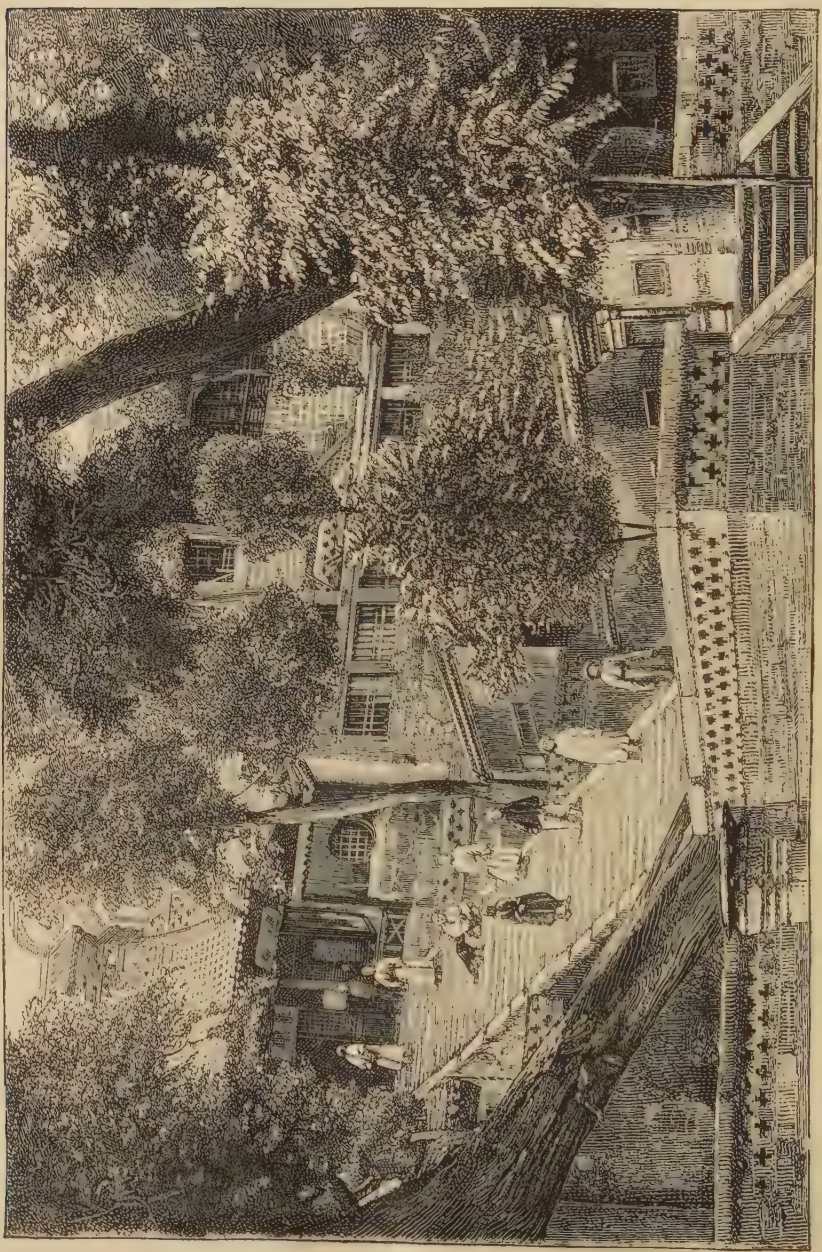
EDINBURGH—R. SYMON, 8 ST. JAMES SQUARE.

NOTICES TO CORRESPONDENTS.

All communications intended to appear in the Magazine must be in hand not later than the 20th of the month—letters by the 15th.

Communications referring to articles for the Magazine to be sent to the Editor, Rev. Dr. LANDELS, 10 Bellevue Terrace, Edinburgh; those referring to advertisements and the supply of copies of the Magazine, to the Publisher.

Printed and Published by ROBERT SYMON, 8 St. James Square, Edinburgh, on the 7th day of December, 1890.



THE CHING MONASTERY NEAR TAI YUEN FU.—(*From a Photograph by a Native Official.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Editorial.

THE Editor of this magazine, as is well known, is now in India, visiting the various stations in that part of the mission-field. We are endeavouring, during his absence, to maintain its efficiency and usefulness. We are thankful to receive frequent assurances, both as to the appreciation with which it is read and the good use to which it is put with a view to extend missionary information. The continued increase of the circulation—the number issued being now no less than 37,000 copies monthly—affords encouraging evidence of the effective service it is rendering the Society, especially as we know that a careful superintendence is ever being exercised to prevent anything like wastefulness in the distribution.

We see no reason to depart from the lines upon which the HERALD is being conducted—viz., to devote its pages mainly to the letters of the missionary brethren themselves. Occasionally articles treating with missionary principles and methods may with advantage appear; but we believe the cordial welcome with which the HERALD is received into the churches is largely due to the simple fact of its being the medium by which the supporters of the Society are brought into direct and personal communication with the missionaries and their work.

Another feature calculated to commend it is the further fact that its contents are almost entirely illustrated by pictures of special interest; the engravings, with rare exceptions, being from photographs, supplied by the missionaries, of scenes, or incidents, or persons pertinent to the Mission. We think that this arrangement is well worthy the additional expense that may be incurred.

With the commencement of a new volume we may appropriately appeal

to the pastors and officers of our churches for their continued and, if possible, increased co-operation in making the HERALD still more useful in propagating missionary knowledge, and so deepening missionary fervour. We acknowledge very warmly the sympathetic help we have received in the past. We plead for such invaluable help to a still larger degree.

As to the time of its publication, it is our aim to issue it so as to be distributed on the first Sunday in the month, or, as the case may be, for use at the Monthly Missionary Prayer-meeting. We desire to thank those local secretaries who, for the sake of economy, receive the monthly parcels and undertake their distribution. We should be much obliged to any to whom we send direct by post if, on change of residence, they will kindly advise as to altered address; or, should there be any subscribers not now in receipt of the HERALD, but whose subscription entitle them to a free copy, we would ask all such to communicate with the Mission House so that the omission may be supplied.

May "the Lord of the harvest" grant that before the volume we now begin shall close it may be our thankful joy to record larger blessings abroad, as also to witness increased interest and liberality at home. As far as New Year's prayers and vows can help to effect this desired consummation, may our prayers ascend and our vows be made!

New Year's Day Prayer-Meeting.

WE would again remind our friends, and the friends of missions generally, of the New Year's Day Prayer-meeting to be held at the Mission House, on Wednesday, the 1st of January, 1890, at 11 o'clock. S. R. PATTISON, Esq., F.G.S., will preside.

Report of Distribution of China Famine Relief Fund.

A COMPLETE and detailed report of the service rendered by our missionaries in the distribution of the China Famine Relief Fund has now come to hand. It is too voluminous for publication in its entirety; but feeling assured the numerous friends who contributed to that fund will expect to have some information as to its nature, we have devoted several pages of this number of the HERALD to such portions as we have thought it would be interesting to publish. We find, with no little degree of amazement, that no less a sum than £40,000 sterling have passed through the hands of our brethren; and that the total number of persons enrolled

as having received relief has been nearly 170,000 ,hese being exclusive of the many thousands who, though not registered, have had partial and casual assistance. We are, of course, especially glad to know that the hearts of the people have been greatly softened by the kindness shown to them in this time of sore need, and that in many cases there has been manifested an eager desire to learn of "the doctrine" which they are constrained to feel is productive of such remarkable benevolence and sympathy.

Though no mention is made here of similar services rendered by brethren connected with other Societies their devotion is not forgotten.

We publish a general letter from Mr. Bruce, and give extracts from communications sent from the brethren who distributed in their respective districts.

Here is Mr. Bruce's letter :—

"REPORT OF FAMINE RELIEF WORK

"English Baptist Mission, Shantung.

"MY DEAR MR. BAYNES,—I have been asked by my brethren to prepare and present to you a report of the Famine Relief in which our Mission was privileged to engage during the early part of this year.

"You have already received letters, and others have appeared in the papers, descriptive of the sad condition of the people in its affecting details. My task is to give, in a general way and as concisely as I can, such a report as will enable you to understand, first, the cause, nature, and extent of the distress; and second, the manner in which the funds so generously contributed through you and others were distributed. We who are on the spot nearest to the terrible suffering, and in some sense identified with it, cannot but feel personally grateful for the noble response that was made to our appeal.

"As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River, when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people; cholera decimated the population; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

"The northern part of Shantung province consists of an extensive plain bounded on the south by a broad belt of hills, and traversed by several streams flowing in a north-westerly direction into the Gulf of Chih-li. For the larger part of the year these streams are not more than knee-deep, and only a few yards wide. They cut their way in the centre of broad, dry, pebbly or sandy river-beds, generally with high banks. In the rainy season these streams, swollen by the heavy rains from the hills, become river-torrents several feet deep and often a half to two miles wide.

"It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself floods the country to the

depth of three or four feet, or, as a native expressed it, 'as high as that donkey.' This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

"In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow, and in many parts to burst their banks. These rain and river-floods following the drought caused a general failure of the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less; in others the failure was complete; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

"In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and now even this bare existence was to be denied them. In the southern districts, as will be seen from the report of Mr. Forsyth and Dr. Watson, the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

"The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later roots and weeds. Finally women and children were secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district: 'There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.' I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries always pointed to exceedingly high numbers.

"In the homes of the people the distress was still more manifest. Their food was at first a little corn mixed with chaff or wheat sprouts; when it was too late for the latter roots, weeds were substituted. In some districts the people

resorted for food to the bark of trees (chiefly the elm), which were stripped to the height of ten or fifteen feet. Many ate chopped straw, cotton seed, oil cake, ash tree seeds, &c. Dried weeds were even *imported* from Chih-li for food. In every district the fields were more or less covered with women and children digging for roots and weeds.

"It will be noticed in Mr. Richard's report that our brother, who took a prominent part in the relief work in Shantung, 1876-7, and also in Shansi, 1877-9, considers, with reference to the latter, that the recent famine cannot be mentioned in the same category, but that it is wider in extent than the former. The natives almost all declare it to be very much worse than the Shantung famine, 1876-7. The prices now were about the same as then. It may be worth noting that the former famine was caused by drought, while floods were the immediate cause of this. So that while grain was as scarce, or more so, than in 1876-7, roots, weeds, &c., which would do something, however little, towards sustaining life, were more plentiful, and within the reach of the very poorest. On the other hand, the people had not yet recovered from the impoverished condition produced by the previous famine, and were not prepared to stand the strain; those who were rich in the last famine were poor in this. The result was that this year the distress not only covered a wider area, but affected a larger portion of the population, and was more equalised between the different classes.

"It is very difficult to speak positively of the mortality during this famine. That the number of deaths, especially during the winter months, was very great is only too sadly certain. Though we are thankful that we cannot report such gigantic loss of life as was recorded of the great Shan-si famine, it is nevertheless impossible to tell how fearful the loss of life would have been by the time of the spring harvest but for the generosity of the foreigners at the ports and in the home countries. It would be hard to *over*-estimate. The death-rate from starvation when we commenced work in February was in some districts, in villages with population of about 1,000, four or five a day, in others ten to thirteen. It must be remembered that funds were at hand at a comparatively early stage of the distress, and in such quantities as to enable us to cover the affected region fairly well. Some indication of what would have been is given by the following:—'There were a few villages in the southern part of Po-hsing county which had been unrelieved, simply because a limit to the available funds had been reached. Later on funds came to hand, and these villages were enrolled about a month before the spring harvest. A large number of the people were found ill with famine fever, and there is little doubt few would have survived but for our aid.'

"About the end of December it was impressed upon us that something *must* be done very soon. The Chinese themselves who knew us looked on wonderingly at our silence with reference to the matter of help. About £400 was raised by the missionaries on the spot. This enabled us to save the lives of those of our Christians affected by the famine, together with an equal number of heathen in the same villages, and to open up relief work at an outside centre in the famine district properly so called.

"We decided to adopt as an indispensable principle of relief the plan of enrolling only so many as we were sure of being able to carry through the period of distress—*e.g.*, we reckoned that beginning relief after the Chinese new

year (February), to carry it on till the spring wheat harvest would require a tael (5s.) per head. We had about 2,000 taels; we therefore commenced to relieve 2,000 people, resolving to extend as more funds should be promised.

"Mr. Drake had made a tour of inspection in the counties of Kao-yuan and Hsin-cheng, and found the distress there unmistakeable. Mr. Jones took a journey from Chou-ping northwards past Kao-yuan, then east and south through Po-hsing and Lo-an, meeting and conferring with Mr. and Mrs. Laughlin (American Presbyterians), who were already at work about forty li N. of Lo-an city. Mr. Harmon went to Shou-kuang in the N.W., and inspected that district, reporting acute distress, especially in the neighbourhood of Han-chiao, a market town on the bank of the River Han.

"Mr. Drake, who had received 200 taels from Shanghai, was commencing relief in Kao-yuan, the district he had inspected. We felt that with the limited sum at our disposal we could only open one other centre. Mr. Laughlin, of the American Presbyterian Mission, was only waiting for more money to enlarge his circle of relief; we therefore decided to open a centre in Shou-kuang. Mr. Harmon was appointed to commence work, taking Han-chiao as his centre of operations.

"On the 20th of February we received intelligence from Dr. Nevius, of Chefoo, that there was the prospect of as large a sum as 100,000 taels being placed at the disposal of the two Missions (American Presbyterian and English Baptist) for distribution. It is scarcely necessary to say what a relief this was to us, who had been burdened with the strain of the almost certain prospect of seeing tens of thousands perish where we could only relieve hundreds. It put the whole question of famine relief on a scale vast compared with what had seemed possible, and necessitated all the missionaries giving themselves up entirely to the work of distribution, every branch of our regular missionary work being laid aside for the time.

"Mr. Whitewright immediately went north, and opened a station at Lui-chia-chi, in Po-hsing, 60 li north of Mr. Laughlin. Ten days later he was joined by Mrs. Whitewright, who took her full share in the work, keeping the accounts and taking part in the enrolling. Mr. Couling joined Mr. Harmon, whose work could now be greatly extended. Mr. Jones, who was acquainted with the northern district, and Mr. Bruce, who had been with Mr. Harmon in Shou-kuang, made a tour of inspection S.W. to Po-shan, in order to compare the distress there of which we had heard with that of the other districts above mentioned. We found scarcely anything that could be called distress until we reached the large manufacturing city of Po-shan. There it was real and severe, though not wide-spread, being confined to the operatives in the pottery and glass works. We estimated that there would not be more than about 2,000 needing help. Mr. Nickalls took up the work of relieving in this district. Subsequently Mr. Jones opened a station at Tung-piu-cheu, north of Po-hsing city, 60 li from Mr. Whitewright to the N.W. and Mr. Laughlin to the S.W., carrying on relief work there till a large influx of funds made it possible to open a station in Li-chiu county, N. of the Yellow River. Leaving Mr. Bruce in charge of the Tung-piu-cheu work, Mr. Jones, joined by Dr. Watson, commenced enrolling as rapidly as possible at Yeu-wo in Li-chiu, at Shan-chia-ssu in Piu-chou, and at Fu-kuei-cheu in Chan-hua. Mr. Forsyth and Dr. Watson superintended the work in Tsing-chou-fu city and neighbourhood till,

the enrolling at an end, Dr. Watson joined Mr. Jones in Li-chin. Not long after the work commenced we were glad to know that Mr. Richard had arrived in Chi-nan-fu and was engaging in relief work. Somewhat later we heard with sorrow and apprehension that he had fallen a victim to famine fever; we are glad at his recovery, and trust that he will soon overcome whatever after effects may remain.

"The funds were transmitted from the ports to Tsing-chou-fu in 'shoes' (ingots) of silver, or in drafts on the banks in Chou-tsun, where they were exchanged for ingots. The silver was then sent, in quantities varying from 200 tls. by foot messenger, to 2,000 or 3,000 taels by cart, under military escort to the respective distributors, who sold it for copper cash to the local bankers. These in their turn handed the cash to the elders of the village, on presenting a bank order from the missionary. Mr. Smyth, of Chou-ping, took charge of the banking and telegraphing operations in Chou-tsun, and transmitted the silver to three of the relieving centres. Mr. Forsyth remained in Tsing-chou-fu city superintending the receipt and transmission of silver to the various distributors, either direct or through Mr. Smyth. The labours of these two gentlemen have no special report, but the care, anxiety, and hard work entailed by receiving and consigning such large quantities of silver—amounting in value to thousands of pounds sterling—will be appreciated by all. Their work was more in the back-ground, but by no means less arduous or important than that of the rest.

"The rate of relief was 10 large cash (equal ½d.) per day per person (man, woman, or child), to be kept up while the distress should last. This was just sufficient to enable the people to buy a little corn and, mixing it with their roots chaff, &c., to sustain life.

"The total number of persons relieved by the members of our Mission was 167,088. Over and above this number many were helped outside the regular systematic relief. The total sum which we distributed was about 75,000 taels, or about £15,000 sterling.

"As famine distributors we are indebted to Mr. Laughlin, not only for his example of energy and devotion as the first to commence this work, but also for the excellent plan of relief which he initiated, and which was found successful by Dr. Nevius in the former famine. It was substantially adopted by us all. The main features were to choose and occupy a central point, receive applications from distressed villages through their elders, investigate each village by house-to-house visitation, and register the number of persons to be relieved in each family. At fixed intervals, varying in different districts from five days to a month, the elders came to the headquarters and received a bank order for the total amount of cash to be given to their respective villages. They then cashed this at the bank and distributed the money, less their expenses, to their fellow-villagers, according to a published list.

"The investigating and enrolling were done as far as possible by the foreigner; but when funds were coming so rapidly that he was unable to enroll fast enough, natives were freely employed. I am sure I am only expressing the feeling of my colleagues when I speak in high terms of the way in which our native brethren did their part. Almost without exception they proved trustworthy and capable assistants to the distributors.

"It will be seen from the reports of the respective districts that there was

some amount of 'squeezing' on the part of the village elders, and that in almost every case it was checked by prompt and vigorous action. In a country where corruption and bribery are indispensable in all business—where in the case of distributing charity, it is a large proportion for one-third of the original contributions to reach those for whom they are designed—the practically complete absence of squeezing in this relief would seem to the natives to be a marvel.

"In various parts of the famine district there were private individuals of property who, in previous years, had relieved the distressed of their own and perhaps neighbouring villages. But this year, not only was the distress such as to be altogether beyond their power to appreciably relieve, but the rich themselves were reduced to want. In cases known personally they were eating chaff and roots mixed with their grain. So that while in the southern counties there were private individuals who still gave relief at their doors, in the northern counties (the famine district proper) there was practically no native private distribution.

"With regard to relief by the officials there is a different tale to tell. In past years, in spite of successive bad harvests, they have done nothing; and even this year, when the failure of crops was total and unprecedented, they took no steps until the work was almost completed. Then, at a time when but for the aid of foreigners the people would have already died by thousands, they came upon the field distributing their largesses with their still more liberal promises to the same people that the foreigners had relieved, frequently using the relief lists which they had compiled. In the greater part of the district, within three weeks of the spring harvest the official relief had not yet reached the people.

"In view of the enormous expenditure on the Imperial wedding at the very time when so many of the Emperor's subjects were staring death in the face; in view also of the large sums of money which later were placed at the disposal of the officials for distribution, proving that such help could be procured if they pleased; it seems to us unpardonable that this money was not collected and operations commenced at the beginning of the distress instead of so near the end.

"We would like to call attention to the paragraph in Mr. Jones's report which speaks of the remarkable contrast between the attitude of the people towards distributors in this relief and in that of 1876-7. The testimony of the missionaries, one and all, was that not only was the reception of the relief hearty and grateful, but even non-recipient residents were enthusiastic in their welcome of the foreigner.

"Three weeks ago our report of the present prospects would have been in every sense satisfactory. The spring wheat-harvest was fairly good, the autumn crops were very promising, and it seemed as if there was to be an end of the distress. But the old trouble is upon the people again. The Yellow River, which, through the repairing of the Ho-nan breach, returned to its Shantung bed early in this year, has again burst its banks—this time at a place called Chi-tung—the whole Ch'ing district of the Hsiao-ch'ing River passing south of Poh-sing and Lo-an-hsiens to the sea by another outlet. It is with sad hearts that we think of the coming winter for the people driven from their homes by the floods. The distress will be more limited in area, but we fear even more extreme than in the famine of the last winter and spring. It remains to be seen whether the Chinese Govern-

ment will do anything, and what they will do to relieve the awful effects of their own criminal negligence. We feel that no language can be too strong in condemnation of a government who will allow so large a portion of their people to be exposed year after year to such danger as the neglected state of the Yellow River causes to the inhabitants of Shantung.

"I must not close this report without referring to the very cordial and hearty way in which the two missions (American Presbyterian and English Baptist) have co-operated in this relief. Receiving funds by the same means of transport, with one common fund, working on the same methods in neighbouring districts, and in constant mutual consultation, there was throughout the utmost harmony and goodwill. All were bent on the one object, not only of saving life, but of doing so in the most speedy and effective way."

"September 1st, 1889." "J. PERCY BRUCE.

Our space will not permit us to give more than a few extracts from the special letters dealing with particular districts.

Messrs. Couling and Harmon, the distributors in the Shou-kuang district, relieved no less than 14,819 persons, living in 91 villages :—

"Towards relieving the condition of things the officials and wealthy classes, as far as we could discover, did nothing, although Manchuria could easily and cheaply, by water transport, have supplied the need. We are heartily glad, however, to say that when the frost broke up an official came to Han-chiao and set about repairing the river embankments. This has been in some measure accomplished. From all we hear, however, the work is of a very temporary character, and is not likely to stand any very violent rush of water.

"It must also be said that, towards the close of our relief work, some little relief in money and grain was given to selected villages in the north of Shou-kuang, the officials in charge availing themselves of our lists of the really needy."

In the Tsing-chou-fu city and district Messrs. Forsyth and Watson were the distributors, relieving 4,547 persons :—

"In addition to the regular relief we contributed the sum of Tls. 1,105 to a soup kitchen opened and superintended by the magistrate in Tsing-chou-fu city. It is estimated that about 10,000 poor persons received help in this way daily. We subscribed thus largely to this object because, so far as we could ascertain, the funds were used for the purpose intended, and the whole affair was thoroughly well managed.

"As to the method of relief, we ourselves personally visited almost every hous in the city where help was given, and satisfied ourselves that the distress justified relief. The work in the country was undertaken by the deacons of the church, the trust reposed in them being amply justified by the cautious and judicious manner in which the relief was administered."

Besides administering relief in Shou-kuang, Mr. Harmon rendered good service in I-tu, assisting over 7,000 starving people. Of this district he writes :—

"This I-tu hsien relief was undertaken at the urgent solicitation of the

Chih Hsien, who throughout did everything possible by proclamations, public recognition of the foreigner, and use of his underlings to secure efficiency in the work.

"The distress was intense, but not general. Great care was required in enrolling. The distribution was commenced towards the close of the Fourth Moon, when the people were stripping trees of their leaves and when they could dig freely for roots."

In Po-hsing and P'u-t'ai Messrs. Jones and Bruce visited as many as 148 villages, relieving 18,461 persons :—

"Early in March—Mr. Bruce reports—Mr. Jones arrived and immediately commenced enrolling, making the first payment on the 13th. I then joined the station, and fourteen days later Mr. Jones went to Li-chin, leaving me in sole charge. The circle of relief was gradually extended, as funds permitted, until May 16th, when the last village was enrolled, the relief continuing till June 5th.

"When we arrived we found a great deal of disturbance among the people in the way of robbery and looting. The officials, however, succeeded in putting it down and restoring quiet.

"So far as we were aware there was no native distribution, official or otherwise, up to the time of my leaving.

"We were everywhere kindly received by both recipient and non-recipient residents. The better class gave us all the assistance in their power in carrying on our work."

In Li-chin, Pin-chou, and Chan-hua Mr. Jones was assisted by Mr. Watson; the distribution extending over 367 villages, 59,630 individuals being relieved :—

"As to the degree of the distress, it was considered by the natives themselves to be awfully severe, in spite of their very low ideas of the comfort they usually expect and get in that region.

"The reception of the relief by the people was a remarkable contrast to the relief work of 1876-7. Then many villages refused it from suspicion. Not so this time. True, there were exceptions where individuals, both indigent and wealthy, insulted the inspectors and distributors, foreign and native; but on the whole we consider that the relief-work left little more to be desired.

"It would be very gratifying to be able to know how many lives actually were saved—how many deaths actually prevented by the relief; but it seems almost impossible to arrive at any satisfactory estimate. I fear we must content ourselves with the certainty that tens of thousands must have been saved from death, and an untold amount of prejudice, misunderstanding, and antipathy replaced by their opposites."

Mr. Nickalls, who undertook distributing in the Po-shan city and district, relieving 2,318 persons, reports :—

"Relief work in this district was unique; the distress being commercial—*i.e.*, among potters, glass-workers, colliers, and barrow-men, caused by the almost entire cessation of trade through the famine in other regions.

"As the men were mostly artisans, and only able to work where certain natural

products are found, there was not the same possibility of emigration as in agricultural districts. The pressure was relieved by a very free sale of wives and children; this district was remarkable for the number sold. Many hundreds have died, and are now dying, either of starvation or of famine fever.

"All distribution was made at two temples, three times a month, by men chosen for their good name. To guard against any suspicion of partiality, we carefully chose men of repute who had not been acquainted with our native evangelists.

"Our reception, even by those who did not receive relief, was very cordial. It must be remembered that Po-shan has always been noted for its opposition to foreigners, and to the natives employed by them. For some years they have been prohibited even a night's lodging within the city. A house is now rented by us, and the people without exception appear friendly."

Mr. Richard administered relief in the county of Li-cheng-hsien to 13,000 persons. Unfortunately he was compelled to discontinue his ministry of mercy through falling a victim to the famine fever:—

"The number ill from famine fever was about one-tenth the inhabitants at the actual time of distribution. This, of course, does not include those who had been or would soon be ill.

"I only distributed relief once. My rule was to give 500 cash (= ⅕ dollar = 1s. 6d.) to adults, and half that to each child. I gave the money with my own hand to each head of the family.

"Having taken considerable part in the distribution of relief in the three worst famines in North China during the last twenty years, let me say that this famine, though wider in extent than that of 1876-7 in Shantung, is not to be mentioned in the same category as that of 1877-9, whose centre was Shansi, for that, even among the long annals of China, stands unparalleled. The price of grain in the first famine was *three times* the usual, in the second it was *nine times!!* In this third I have not heard of its being more than three times the usual price."

Mr. Whitewright's district was Po-hsing and Lo-an. He reports:—

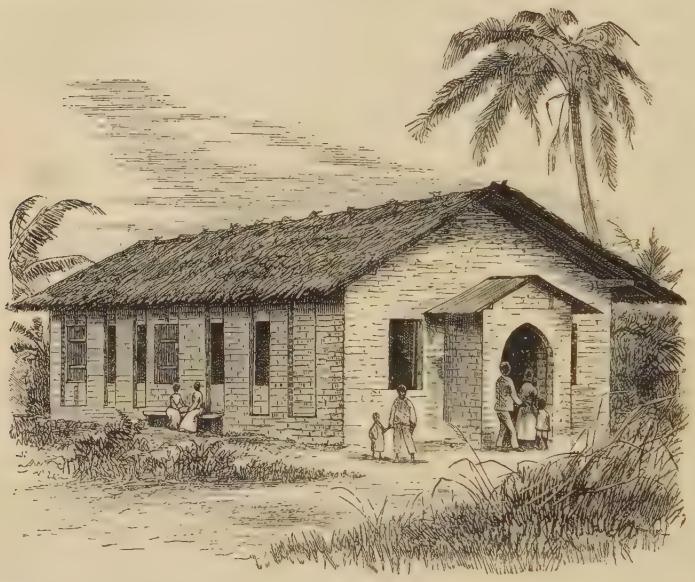
"On March 2nd the first weekly payment was made to about 2,000 people. We gradually increased our enrolment, as funds came in, till it reached on April 10th 29,882. A few more were irregularly relieved, making the total number 30,000. Systematic relief was carried on till June 5th—*i.e.*, within a few days of the wheat harvest.

"Large quantities of household furniture and clothing were also taken to the markets, fetching only a fraction of their value. Sales of women and children, though not carried on openly, were frequent. In the more destitute villages the people had even pulled down parts of their houses in order to sell the brick and wood materials.

"Our relations with the native officials were in the main satisfactory. The neighbouring gentry also gave us efficient assistance. Much gratitude and kindly feeling were manifested on our leaving. This was especially satisfactory, as hitherto this region had apparently been hostile to foreigners."

We leave this report, without any comments of ours, to produce its

own impression upon the minds of our readers. Very thankful do we feel for the splendid devotion of our brethren; and earnestly would we desire that thousands amongst the people thus nobly relieved by their hands may come to know and trust in Him who not only fed the hungry multitudes, but said, "I am the living bread that came down from heaven; if any man eat of this bread he shall live for ever."



New Chapel at Dikolo, Cameroons.

THIS engraving of the new chapel at Dikolo is from a photograph taken by the Rev. H. Ross Phillips, who visited Cameroons on his way home from the Congo. It will comfortably seat about 200 persons, and was erected by the natives themselves at a cost of £80. The following particulars are communicated by the Rev. J. J. Fuller :—

"The spot where this little meeting-house stands is in the locality where the late Mr. Peacock laboured. The former buildings were only temporary and soon went into decay ; for some time no one was placed at Dikolo, but the native members visited it every Sabbath, and were greatly encouraged, so much so that the church determined to set to work and put up a matted place. A school was opened, which we kept up. But, after my return from my last visit to England, I found that the place was getting very unfit for worship, and the church felt that a more permanent building should be erected ; but I took no steps to do it, as I felt it would be better for them to do it themselves, and this they have done. They have built on land which belongs to them, so that the building is wholly and entirely their own. They have made the bricks, and paid for such work as they

had done for them. They have now placed there a native teacher, whom they support. They have also built a similar building at Bell Town, and placed one of themselves to carry on the work. All this has been done since I left Cameroons, and thus they have given proof of the power of the Gospel among them. In their letter to me they told me that they have named the place Ebenezer, and that it is forty-seven feet long by twenty-two and a half wide."

The native church is giving still further proof of its independence and zeal for the Gospel by erecting a large chapel at Bethel, and by the willingness with which they continue to support their own native pastor. We shall doubtless be able to give shortly some information of this the third chapel which they will have built, and of their earnest devotion in propagating the Gospel by their own unaided efforts amongst their fellow-countrymen.

Letter from Rev. J. L. Roger, of Stanley Pool.

THE shocking incident this letter records will be read with much pain. The Mission has sustained a heavy loss in the death of lad who proved himself so useful to our brethren, and gave promise of becoming an evangelist amongst his own people.

We have been very glad to receive recently an intimation from the friends at Melbourne Hall, Leicester, of their desire to bear the cost of Mr. Rogers' support on the Congo:—

"Arthington Station,
"Stanley Pool,
"September 27th, 1889.

"MY DEAR MR. BAYNES,—It is now some time since I last wrote you. Since then many changes have taken place. I was then at Wathen Station. It was arranged that I should remain there till Mr. Bentley returned from the coast with Mrs. Bentley, who was to come out in June. Three days after Mr. Bentley's return I left for Stanley Pool. The journey between Wathen and the Pool I enjoyed, the road being much better than the road on the Lower Congo.

"I was much surprised on reaching Arthington to find it such a good station. The ground around the station is well cleared, and a plantation including cassava, plantains, and bananas. The roads are edged with pineapples, and a large number of fine trees have been planted during the past year, including palm, orange, coffee, pampaw, and mango trees, so that we hope to have a good variety of both fruits and vegetables by-and-bye, and these we look upon as most important in maintaining health.

"The buildings give the station a good appearance. Mr. Brown was busy building a new chapel and a brick store, both of which, I am glad to say, are now finished. We have service at six every morning in the chapel with the schoolboys and workpeople. We are anxious to get at the hearts of our workpeople. A number of the buildings we look upon as both permanent and fireproof, being built of bricks—some burned and others sun-dried—with iron roofs. This has been hurried on because a number of the

houses are still made of grass, and are, in consequence, a source of danger and a constant expense in keeping in repair.

"Mr. Brown and I were just arranging and laying our plans for devoting ourselves more fully to the studying of the Kiteki language, and to getting out to do more itinerating work among the towns, when one of the greatest calamities possible happened to us at the present time in the sad death of our head mission-boy, whose name was Iya. Last Saturday four of our boys went down to the water to bathe. Not long after they had gone we were startled by hearing an unearthly cry. On running down to the beach we found to our horror that a crocodile had caught Iya, and had taken him off under the water. It was an awful shock to us all. He was our interpreter, and when we went into the towns all the natives seemed fond of the lad. The loss of such is very great; he was very useful. The help he was to us with the language cannot be valued. I often had him in helping me with the language, and at such times I spoke to him about his soul. He understood the way of salvation clearly. He told me he had asked Jesus to forgive him all his sins, and that he had given his heart to the Saviour. I believe he had, for his life gave good evidence he was born again, and was a true follower of Jesus. He was always telling the other boys about Jesus. He was the first Christian among the Bateki race. We hope his death may be blessed to many of his own people. Lately I have had large meetings in the towns, and the people give great attention when we are preaching the Gospel. We are very hopeful that soon a great work will be done among these people. Let the friends at home still pray for us. The windows of heaven will soon be opened, and we shall have the showers we have prayed so much for.

"Since arriving here I have suffered for six weeks with a sore foot, during which time I was not able to get about much. But the time was not lost; I looked after the day-school, and the rest of the time I gave to the studying of the language. I am quite right again, and feel strong for work. Thanking you for all your kindness,

"I am, yours, &c.,

"JOSEPH L. ROGER.

"A. H. Baynes, Esq."

Evangelistic Work around Delhi.

THE Rev. H. E. Crudgington sends the following account of a missionary tour in the district of Delhi:—

"MY DEAR MR. BAYNES,—I have intended writing you the last two or three mails respecting a visit to the districts that Mr. S. S. Thomas and I made, but one or two things have come in to prevent my writing.

"Having sent our tent on a few hours before us, we were intending to stay at Faridabad, a town some sixteen miles from here. At the last moment I was prevented going with Mr. Thomas, but I was able to join him a few days later. In the meantime he had been preaching in the town and at places around, and by the time I got there we were ready to go further afield. However, I had the pleasure of baptizing a man in the canal before a small gathering, and one cannot but hope that this

open testimony was of itself a convincing proof to others of the faith of the convert in the religion which he professes. At Faridabad meetings were held in our schoolroom, and I visited and dispensed to a number who were sick. Here in India, as elsewhere, attention to those whose bodily sufferings are great is a tangible proof of our interest in them and desire to do them good.

"From Faridabad we went on to Palwal, a very large town, about thirty-six miles from Delhi. This is an important centre of work. Our tent was pitched close to the town, and we had services, not only in the Mission-school, but also visited the villages around. The weather was delightfully cold, and we got off by seven or so in the morning visiting and preaching in two or three villages, returning for breakfast by eleven.

"ATTENTIVE LISTENERS.

In most, I might say all with but one exception, we were listened to with more than courteous attention. In the one exception, one man only was a bit surly, and he only went a few yards off, so must have heard what we had to say. The people were glad to listen, and showed in many instances an intelligent interest in the Gospel of our Saviour. In some places one meets with one or two who seem near the Kingdom of our Saviour, and while we are there their hearts are softened, to use their own expression. But our visits are few and far between, and in the meantime their own people or religious teachers undo the work, or seem to undo it. One cannot expect results all at once. Indeed, this work of visiting the villages is only a sort of education, or preparing of the soil. I was much reminded of the enjoyable work I had on the Congo, though the circumstances are so entirely different. The needs are one, the difficulties in some respects the same, though greater here in the religious beliefs the people hold. We were always careful to say nothing which would provoke contention, while at the same time showing that the Gospel of Christ is a Gospel of love, of hatred, of sin, of need, of repentance. After speaking with the people, we let it be known that if any were sick we were ready to do what we could for them. A great many suffer from fourth-day fever, and we could always carry medicine with us to meet this demand. Others were told to come to our tent, and every day I had twenty or more seeking relief. This occupied the time largely in the afternoon, and in the evening we went to our schoolroom for services, at which we always got good numbers.

"VISIT TO HODEL.

"From Palwal we decided to go on to Hodel, a large town fifty-five miles from Delhi. On the way we stopped to preach at a large village, and had a good attentive gathering. Reaching Hodel, we went into the town. It is a large place, and a good business of grain and cotton is carried on. In one main street numbers were seated with a heap of cotton before them, and a small machine, by means of which the seed is separated from the cotton. In this main street we had singing and preaching, and a big crowd gathered around. We also sold some portions of Scripture and hymns here. From Hodel I had to hurry back to Delhi, and Mr. S. S. Thomas returned a few days later on, visiting and preaching in a large town en route.

"I should like just to say a word about the importance of this kind of

work. It may not seem so very interesting to read, but it is interesting in itself and important. One finds a simplicity among these village folk that is sadly lacking in the large cities. I believe, if carried on systematically, it is a most promising work. It may seem strange in civilised India, but I suppose a great number of these people have scarcely, if ever, heard the Gospel before. Some may, perchance, hear at melas, but numbers, if even they do go to a mela, don't hear the preaching. We pay some of these places a visit once a year, but even then can't reach half the people in one village, and plenty of villages are left out of our round.

"Mr. Jones, of Agra, has for some time advocated a plan of occupying some important station or stations between Delhi and Agra, which would enable these places to get more frequently visited. This year, by our visit to Hodel and Mr. Jones' visit from Agra to places en route to Hodel, the ground has been fairly covered; but, probably, for a whole year these places will not be visited again. Next year I sincerely hope I shall be able to spend nearly the whole of the cold season in the district itinerating. It is work I enjoy, and I should have spent more time but could not be away from Delhi for very long. I hope in this letter I have not given you to understand that I think or speak more of medical work. Our first business is preaching the Gospel, and this we always do, but medical work is a great help sometimes, and a gathering of sick folk is always worth preaching to, and their desire to get bodily suffering alleviated ensures their attention to the words of the Great Physician, our Saviour. In many instances we had people coming six or seven miles for medicine, people we should never have come across but for their desire to get medical aid.

"I am increasingly interested in my work, much more so than I at first anticipated on my change from Congo to India. I am none the less thankful to feel I have been one of the clearers of the way for the Gospel in beloved Africa.

"With all affectionate regard, believe me, yours sincerely,

"HENRY E. CRUDGINGTON.

"A. H. Baynes, Esq."

Mountain Spring.

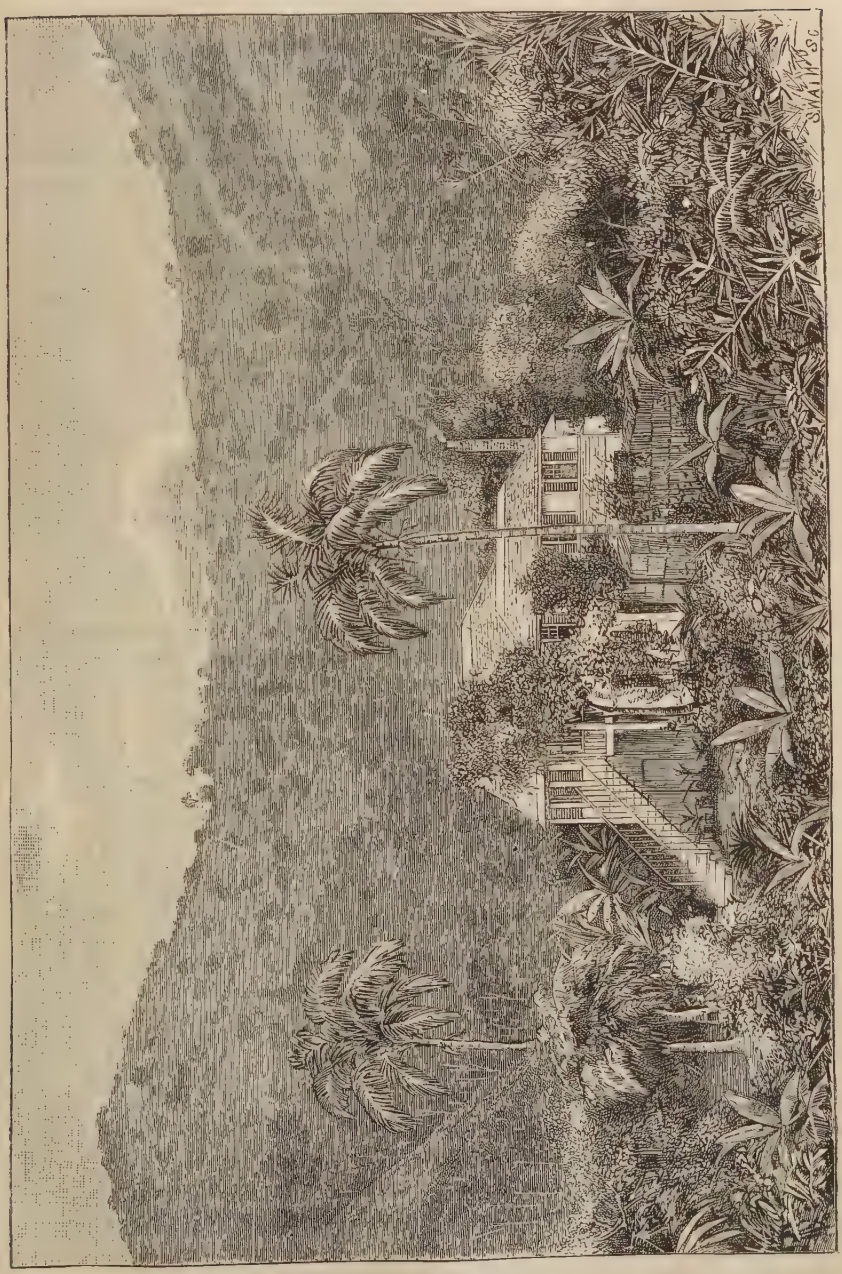
OUR engraving represents the occasional retreat of the President of Calabar College and his family from the oppressive heat of Kingston, Jamaica. It is within an hour's distance from the city, and during the twenty years that the College has been located there has been a great boon as a health resort, and a relief from the pressure of duties consequent upon the double work of the presidency of the Institution and the pastorate of the Church, which has grown from fifty to five hundred members. The photograph from which the engraving is taken was kindly presented to Mr. Baynes by Arthur Briggs, Esq., of Rawdon, on his return from a visit to Jamaica.

D. J. EAST.

The Ching Monastery.

(*See Frontispiece.*)

NOT far from Tai yüen Fu—at the foot of the western hills—is a market town called Ching-sz. It is a well-to-do place, having a good trade in coal, iron, and alum, all of which are found in the hills



MOUNTAIN SPRING.—(*From a Photograph.*)

near by. It is also the centre of a considerable paper industry. But the spot owes its beauty and its fame to the living water which gushes out from the grounds of the celebrated monastery, part of which is shown in our engraving.

The monastery was built ages ago, and it, and the gold and silver fish that swim in the clear water, and the huge fir trees, planted, doubtless, hundreds of years before we were born, by the Buddhist priests whose cremated ashes are preserved in the topes that adorn the temple grounds, are all objects of veneration. It is a beautiful place, and the writer has many a time rested beneath those giant trees and admired both the natural glories of the scene and the wonderful temple, so ancient and so beautiful that it seems quite in harmony both with the grandeur of the everlasting hills that rise in the background and the delicacy of the dew-besprinkled ferns which nestle among the moss-covered stones at the water's side.

But, alas! the visitor soon finds that sin has marred even this beautiful spot. The fumes of opium rise from the very rooms of the sacred temple itself. Young girls are publicly sold to a life of shame at the annual fair, held in the temple grounds. And one has only to watch the people, and to inquire a little, to find that they are utterly ignorant of all saving religion, and sunk in misery and sin.

It may interest our readers to know that the photograph from which our picture is engraved was taken by a Chinese official, who bought his apparatus and learned the art from the Rev. Timothy Richard, of our Mission.

JOSHUA J. TURNER.

The Congo Mission.

NEWS FROM THE REV. GEORGE GRENFELL.

WE are much obliged to the Rev. J. G. Greenhough, M.A., of Leicester, for permission to publish the following letter from Mr. Grenfell:—

"Bolobo, Upper Congo River,
"June 17th, 1889.

"MY DEAR FRIEND,—Since leaving England nearly two years ago, I have had busy, changeful times. The first three months after my return to Congo were spent at Underhill in the attempt to improve the condition of affairs, and I am happy in believing that I have been not altogether unsuccessful. The next three months were occupied by the journey to the Pool, and docking and refitting the *Peace*. Then came a year of going to and fro in the *Peace*, being both engineer and captain at the same time; for Mr. Harrison, who had come out specially designated for steamer work, has been unable till within the last two months to relieve me of it. However, during the year's work on board the *Peace* I have been able to secure

land at this place, transport our belongings hither, and make a beginning which is already very encouraging. In all this I have been without any European colleague, but I have had the help of one of our young men from Victoria, who for the special work in hand has been quite as useful as a white man, and in leaving him alone I have had none of the anxiety which I should have felt at leaving a white colleague.

"CONSIDERABLE PROGRESS

has been made in things material during the past year, progress which, if sustained a little longer, will place us in fairly comfortable circumstances for carrying on under advantageous conditions the regular work of a mission station. I think our experience has proved that it is essential to take care of our poor bodies, if they are to be kept in anything like condition for service, and that it is but poor economy to send men and place them under unfavourable conditions while better are obtainable. I don't like spending money—money which I know means self-denial to friends at home—on house building, but even the grass houses with which we had to be content in our earlier years were costly and troublesome to keep in anything like repair; and, by general consent, were very unhealthy. The building we occupied first had clay walls, which, not being protected by any verandah during the day, absorbed so much heat as to make the house by far too hot to be comfortable at night, so we have changed it into a store; and while a more imposing building is being finished we have taken up our abode in a bamboo-walled house, eight yards long and four wide, situated at the back. A third building is a fire-proof iron store, twelve yards long and four wide. Another is our school house, which is eight yards square, and, like the big house, has walls of sun-dried brick. Then there is a two-roomed house occupied by Miss Silvey, who is at present stationed with us. Miss Silvey is an enthusiastic missionary, and, with school work and visiting the towns, keeps herself fully employed. Both school and services are very popular with the natives, who sometimes number nearly a hundred. Our singing is a great attraction, and most days our children go to one or the other of the neighbouring towns, and go over their small stock of hymns in the native tongue. Some of the tunes are already so popular that they may be heard being sung in the town.

"A DISAGREEABLE NEIGHBOUR.

"We are having rather exciting times just now, for our neighbour, Ngvie (the leopard), is at war with his neighbours, the Bonzungo people. Ngvie's town commences within a few yards of our fence, but while the combatants carried on their fighting in the bush at the back it did not interfere with us very much. But now, seeing that Ngvie's people are losing heart, and the Bonzungos waxing bold enough to come and attack them in their town, the proximity is too great to be comfortable. If their guns only carried a quarter as far as an English rifle we should be having altogether too lively a time of it; as it is, one of our boys got knocked down by a spent bullet. These native wars are very ridiculous, judged from our point of view. If it rains they can't fight, because the powder in the pans of the flint-lock guns won't go off. On market days no one dreams of fighting; at midday the sun is too hot, and as soon as the sun goes down it is too late. These

are well understood arrangements which must be observed. If only an independent spirit were to arise some day and break through these understandings, he would soon be able to conquer the whole country. Now, however, these restrictions operate on both sides, and happily make fighting mere child's play to what it might be. But child's play as it is in the way of war it has cost sixteen lives during the past few weeks, and many more have been wounded. At first the Bonzungo people had only to come half way and send one or two of their loudest-mouthed ones to curse Ngvie, and Ngvie's people would at once rush out and blaze away; then the Bonzungo people would get behind trees and hillocks and blaze away in return, and call bad names, their shouts travelling much farther than their bullets. The Ngvie people, feeling 'very bad,' and cursing in return, would advance cautiously with much firing of guns and waste of powder, and, while yet within a safe distance, would halt and send out skirmishers to stalk individuals indicated by outlookers posted up safe and convenient trees. Skirmishing would be met with skirmishing, the bolder party making the other retire, and that very quickly if one or two happened to be hit. Now, however, the Bonzungo people come up close to the narrow belt of forest which separates Ngvie's town from the grass land and the farms at the back, and curse vigorously for an hour together without evoking even a single shot.

"The day before yesterday the Ngvie people were very much afraid of an assault on the town through the paths crossing this strip, and felt compelled to turn out and occupy it, but it all ended in smoke—of which there was plenty, as well as lots of noise. Ngvie himself does not go out to fight; he stays at home (cunning rogue) making 'medicine,' saying all sorts of mysterious words, and doing all sorts of mysterious things, winding up with a ceremony in which he is assisted by the children of the town, who chant responses both to the blessings he invokes upon his warriors and to the imprecations on his enemies. Something after this style—the children sit in a circle, and he dances before the fetish he has made, and set up in the midst of four standing spears—'May the hearts of all our people be strong, and all our bullets hit our enemies.' 'Yes, let it be so.' 'May the Bonzungo men fear and run away, and none of their bullets touch us.' 'Yes, let it be so.' 'May our men kill all the Bonzungos, and burn their town.' 'Yes, let it be so.' 'May our men never fear, and may our town never be burned.' 'Yes, let it be so,' and so on, and so on. Some of the fighting men lay but little stress on Ngvie's charms, and have said disrespectful things of their chief on account of his staying at home while they go out to fight. For this they came under his displeasure, and a charge of witchcraft was conjured up on a side issue, and the poisonous ordeal water resorted to. One of our workmen, among others, had to submit to the test, but as the man who administered it had been promised a good fee from the accused they passed safely through it, and the accuser has had to pay for having made a false accusation. That Ngvie is down in the dumps is not surprising, for altogether he is having a bad time of it, and the fact that his powder is nearly finished adds to his anxieties. However, it has this redeeming feature, it is serving as an excuse for a proposed journey to Stanley Pool to buy more. He will thus be able to get away without absolutely caving in.

"MR. GRENFELL MEDIATES.

"I have had one or two talks with the neighbouring chiefs with a view to having the matter settled, but they say the combatants will not agree to 'talk the palaver' till twenty people have been killed. I am just now making another attempt, and am not without hope of better success this time.

"Since writing the foregoing, the oldest chief of the district has been in with his official gong, telling me that he has been sounding it, and declaring that the war must cease, and that the disputants must go to him and talk the palaver. There is now very good reason to hope the matter will be settled without further fighting. The pity is that in the ordinary course of events we must expect another dispute to break out between other sections of our neighbours, for it is rare indeed for Bolobo, with its thirty or forty thousand people divided into some dozen clans, to be at peace for any length of time together. The loss of life from these petty wars, the number of those killed for witchcraft, and of those who are buried alive with the dead, involve, even within our narrow limits here at Bolobo, an almost daily drain upon the vitality of the country and an incalculable amount of sorrow and suffering. It will be a long up-hill struggle to overcome the superstition and cruelty which is rampant. We are praying that God may grant us the grace and strength we need for the work. The light of the Gospel alone can dispel the darkness round us.

"But I have been running on without as yet saying anything of your namesake. When I left for England the year before last, John went as far as Cameroons with me; but returning shortly to Congo, and not expecting my return for some time, he engaged himself to work for our neighbours of the Dutch Trading Company, and help to build their steamer the *Holland*. At the end of the year the chief agent of the company was so appreciative of John's work that he secured his services for another year, paying £5 per month. However, as their factory adjoins our station at the Pool, John has been able to maintain almost his old position with regard to us out of working hours, and has regularly taken part in our evening and Sunday services. You will be glad to know that amid all the temptations of the free and easy trading life he has maintained his position as

"A CONSISTENT CHRISTIAN.

He is by no means the most brilliant of our young men; but for persistence in steady work, or resourcefulness and courage in an emergency, he gives place to none. He may always be depended upon, and has the respect of everybody. He could find employment at any time, either with the State or with any of the trading houses; but I am hoping he will return to us, though I can't see how he can do so without sacrifice, for we can't pay him what I know others are ready to give.

"But I must tell you what I have been doing with the money you have sent for John. On my return from England as I came down the coast I brought with me another of my old Cameroons boys, Francis Steane, who, after I left Victoria, passed into Mr. Fuller's care and joined the church. Your funds not being needed for John, I determined to devote them to Francis and another boy, Mongo, who works with him in the engine-room of the *Peace*. Francis is really a very capable youth, and after a year as sub., has now taken charge of the engines, having Mongo as second. He is a very earnest

Christian, and exercises a great deal of influence; he regularly takes part in our services and in Sunday-school work. Mongo is trying to be a good lad, and we are very hopeful concerning him. He was caught in an Arab raid and sold to a countryman of one of our workmen (who has since died) for an old coat and a few handkerchiefs. I will try and send you his photo. before long I want a name for him. He has been with me for four years, and I am able, with some amount of confidence, to commend him to your sympathy and help.

"The apologies with which I commenced my letter are due not only to yourself, but also to the kind friends in Leicester who have so practically manifested their interest in our Congo work. You must try to think well enough of me to plead my cause with them. I wish you could come and see us, you would then better understand the multifarious cares which devolve upon a Congo missionary, and how it is so hard to find time for letter writing. In civilised countries like China and India, missionaries are exempt from a thousand extraneous duties which we have to attend to here. Please thank very sincerely my kind helpers at Victoria Road, and assure them of my appreciation of the assistance they are rendering us.

"Please also remember me very kindly to Mrs. Greenhough and your children. Ben and Isabel will have forgotten me in the seven years that have elapsed since I saw them, and I suppose in that time they have grown beyond my recognition, though I can call up the faces of seven years ago very vividly. I feel a good deal more than seven years older than I felt in '82; but I am hoping God will spare me some time yet for further service, the work to be done is so great and we are so few. If I could only plead as some can plead, or as you would plead could you but see how terribly needy these poor people are, and how wondrously the country is opening up before us, the churches then, I feel sure, would speedily send forth many more to minister to the needs of the people, and to enter through the open doors to the wide and, as yet, untouched fields to the north and east.

"Hoping, my dear Mr. Greenhough, that you are well, and that you have God's continued blessing on your work,

"I remain,

"Very sincerely yours,

"GEORGE GRENFELL.

"Rev. J. G. Greenhough, M.A."

A Missionary's Request for Prayer.

IN the following letter the Rev. G. B. Farthing, of China, gives a most interesting account of a Chinese inquirer, and makes an earnest appeal for the prayers of friends at home that missionaries may be divinely guided in their efforts to lead aright those who are seeking after truth:—

"Hsin Chou,

"September 10th, 1889.

"MY DEAR MR. BAYNES,—Since our brother, the Rev. J. J. Turner, set off for England, my wife and I have joined Mrs. Turner at Hsin Chou to assist in carrying on the work. The services have been well attended, and, with perhaps one or two exceptions, all have been earnest inquirers, well

grounded in Scripture truth and more or less consistent believers in our Lord Jesus Christ.

"But I write now to relate a special incident that may be of interest to the readers of the HERALD, and the issue of which made me for a while doubt whether my advice, reasonable as I deem it, was after all what it should have been.

"There is amongst the inquirers a man of beautiful, childlike disposition and character. He is eminently spiritual and devout, and goes out daily to preach the Gospel, and does so, I believe, in a thoroughly intelligible and persuasive manner. He has, too, the button of the "Budding Talent" degree, often likened to the English B.A., though the comparison is an utterly unfair one.

"Well, some months ago, Mr. Tung was at a village preaching, when a scholar who recognised him happened to pass by, and of course was struck with amazement to find an accredited Confucianist as a preacher of "doctrine" that had come from abroad. Inquiries followed, and it was discovered that Mr. Tung had not attended sacrifice at the Confucian temple for some long time past. He was summoned to appear at the next ceremony upon the plea that the number of scholars usually present was hardly sufficient to sustain the worship with becoming dignity. Mr. Tung paid no heed to it, and as busy eyes were doubtless on the watch for him, his absence was noted, and he received another summons commanding him to attend at a sacrifice upon a future date. The urgency with which it was charged could not be left unnoticed, and consequently Mr. Tung paid the official from whom it came a visit with an acceptable gift.

"Thus, poor man, he thought that the matter was effectually smoothed over; but not so, for lo! he was demanded, with threats should he fail to comply, to put in an appearance at the early morning sacrifice upon the fourth day of the eighth moon. It was plainly intimated, too, that no gift would be sufficient to condone for his absence. He was threatened with a beating, which—so another scholar has informed me—was simply preposterous coming as it did from so petty an official, the one threatened being a degree-man. Still, malice would doubtless have found means to vent itself. The loss of his button was what Mr. Tung himself seemed to anticipate, and what that loss is to a Chinaman a Westerner can hardly conceive. It is at once a badge of honour, a title to respect, and a step towards preferment to office, the darling desire of every Chinaman's heart. No thought of how the scholarship it is supposed to represent is abiding and cannot be snatched away seems to enter the mind. The sign is everything, the thing signified comparatively nothing.

"It was in this strait that he sent to me for advice. I sought him out to talk over the matter with him. He said he did not fear the consequences if allegiance to the Lord Jesus Christ required that he should bear them, and that he himself thought he ought not to go. 'Can I go or am I to stay away?' he asked. 'I shall not be required to bow to the image of Confucius, nor do anything but simply stand amongst the onlookers, if that will make any difference.' I gave him to understand that I should not attend were I in his place, but that still I had no right to lord it over him. It was before God that we either stood or fell, and he must decide this question for himself, whether or no he could attend

without sinning against God. Did he decide that it would be sinful, then no thought of pain nor of penalty that he might be called upon to bear should influence him in the least.

"I then advised him to read the fourteenth chapter of Romans, and pointed out verse twenty-three as containing the principle for our guidance in such a case. We may not do anything of which we doubt the lawfulness, or else we shall incur guilt. Recommending him to ponder over this and ask God for light, and quoting the words of St. John, 'Little children, keep yourselves from idols," a passage that gains force in the Chinese, I left him. The feeling that no sacrifice was of much worth which was not the willing outcome of love and devotion to Christ, together with the man's own sensitiveness of conscience about the matter, seemed to indicate that I could not rightly give any other advice. The fact of his being so firm a believer made me hope that his faith would gain robustness and strength by the trial which I doubted not he would face manfully and pass through triumphantly.

"However, a short time afterwards he handed to me a written account of what he had done, of which the following is a tranlation :—

"'Early on the morning of the fourth day of the eighth moon I went into the temple among the spectators. The undergraduates' master said, "Stand you beside the musical instruments and thus manage."

"'From this time to the end I did not move a pace nor turn myself (but stood), merely watching those literary graduates (who) were leading the three officials to and fro. When the ceremonies were about to end those who managed and directed went below and kow-towed. With six or seven scholars from the east and west sides I (then) descended and we (there) separated.

"'Now at leisure I (looked round and) saw the Yamen runners and the officials attendants moving things about, and saw also some five or six unoccupied officials sitting in the open porch below chatting and smoking and drinking tea.

"'Again a little space and the Yamen secretaries sacrificed to the tablets of deceased officials, having called upon me to read the ritual. I wanted to stand and read it, but they said, "Kneel to read it." Thereupon I squatted and read. One military graduate (again) said, "Kneel down to read it," (but) I, continuing to squat, quickly read on to the end.

"'The ritual consists of about eleven or twelve sentences. My heart (told me that it was wrong) and my outward demeanour (showed) I did not consider it right.

"'The Yamen secretaries and two or three others, when the sacrificial ceremony was ended, n] going out passed before me and said ;This is an utter savage." This speech of these official secretaries was Wang-demon, (who) borrowed their mouths to say it.'

"Thus it will be seen that the man disappointed my expectations. It saddened me very much, the more so because I felt that if I had told him outright he was not to go he would have acted upon my decision. But this would have involved a loss of Christian manliness equally deplorable. Not only did he go, but, like another Peter in the place of temptation, was led into a sin he had not contemplated. His statement of how he resisted the cries to kneel, and persisted in maintaining a less reverent attitude, though it was a breach of propriety so dear to Chinese, and which brought upon him taunts of being uncivilised,

seems to my mind a petition like Naaman's for generous treatment, when he should be compelled to lead his royal master into the house of Rimmon and bow himself down.

"However, the man's sincere and open confession, and his own sense of having done wrong, are full of encouragement. He is hardly likely, I judge, to be found in such an equivocal position again.

"But how this shows the need there is for prayer on our behalf, who have to deal with souls so lately called out of darkness that they walk stumblingly, and need strong hands to uphold them until they themselves see light in God's light. May we be assured that our friends will pray for us that we may have all prudence and wisdom.

"I am, dear Mr. Baynes,

"Yours sincerely,

"GEO. B. FARTHING.

"A. H. Baynes, Esq."

Cheering Tidings from the Rev. R. H. Tregillus, of Jessore.

WE regret that we have not been able to find space for the following letter from Mr. Tregillus in an earlier issue. The communication, however, is as important and interesting now as it was when it first reached the Mission House:—

"MY DEAR MR. BAYNES,—Since my last letter our work has been well maintained. Since the rains have visited us, I have, with the evangelist and colporteur, been able to resume the village work. At a village called Teygoree, about six miles distant, we had the use of the school-house on the occasion of our visit about a fortnight ago. The schoolmaster dismissed his boys to take the news to the various homes that the Christian preachers had come. It was not long before nearly one hundred men came to listen to our preaching. The kind of questions put to us afterwards showed that our message had been carefully listened to. Three days later, when visiting a village named Katal Baree, six miles in another direction, we had a very kind reception. We were each provided with milk, and then a large group of men settled themselves down to listen to us. On the verandah of a house near to where we were sitting, a large number of women were standing, and these gave close attention to what was being spoken. Several men accompanied us a little distance as we were leaving, and one of them told me he was fully convinced that Jesus Christ was the only Saviour. He would like to publicly avow his faith, but was afraid of his relatives. This man is not alone in this condition. Were I but able to place an earnest consistent Christian as teacher to live in their midst, I am convinced his example and testimony would soon help many to come out as Christ's disciples.

"VISIT FROM MR. DUTT.

"Last week I was again cheered and helped by a visit from our neighbour Mr. Dutt, from Khulna. With him and two of his preachers I spent parts of two days at Ihikargacha. You will remember, perhaps, that this was formerly the headquarters of our Jessore Mission. We found that some of the people there still remember Mr. Anderson. Ihikargacha is nearly ten

miles from Jessore. We were kindly allowed the use of the bungalow belonging to the district board, and found the arrangement a convenient one. When it was made known that Mr. Dutt had brought his medicine chest and was prepared to dispense medicines freely, patients soon began to come. Mr. Dutt's electric battery was in requisition, and was of great use in giving relief from pain. Two cases of different kinds of ophthalmia received immediate relief by the medicines prescribed. An old man, whose right eye had for some little time lost its power of sight, was able to dimly distinguish objects with that eye just after the remedy had been applied. On the Wednesday afternoon and during the morning and afternoon the work of this extemporaneous dispensary went on, and many, besides receiving this medical assistance, by means of words spoken, and Gospels and tracts distributed, learnt something of the Great Physician. The Thursday was a market day, and for some time we were engaged in preaching to a throng in the market-place, who eagerly listened to the story of the Cross. For many years Ihikargacha seems to have received very little attention from the Jessore Mission. I cannot help thinking that with attention the old work there may in a measure be revived.

"A ROMAN CATHOLIC DEPUTATION.

"In support of this I may say that a deputation from the Roman Catholic community in that neighbourhood waited upon me to ask whether I would receive them into our community. These Roman Catholics are the remnant of those low-class Hindu converts who were won over from our Mission many years ago. The monetary aid system of the Roman Catholic Church has not been a complete success with these people. A number have relapsed into Hinduism, and the remnant now are wishing to return to us. We had a talk with those men who came, dealing with the errors of their Church, and counselled them to weigh the matter very carefully and to see me again.

"Last night the spokesman of that deputation came to see me here. He said the people had been talking over the matter still further; they fully understood that were they to come into our midst they would not receive monetary aid as they had been accustomed to receive it; they also were convinced that such teaching as the intercession of the Virgin Mary, &c., was wrong. This man had come in their name to ask me to visit them.

"Yesterday I had a full day in visiting some of our schools. As before, I found that at our schools we have convenient places for preaching. There is the convenience of the school-house, and then the visit of the missionary makes the schools the centre of attraction for the people, and so we have good and attentive audiences to listen to our message. At Churamonkati (where also our missionaries formerly resided), yesterday, when the examination of the school was ended, and we had had a little time for refreshment and rest, a good number of the villagers came together, and for nearly two hours they listened with much attention and evident sympathy to the preaching of the Gospel. Part of the time was taken up in dealing with a stout defender of the Hindu faith. He found himself alone in his advocacy of idol-worship for the rest of the people. I feel more and more that it is by dealing with the people in a direct manner and quietly, in these village retreats, rather than by preach-

ing to an ever-changing crowd in a public place, that we can hope to really teach and influence them. The markets and bazaars afford good opportunities for selling our Gospel portions and distributing tracts, and chiefly for this object I am in regular weekly attendance at our local market.

"MEDICAL WORK.

"You will be glad to learn that the medicine chest, so kindly supplied me by Mr. Frederick Ross, of Pinner (Leath and Ross, of London), has enabled me to give relief to several persons suffering from various diseases. Now that I am beginning to understand a little the properties and uses of the medicines, I take a box of them with me when I go into the villages to preach. On Tuesday last my selection of medicines gave additional interest to my visit at a village some four miles distant. Two or three accepted medicine from me, another was anxious to take from me for his little daughter; but a promise made to the native quack who had charge of the case prevented him.

"Work among the women of our little community is sti
by my wife. A special weekly meeting for them is attended with pleasing regularity. Last week my wife was very glad to hear that a grant from the Bible Society could be appropriated for work amongst the Hindu and Mohammedan women in our neighbourhood. One Bible-woman has already been appointed, and my wife hopes, through the aid of Calcutta friends, to find another suitable woman for the work. This will be a great auxiliary to the work we are already doing in the villages.

"Could I ask you, dear Mr. Baynes, to make an appeal on my behalf for a magic lantern? With it I could gather a large number of outsiders to our chapel, and be able to preach to them of the world's Saviour. At an evangelistic service, on Wednesday, on the chapel verandah, quite fifty people were gathered, and, with a little attraction within, I am sure the chapel could easily be filled.—With kindest regard, believe me, yours very sincerely,

"R. H. TREGILLUS.

"A. H. Baynes, Esq."

The Cangue.

THE Chinese have some very cruel punishments, as any one may learn who will take the trouble to read what has been written on the subject in the various books on China; but the mode of punishment shown in our cut is not at all cruel, and might, *perhaps*, be adopted with advantage by Western nations.

A huge wooden collar (varying in weight according to the nature of the offence) is fastened round the neck of the offender, whose name and address is written in large letters on a strip of paper, and pasted on one side, and the crime for which he is being punished on the other, and with this on his shoulders he is made to parade the streets, or to squat by the wayside in some busy place, so that all may see and take warning.

Some of our nobles and princes, who are fond of gambling, and other

worse offences, would hardly care to run the risk a second time if they were made to wear the cangue (a good heavy one, with English inscription, of course), and parade "the Row," or squat at the corner of the Haymarket for a few days this cold weather, to the admiration of their friends.

I *should* say that our artist, in his ignorance of Chinese, has not repro-

THE CHINESE CANGUE.

duced the characters that appear in the photo., but has substituted marks of his own, including an "M," which, of course, is *not* Chinese. And I rather fancy the two men are not criminals, but Christian workmen, who just had the cangue put on for Dr. Edwards to photograph. Perhaps that accounts for the happy expression of their faces; real criminals wearing the cangue do not usually look so comfortable, neither are they allowed to carry their tobacco pipes.

JOSHUA J. TURNER.

Another Baptism at Wathen Station, Congo.

WE are thankful to be able to report the following brief but encouraging letter just received from the Rev. W. H. Bentley, of Wathen Station, the Congo:—

"DEAR SIR,—I am happy to report another baptism at this station. Luvusu was attached to the late Mr. Biggs as personal servant until his death. Since then I have been more specially interested in him. Mr. Biggs' other lad was baptized earlier in the year; so now they are both members of the church here, and are to work together in evangelistic work.

"At the last meeting of the church they received with much pleasure the Communion service, which has been presented by my friend, Mr. C. E. Webb, of Hampstead. They much appreciate the gift, and are sending a letter of cordial thanks by this mail.

"There is no further news of importance this month. We are all enjoying good health.—Yours respectfully, "W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

Acknowledgments.

THE Committee gratefully acknowledge the following useful gifts received up to the 12th December:—A parcel of clothing for the Rev. R. Spurgeon, of Madaripore, from Miss M. A. Howell, of Bournemouth; a bale of clothing for Mrs. Wall, of Rome, from Mrs. Edwards, of Torquay; a large number of toys, &c., from the John Knox Street, Glasgow, Sunday-school, per Mr. Pearson, for boys at Underhill Station, Congo, under the Rev. J. H. Weeks; a bell for the chapel at San Salvador, Congo, from the Camden Road Sunday-school, per Mr. Bishop; books from the Religious Tract Society, for the Rev. A. G. Jones, of China; and from the Baptist Tract Society, for the Rev. A. Watson, of Jamaica; 136 garments from the St. Mary's Missionary Working Party, Norwich, for the Delhi schools; and some magic-lantern slides from the Shooter's Hill Road Chapel Sunday-school, per the Rev. R. E. Chettleborough, for the Rev. R. C. Forsyth, of China.

The Lord Loveth a Cheerful Giver.

OUR cordial thanks are due to Mr. W. Mathewson, of Dunfermline, for £100 to help to pay off the debt of last year. "I wish," says our generous donor, "many of our Christian friends could be led to help the Saviour's cause at this time. It is sad to think of debt when we know that the blessed Saviour gave Himself for us. Surely we ought gladly to give our means for the spreading of the glorious news of salvation." To Miss E. Brack, of the Brazils for £5, for the Congo Mission; to the Rev. C. Faulkner, for £3 8s., from the

Sunday-school at Croix, France ; to A Little Friend, for four shillings, "For the little black boys, with Artie's love" ; for £5, for Congo, from I. & H. G. ; also to the Misses McIlvain, for £10, "In loving memory of their late brother, John" ; for £3, to Mrs. John Hamilton, of Glasgow, as the effect of letter in *Juvenile Herald*, referring to the Bloomsbury "Help in need Society."

We also very gratefully acknowledge the following contributions :—Outfit allowance refunded, £50 ; "A Friend," Kirkcaldy, £50 ; Mr. Jesse Taylor, £40 ; "A Friend," for *W. & O.*, £25 ; Mr. H. S. Perrin, for *Debt*, £25 ; Mr. W. D. Knight, £20 ; Mr. E. W. Davies, per Bankers, £20 ; "A Gloucestershire Working Man," per Rev. J. Bloomfield, for *China*, £15 ; Misses McIlvain, in loving memory of the late Mr. J. McIlvain, £10 ; £9 6s. 10d. for *Debt*, and £80 (the proceeds of the Juvenile Working Party), for the Congo Mission, per Mr. S. J. Collier, Reading ; £10 from Mr. E. Chitty, for China Famine Fund.

Recent Intelligence.

AT the time we go to press the Calcutta Conference of our Indian missionaries will have held its annual meetings. The Conference this year will have been of unusual interest and importance through the presence of Mr. Baynes. Soon after his arrival in Calcutta, at the beginning of November, Mr. Baynes proceeded with Mr. Kerry to Orissa to attend the Annual Conference of the General Baptist Missionary Society, in the interval between his return and the Calcutta session visiting Chittagong, Commillah, Dacca, and Mymensing.

On the 12th ult. Mrs. Hay and children returned to India in the s.s. *Khedive*.

We are very pleased to announce that arrangements have been made for Dr. Pierson, of America, who is now in this country on a missionary campaign, to address at least three meetings during this month. The first will be held on Wednesday, the 15th, at Westminster Chapel ; the second on Thursday, the 16th, at the Downs Chapel, Clapton ; and the third on Friday, the 17th, at the Presbyterian Church, St. John's Wood. We trust our friends in London will take notice of the above dates. We anticipate that these united meetings will, by God's blessing, be the occasion of much spiritual quickening with respect to the responsibility and privilege of Christian missions.

A magic lantern and usual accessories are urgently required for the work of the Mission in the city of Tsinan Fu. The Committee very heartily find place for this appeal in the pages of the HERALD, feeling confident the announcement of this requirement will be sufficient to call forth a ready response. It is estimated that the cost of the apparatus will be about £20.

Miss Silvey, writing from Bolobo, Upper Congo River, under date September 20th, says : "I am visiting the towns regularly, and am having many interesting talks with the people, who seem to be very much in earnest in their desire to

know about God. Last Sunday we had 150 people at our morning service, and we have an average of fifty every Sunday afternoon at Sunday-school."

The Rev. R. E. Gammon reports further baptisms in Trinidad. On October 7th, he writes in a letter just received: "I baptized twenty-one candidates at Fifth Company Church; on the 13th, two in Port of Spain; last Monday, five at Mt. Elvin (or First Company); and to-morrow I expect to baptize twelve at Fourth Company—most of these additions being in Mr. Williams's district."

We have been much grieved to receive the intelligence of the death of Miss Florence E. Leonard, the daughter of our esteemed friend, Mr. G. H. Leonard, J.P., the treasurer of the Society's Auxiliary at Bristol.

It was in the October of last year that Miss Leonard left her home for India, to devote herself, at her own expense, to evangelistic work in the villages around Ludhiana, in connection with the Society for the Promotion of Female Education in the East. For some time her health had been failing. Her recovery however, was hopefully anticipated, and on the 28th of October she wrote home in a cheerful spirit, speaking highly of the kindness she was receiving from those with her, and requesting her friends on receipt of the letter to think of her as much better; but on the 7th of November the end came. Had she been spared Miss Leonard was contemplating work more especially amongst the soldiers. The missionaries with whom she was brought into association were deeply impressed by her earnest, consecrated spirit. Very sincerely do we sympathise with her mourning parents and friends. May the God of all consolation be their refuge and their stay!

On the 28th of November, the death of Mr. W. H. Carey took place at Teddington. He was the grandson of Dr. Carey, and the father of our present missionary, Dr. Carey, of Bankipore, Patna. Many of our readers will remember Dr. Carey's visit to this country four years ago, and will sympathise with him, and prayerfully remember him in this bereavement.

Contributions

From November 13th to December 10th, 1889.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs., Finchley-road	2	0	0
Aldridge, Mr. F. R., Eastbourne	1	1	0
Barnard, Mr. and Mrs. G. L.	2	17	0
Barrett, Mrs. J., Charlbury	3	3	0
Cust, Mr. R.	1	1	0
Davies, Mr. E. W.	20	0	0
E. G., Hertfordshire ..	5	0	0
Flowers, Mrs., for *Congo*	1	0	0
Forster, Miss E.	5	0	0
Hamilton, Mrs. Jno., for *support of Congo boy*	3	0	0
Knight, Mr. W. Duncan	20	0	0
Lovell, Mr. T., sen.	0	10	6
Lovell, Miss	0	10	6
Rainbow, Mrs.	0	10	0
Sturge, Rev. A.	2	2	0
Thorne, Mrs. E. B.	1	0	0
Ward, Mr. J., Brixton ..	0	10	0
Winter, Mr. T. B.	2	0	0
Under 10s.	0	7	6

DONATIONS.

A Friend, for *W & O* ..	25	0	0
A Gloucestershire Working Man, by Rev. J. Bloomfield, for *China*	15	0	0

Barnes, Mr. T. (Sunday morning box)	1	2	6
Bible Translation Society, for *T*	200	0	0
"Friends at Portsmouth," per Miss Medhurst	1	10	9
"Hope"	1	0	0
J. G. and H. G., for *Congo*	5	0	0
J. J. W.	1	5	0
"Lambda"	5	0	0
McIlvain, Misses, In Loving Memory of late Mr. J. McIlvain	10	0	0
Marnham, Mr. F. J., per Y.M.M.A., for *Madaripore*	1	0	0
"Outfit Allowance Refunded"	50	0	0
Taylor, Mr. Jesse, Kingsbridge	40	0	0
Under 10s., for *Debt*	0	4	0
Do., for *N P*	0	2	6
Do., for *support of Congo boy*	0	4	0

LEGACIES.

Clarke, the late Mr. E. W., of Acton, by Messrs. Noon and Clarke	100	0	0
Rough, the late Mr. Geo., of Dundee, by Mr. J. D. Bruce	400	0	0
Sturge, the late Mr. Geo., on account of residue by Messrs. Bell, Stewards, and May	100	0	0

LONDON AND MIDDLESEX.

Camberwell, Denmark-place Chapel	7	1	0
Do., for *support of Congo boy under Mr. Comber*	5	0	0
Chalk Farm, Berkeley-road	5	1	3
Clapham, Grafton-sq.	9	19	1
Crouch End, Park Ch. Sunday-school, for *Congo*	0	13	4
Dalston Junction Sunday-school	10	0	0
Highgate-road	43	0	7
Do., for *China*	6	18	4
Do., for *Congo*	19	4	0
Do., for *Japan*	0	18	6
Do., Sunday-school, for *support of "J. Showers"*	18	0	0
Islington, Cross-street	4	10	0
Do., Sunday-school	6	3	4
John-street, Edgware-road	1	0	11
North Finchley	20	0	0
Peckham, Rye-lane, for *Mr. Wenger's N P, India*	15	0	0
Do., for *Mr. Weeks' N P, China*	15	0	0
Regent's Park Ch., on	30	0	0
Shaftesbury Hall, Ealing, Y.M.C.A., for *China*	0	10	0
Stockwell	9	3	4
Vernon Chapel	5	14	5
Do., Y.M.M.A.	30	0	0
Upper Holloway	25	4	10
Do., for *Mrs. Kerry's Sch.* (2 years)	16	0	0
Do., for *India*	0	5	0
Do., for *Bengal Sch.*	6	0	0
Walthamstow, Boundary-road	4	5	0
Walworth-road Chapel	16	13	9
Wandsworth, North cote-road, Sunday-school	10	15	10

BEDFORDSHIRE.

Cotton End	2	14	1

BERKSHIRE.

Welford	2	5	0

BUCKINGHAMSHIRE.

Northall	1	0	0
Olney	4	17	6
Quainton	2	10	0

CAMBRIDGESHIRE.

Soham	3	1	0
West Row	5	6	0

CHESHIRE.

Chester, Grosvenor-park Sunday-school	1	15	0

CORNWALL.

Hayle	3	0	6

CUMBERLAND.

Great Broughton	3	3	0
Workington	8	5	3

DEVONSHIRE.

Bampton	3	2	0
Devonport, Morice-sq.	1	11	0
Exeter, South-street	6	12	0
Plymouth, George-st.	5	0	0
Do., Mutley Chapel	20	0	0
Do., Lower-street Sunday-school	6	13	3
Do., *support of Congo boy and girl*	10	0	0
Uffculme	4	3	0

DORSETSHIRE.

Poole	19	0	9
Do., for *W & O*	5	17	0

DURHAM.

Consett	3	6	6
Hamsterley	4	1	0

ESSEX.

Upton Cross Sunday-school, per Y.M.M.A.	0	9	3

GLOUCESTERSHIRE.

Arlington	2	8	0
Avening	6	9	7
Blakeney	4	3	4
Cheltenham, Cambray, Chapel	16	15	5
Lechlade	5	0	0
Stow-on-the-Wold	6	16	4
Woodchester	3	2	2

HAMPSHIRE.

Andover	6	18	11
Brockenhurst	6	16	0
Broughton	11	8	11
Do., for *Simla*	2	0	0
Lymington Sunday-sch.	14	1	0
Romsey	12	0	0
Stockbridge	1	1	1
Whitchurch	3	19	6

ISLE OF WIGHT.

Niton	13	10	3

HERTFORDSHIRE.

Boxmoor	1	3	11
Hitchin	15	8	0
St. Albans, Dagnall-st.	30	0	0
Watford	85	0	0

KENT.

Lee	0	2	6
Lewisham-road, per Y.M.M.A., for *China School*	0	5	0
Tunbridge Wells	19	7	1

LANCASHIRE.

Accrington	30	9	1
Atherton	8	10	5
Bacup, United Meeting	8	5	0
Do., Ebenezer	52	12	6
Do., do., for *Mr. Wall's Mission*	5	5	0
Do., Doals	3	8	6
Blackpool, Union Ch.	2	16	10
Bolton, Zion	2	3	0
Briercliffe, Hill-lane	4	5	6
Church	17	0	0
Clayton-le-Moors	17	0	5
Cloughfold	23	13	7
Haggate	17	17	6
Haslingden, Trinity Ch.	25	14	6
Liverpool, Pembroke Church	4	3	5
Do., Richmond Ch.	10	6	2
Do., Everton	14	7	0
Millgate	1	7	6
Oldham, Pitt-street	3	14	0
Oswaldtwistle	25	5	3
Padiham, Zion	1	13	1
Preston, Fishergate	34	15	4
Do., for *Congo*	5	0	0
Royton	14	3	6
Sabden	20	17	0
Do., for *W & O*	2	0	0
St. Anne's-on-the-Sea	1	10	7
Waterfoot, Bethel	9	0	0

LEICESTERSHIRE.

Countesthorpe	7	8	5
Do., for *W & O*	0	12	9

Leicester, Melbourne Hall, for *support of Mr. Roger*	6	19	8
Do., do., Y.M.M.A., for *ditto*	5	13	0
Do., Belvior-street ..	5	0	6
Do., Emanuel Ch.....	6	1	7

NORFOLK.

Lynn, Union Ch.	2	7	4
Swaffham	15	0	0
Upwell	1	19	3

NORTHAMPTONSHIRE.

Brayfield-on-the-Green	5	2	9
Bugbrook	4	17	4
Denton.....	2	6	3
	12	6	4
Less expenses	0	17	6
	11	8	10
Middleton Cheney	10	17	6
Do., for *W & O*	0	17	6
Weston-by-Weedon.....	6	17	10
Do., for *W & O*	0	8	6
Do., for *N P*	0	13	8

NORTHUMBERLAND.

Newcastle, for *Congo*..	0	8	8
Do., Westgate-road ..	6	13	4
Do., Arthur's-hill....	1	5	0
	8	7	0
Less expenses	0	12	0
	7	15	0

NOTTINGHAMSHIRE.

Southwell	4	11	1

OXFORDSHIRE.

Coate, &c.	30	0	0

SOMERSETSHIRE.

Bath, Manvers-street Sunday-school	12	0	0
Bridgwater	35	0	0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	80	0	0
Do., Fishponds, for *Debt*	1	6	6
Do., Unity-street, for *Congo*	2	0	0
Cheddar	5	0	0
Minehead	10	3	3
Do., for *N P*	2	3	1
Wells	3	0	6

SUFFOLK.

Halesworth	0	5	0

SURREY.

Dorman's Land	0	10	0
Richmond, Duke-street, per Y.M.M.A., for *Bengal school*	6	0	0
South Norwood.....	18	19	10
Streatham, per Y.M.M.A, for *Bengal school* ..	4	0	0
Sutton	2	0	0
Thornton Heath, Beulah Ch. Sunday-school ..	1	13	9
West Croydon	4	17	8
Do., for *Congo*	5	0	0
Do., for *Purana Sch., Delhi*	6	0	0

SUSSEX.

Brighton, Holland-road	5	4	4
Worthing, Sunday-school	1	10	0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer ..150	0	0	
Statford-on-Avon.....	20	3	11

WILTSHIRE.

North Bradley	3	16	6
Trowbridge, Back-street	37	13	9
Winterslow	1	6	0

WORCESTERSHIRE.

Evesham.....	18	14	2
Redditch.....	0	2	0

YORKSHIRE.

Farsley	1	0	0
Huddersfield District.			
Blackley	3	9	6
Golcar	5	6	6
Huddersfield, United Public Meeting ..	6	5	8
Do., New North-road.	12	0	0
Do., Primrose-hill ..	0	16	0
Do., do., Sunday-sch.	6	9	5
Lockwood	7	11	6
Meltham.....	8	16	0
Milnsbridge	5	10	0
Scape Goat Hill	1	10	0
	57	14	7
Less printing, &c. ..	8	4	0
	49	10	7
Leeds, South-parade ..	71	5	6
Do., Hunslet Tabernacle.....	27	4	5
Malton.....	7	3	2
Middlesboro', Linthorpe-road	9	1	7
Morley.....	2	4	6
Redcar.....	3	6	2
Shipley, Rosse-street ..	18	14	5
Steep Lane.....	9	19	1
Wainsgate	10	18	3

SOUTH WALES.

CARMARTHENSHIRE.

Newcastle Emlyn.....	37	15	0
Llanelly, Greenfield. *Correction.* — Instead of the amount acknowledged in last month's HERALD read 146	17	7	
Do., for *W & O*	6	16	

GLAMORGANSHIRE.

Cardiff, Tredegarville..	1	10	0
Neath, Orchard-place..	9	0	0
Swansea, Carmarthen-road....	2	0	0

MONMOUTHSHIRE.

Cwmmera	1	10	0
Glascoed	0	13	6
Maindee, Summerhill Sunday-school	9	0	0

PEMBROKESHIRE.

Mynachlogddu, Bethel	10	1	8

SCOTLAND.

Fortrose, for *N P*.....	0	17	0
Galashiels	16	8	6
Do., for *W & O*	1	0	0
Glasgow, Adelaide-place.....	10	0	0
Do., Bridgeton	3	6	0
Kirkcaldy	40	0	0
Do., for *Palestine*....	10	0	0
Leslie	2	19	0
Lochee.....	2	8	0
Lossiemouth Sunday-school, for *N P*	1	3	0
Montrose.....	6	10	0

FOREIGN.

SOUTH AMERICA—BRAZIL.

Miss E. Black, for *Congo*	5	0	0

SPECIAL DONATIONS FOR RELIEF OF SUFFERERS FROM FAMINE IN CHINA.

Chitty, Mr. E.	10	0	0
Chester.....	0	5	0
Sutton	0	4	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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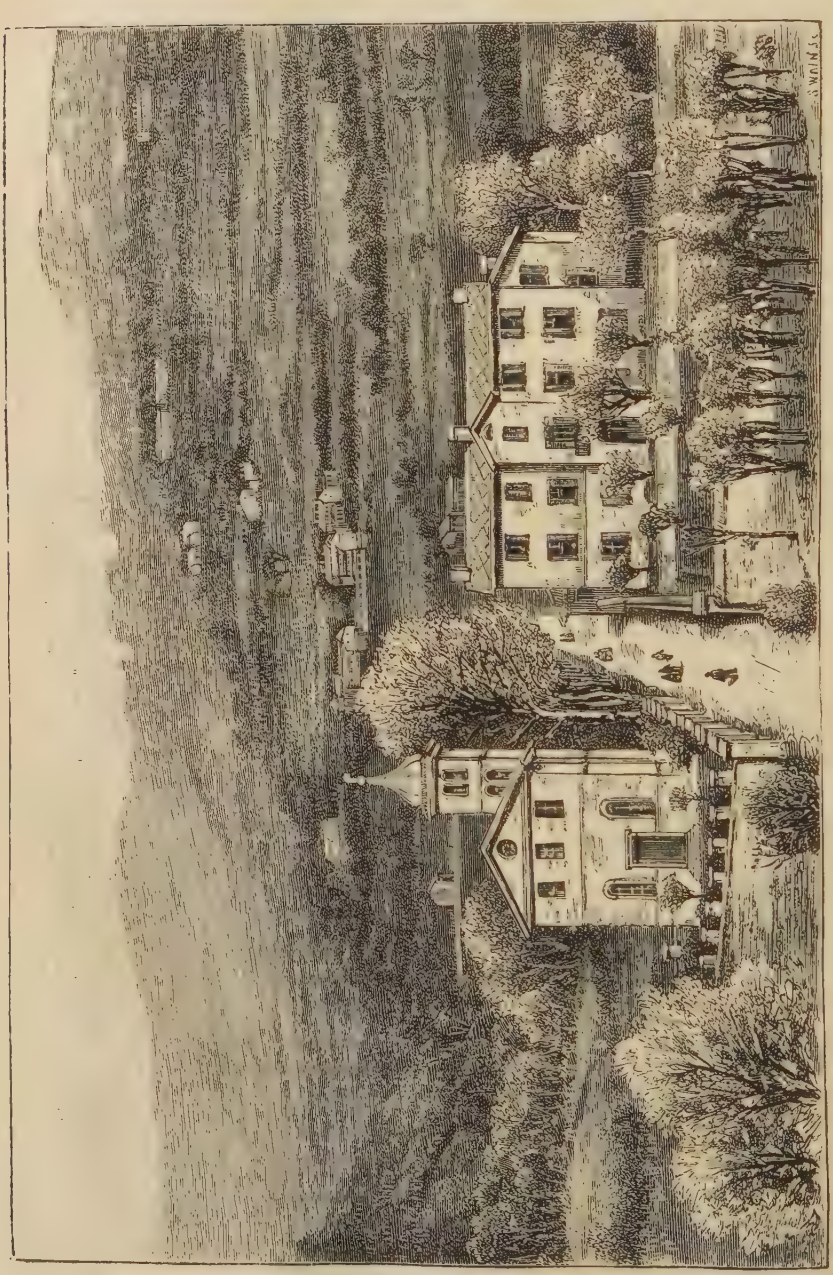


BAPTIST CHAPEL AT LA TOUR, ITALY.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Letter from the Rev. Herbert J. Thomas, of Delhi.

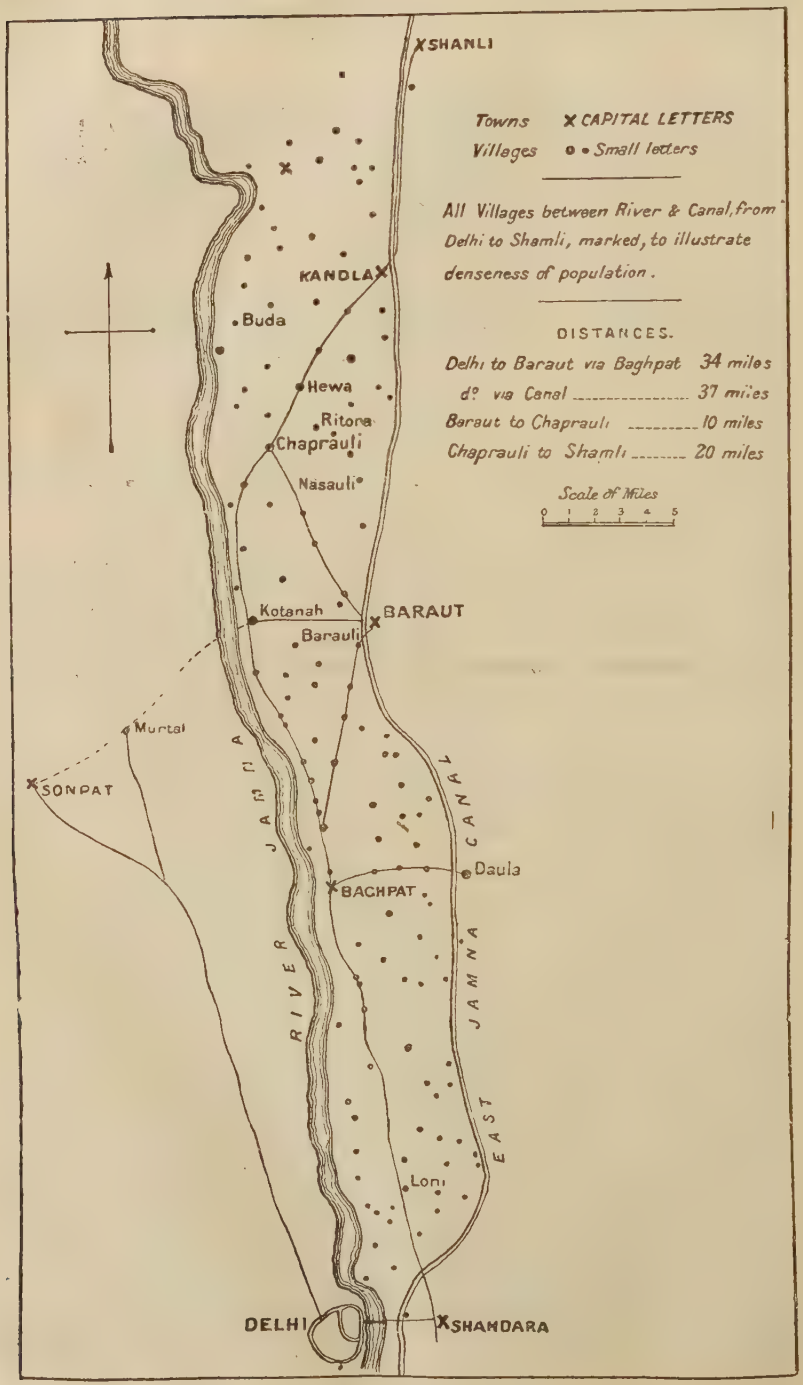
IN concluding this letter, written to Mr. Walter J. Benham, of Bloomsbury, Mr. Thomas gives instructions for the communication to be sent on to the Mission House, as some portions of it might be suitable for insertion in the Herald. We are pleased to insert it in full, believing it will be read with much interest :—

"Baptist Mission, Delhi.

"My dear Friend,—I am thankful that at last I am able to tell you that, with the good hand of our God upon us, we have at length, after so many months of waiting, built our school and meeting house at Chaprauli. True, it is not yet completed, but so much is done that I can without further delay begin to tell you its story.

"I purpose, then, at the risk of repeating incidents already reported, to try and give you a sketch of the history of our work in that district, as the story will forcibly illustrate some of the many encouragements and discouragements of our work for the Saviour. I will enclose a small map of the district to assist you in following my references to places and distances.

"Chaprauli is a village of some 5,000 inhabitants, situated in the Meerut district, on the further (eastern) side of the River Jumna, about forty-seven miles to the north of Delhi. Ten miles nearer us is the small town of Baraut. There are three lines of road by which we can reach these places. One is on the Delhi side of the river, *vid* Sonpatt and the ferry at Kotanah. This route I have twice traversed, but it is further, and passes through no place occupied by us as a station ; I do not now, therefore, go by that route. Another is along an execrable road on the other side of the river, and passes through some rather large villages, where we have often preached. This is the favourite route taken by Pastor Anand Masih and our other preachers. The third road, which I usually take, is [slightly longer, and is the semi-private Government road along the side of the East Jumna Canal, which, you will see by the map, passes close to Baraut. I have


SHANLI
Towns X CAPITAL LETTERS
Villages o • Small letters
All Villages between River & Canal, from Delhi to Shamli, marked, to illustrate denseness of population.
DISTANCES.
Delhi to Baraut via Baghpat 34 miles
dº via Canal 37 miles
Baraut to Chaprauli 10 miles
Chaprauli to Shamli 20 miles
Scale of Miles
0 1 2 3 4 5
KANDLA
Buda
Hewa
Ritora
Chaprauli
Nasauli
Kotanah
BARAUT
Barauli
Murtal
SONPAT
JAMNA RIVER
JAMNA EAST CANAL
Daula
BACHPAT
Loni
DELHI
SHAHDARA

preached at various times in nearly all the villages along this road also.

"EARLY PREACHING.

"I cannot say when the Gospel was first proclaimed in this neighbourhood, but I know Mr. Smith made frequent tours in that direction for several years before the ingathering commenced. The Gospel was offered to all alike, whether Mussalman or Hindu, Baniya or Jat, Brahman or Chamar, in town, village, and hamlet; but not in the 'Tehsil' town of Bághpat, or the municipal town of Baraut, was it first accepted, but in the obscure village of Nasauli, and the larger one of Chapraul, by the despised Chamars, the hard-worked and poorly-paid servants of the Jats, or farmers. In 1880 two converts from Chaprauli came into Delhi, and earnestly besought baptism, which Mr. Smith rejoicingly administered, the first-fruits of the Lord's harvest, since ripening so fast. Of these two brethren, Kidri is dead; the other, Rupa, is a true, devout, humble believer. The following year, at the request of these brethren and others whose hearts the Lord had touched, a man named Kallu was sent to teach them. At first the people there of their poverty contributed to his support, but this was not satisfactory, and a small salary was allowed him. The next year, 1882, Bernard, the evangelist, baptized six men in Nasauli, a village four miles from Chaprauli, and Kallu was sent to look after and feed that little flock. Alas! he proved but a hireling, and worried those he should have tended, and alienated those who were previously leaning towards Christianity. The next year the whole work in Nasauli was stopped through the indiscretion of Christopher, the visitor who was appointed to visit these villages at intervals. He shot a peacock near Nasauli, which so much angered the Hindus (and even our friends the Chamars were disgusted with it) that he was never able to do anything there, and when a few years later I had taken over charge, I found the enemy had sown tares, and our six Christians had become entangled in the meshes of the Ghisa panth, a local superstition, from which repeated and earnest exhortations failed to win them, and three years later we were compelled to cut off their names. Meanwhile the work had prospered in Chaprauli. In 1882 and 1883 thirteen more were gathered in. Samuel Ibrahim was their appointed teacher, and, for a while, did fairly well, but soon showed he had no love to Christ in his heart. The school was carried on with indifferent success, the Christians received but little instruction and no addition to their numbers, until in 1885 we found he was making false reports of his work, and dismissed him.

"In 1882 a door seemed to be opening for us in Baraut, and Samuel Wales and his wife were sent there and began work under very favourable circumstances. In November, 1883, Dhan Singh and his wife Samekor were accepted for baptism. Alas! the threats of his neighbours terrified Dhan Singh, and he drew back. Not so his wife. She boldly said: 'I have given my word to serve Christ, and cannot draw back,' and it was my joy to baptize her — the first Christian in Baraut—in the canal. Her courage inspired her husband, and the following month he was baptized by Mr. Carey, and few Christians anywhere have stood persecution and evil-speaking more firmly and patiently than these two in Baraut. With Dhan Singh was baptized his wife's brother, Prem Das.

"BEGINNING OF THE WORK IN BARAUT.

"Thus the Saviour's blessed work was begun, and two, nay, three places

occupied in His name. No wonder Satan raged! No wonder he vowed to uproot these little churches!—and how nearly did he succeed! I have told you how he nearly destroyed the work in Nasauli, and how he checked it in Chaprauli. Alas! he was allowed to do more. A young man, who, a few years before, had himself suffered much for Christ's sake at the hands of his father, was sent to replace Samuel Ibrahim in Chaprauli. Poor Natthan! I pray his repentance, loud and demonstrative, may be real, and that he is now not what he was then! To this day are his wicked immorality and his unpaid debts thrown into our face in the Chaprauli bazaar. So far from personal observation, deceived by rose-coloured reports, how could we know what was going on until, alas! it was done, and the mischief, and Satan's triumph! He was promptly excommunicated; but could we as easily eradicate the poison from those young Christians who had looked upon him as their teacher and feeder? And Baraut? Had Satan freedom to work his will there? Yes! No! He tried, he ruined Samuel Wales and his wife, and we were compelled to dismiss him, too, for engaging in business contracts which he was unable to fulfil. He stayed there, resentful at his dismissal, and prevented another from doing the work he had proved himself unfit to do, sank lower into debt, and, perhaps, worse, and at last cleared out only to trouble us in Delhi. And the work? Hindered, not stopped! No! God had said to Satan, 'Thus far and no farther!' Despite evil example in his teacher, the simple-minded Dhan Singh, and his wife and brother with him, stood firm and true, and without another man to help them on. Only occasionally visited by Anand Masih or myself from Delhi, and Loka from Chaprauli, these uneducated ones have 'grown in grace,' and mainly through their example and simple morals two more are waiting to be baptized, and, had opportunity offered, I should have baptized them last month. Natthan being dismissed from Chaprauli, God answered our prayers for guidance by bidding us send a young, hardly taught, but simple, earnest brother—Loka. He went; he soon won their love; he found a school impossible for the present, but worked on among the Christians, winning them and others by his sympathy and earnestness.

"THE FIRST-FRUITS of this revived work were gathered in on 14th November, 1886, when I baptized Bakhshi. Satan raged again! This time he did not wait; but the day after I left, glad and hopeful, he began again to fight against the Lord. But in vain! True, he had Bakhshi beaten well-nigh to death; true, he had several Christians turned out of employment, some with six months' wage unpaid; true he roused zamindars and police, and threw the whole Chamar community into distress with forced, unpaid labour, &c.; but he had the mortification of hearing those he sought to drive away from Christ saying, 'We may have to leave our homes, find a dwelling elsewhere, but we will never leave Christ!' He put them to the test; among others he drove Bakhshi away empty and shamefully treated. Bakhshi had to leave his home; did he leave Christ? One month ago Bakhshi came to me in Kanala, bringing three men who had learnt first from him the name of Christ, and asked to be baptized. 'Twas a losing game, Satan saw it, and gave it up. Not that he has left the

district. Oh, no! there he is, hard at work, persuading one Christian to keep away from worship, telling another the teacher dislikes him, bribing another to love the wages of the zamindar better than those of righteousness; and now and then, when he sees more following Christ, flaring up with old rage, sending a lad to prison on a trumped-up charge, because his mother was baptized; rousing the zamindars to combine against us and refuse land for schools, stirring up the police to seize men for forced labour, and so forth. He can do that much, maybe more of like sort; but all the same, he could not prevent eight men from following Bakhshi's example within twelve months of his being beaten. Neither could he keep the news from spreading to Kanala, where two more joined themselves to Christ's people, or to Shamli, where sixteen heard and wondered, and sent once, twice, three times to Chaprauli to ask Loka to go and teach them—to me to send him to the Presbyterian Mission at Muzafarnagar, whose name they had heard, but whose faces they had never seen, because I would not go to them at once. I have been though. I went last month, and found simple, earnest, untaught men waiting for me. I taught them a little and learned from them much, promised to go again to them, hoped to baptize them next cold season, if then they appear true as now. Is it a matter for regret or pleasure that Samuel Ibrahim, the former teacher at Chaprauli, aimlessly wandering about, should have gone to Shamli and baptized nine of them? In Ritora, too, and Buda, and Barauli, and Hewa, and God doubtless knows many other places, there are inquirers, some quite ready to accept the afflictions because they have, vaguely it may be, and in much ignorance, yet truly accepted the salvation of Jesus Christ. Thank God, my friends, for victories and defeats. His Kingdom advances in either case. This growth of the little church at Chaprauli has rendered the providing of a suitable place of worship a necessity. Their basti could offer no house large enough for a school or even for worship. For four years we have been trying to secure land outside the Chamar Basti, common ground, where all classes might come and hear and learn. For four years the zamindars prevented it; not all opposed us, but the most influential did. With great difficulty we obtained some land, through the assistance of the chief magistrate of the district, for a cemetery. He failed us altogether in our application for land for a school. He raised our hopes with promises, destroyed them by doing nothing. At length his successor, Mr. Whiteaway, kindly gave his assistance. Never mind the trouble we had to secure it—the futile journeys, the miles tramped—so long a story would unduly lengthen this letter. Suffice it to say that at last, in December, 1888, he persuaded the zamindars, and granted us a most eligible piece, 75 feet by 40, outside the village, on neutral ground, near the post office and police station and the houses of our Christians. Immediately I set Loka to work to make inquiries about materials and workmen, and for the next two months he was going about the various villages, arranging prices, contracts, terms, &c., and letters were passing between us continually. After our annual examinations I thought arrangements were sufficiently forward to go out and begin work.

"Vexatious Difficulties.

Alas! I only went out to find a new set of difficulties begun. These difficulties seemed insurmountable, and as soon

as one matter was settled another arose defying settlement. It seems ridiculous to talk like this of so small an undertaking as a £30 building; but obstacles we could not possibly foresee arose at every step. I cannot give a detailed account of these difficulties, but a few may suffice as examples. The zamindars, angry at our having secured a site, vowed we should not be allowed to build; and though they could not prevent our digging for clay in void land, they refused to allow us to hire carts for bringing bricks, &c.—boycotted us, in fact. Consequently 20,000 sun-dried bricks and some 1,000 cubic feet of earth for plastering had all to be brought to the spot by hand. The man who undertook to provide 25,000 sun-dried bricks to be ready by March 2nd had only 8,000 ready by that day, and 6,000 of them were washed back into their original mud by rain. A second date was fixed, and I went out a second, nay, a third time, and even then only 16,000 bricks were available. A baniya had promised to give us 100,000 small burnt bricks. When we asked for them he refused to supply them, though he had been paid a rupee as sign of contract; and we had to order new bricks to be made, and burnt them when we were ready to build! The contractor who had undertaken to supply 400 feet of "kankar," or unburnt lime nodules for the foundation, and 100 'maunds' of burnt lime, gave 120 feet of the former, and then went away. A second who accepted the contract was paid a half on account, gave that half after a great deal of persuasion, and refused to supply more. The reason of all this being that our building was, in the first instance, for low-caste Christians. Iron rails and wooden beams and planks, doors and door-frames, even nails and waterspouts, had all to be sent out from Delhi, entailing a heavy item for freight. All these unlooked for delays, which, as I said, necessitated my going out three times, were unfortunate in another way, in that they pushed on the work into the hot season, and it was actually the 3rd of April that, after much trouble, we secured six 'raj' or masons; then, alas, the harvest had begun, and how to get labourers was a difficult problem. You must know that in harvest the farmers pay high wages, and get men, women, and children to work during the two or three weeks that harvesting is on, consequently no one is anywhere to be found for anything else. This is the one time in the year when these poor people can earn more than they can eat in the day. They know the farmers must have their harvests in quickly, and hence the custom here obtains for the labourer in the harvest-fields to receive his day's wage each evening—not in cash, but in grain; every evening, then, we could see long lines of men, women, boys, and girls wending their tired way home, each with a big bundle on his or her head; even children of ten years of age bring home their sheaves, which yield eight or ten pounds of grain, while men and women have their sixteen or eighteen pounds, or even more, plus all the straw attached thereto. Can we wonder, then, that with such a 'golden harvest' in their hands they refuse to work at the low wage of the ordinary day labourer? Nay, but we wonder with devout thankfulness at the self-denial, the real self-sacrifice of these poor Christians, by which God enabled me, all through those ten busy days, to secure each day its needed workers.

"WILLING HELPERS.

"Every night at nine or half-past these men, tired from a hard day's work, would come and meet for

worship near my little tent — six, eight, or ten of them. Then we would talk about to-morrow's work. One would say, 'I will give two days.' Another, 'I will give one day.' Another, 'I will send my two girls'; and so the Lord gave us help. I never knew one day whether or not the workers for the morrow would be found, but I trusted God, and He found them. One man from Kandla and another from Baraut, both 'mutalashis,' or inquirers, for the privilege of learning more of Christ, evening by evening, gave up the whole harvest prospects, and voluntarily worked with me all the time. One man, Rupa, whose name I mentioned before, gave a hard day's work, and after it walked to a field two miles off, where his aged father had been at work, to carry home his load of corn for him—no light load either, not less than 50 lbs., straw and all. Such men could not answer questions as to their belief and religion, but their actions speak better than any such examination would. In addition to those whom I thus enlisted, I managed to get three or four old and nearly blind women to draw water for the work, and in various ways got help; for instance, a few people suffering from periodic fever would come for medicine before going to their work in the fields. I knew when to expect them, so would off with my coat and set to work, carrying bricks to the builders. When these people came for medicine I would say, 'All right, my friend, when I have supplied the builders with enough bricks to go on with, I will give you your medicine; suppose you come and help a bit, then I shall be ready the sooner!' So down would go their bottles, and to and fro they would go, as long as I did. In this way several hundred bricks found their way to the masons' hands. At another time, when no sick folk were to be expected, and our workers were all hard at it in other ways, and the masons were calling out for bricks, I would take a handful of cowries, and call eight or ten small boys and girls, of four or five years of age, and, rattling my cowries, would tell them to come and earn some; and so, enlisting a little army of babies, would give them a cowrie for every two bricks they brought (we get eighty cowries for one paisa, or about 200 for one penny, so this was rather cheap labour). Another trifling incident may be worth mentioning as showing how, in little ways, God helped us. The land around our site is sandy, and its soil, therefore, quite unfit for building purposes; we were, therefore, under the necessity of bringing all the earth required from a distance, with great trouble, and at considerable cost. By the fifth day all the clay previously accumulated had been used up. In vain did we try to secure the services of a cart. I sent to other villages for one without success. In one more hour the work of the masons would be stopped. I scoured the village, but not a soul, not even a halt, blind, or lame one, could be found. Gloomily was I contemplating the prospect of leaving the unfinished walls, when help was given. By chance (?) one of my men found a patch of soil which seemed less sandy than the rest, *and close to our building*. I ordered them to clear away the upper surface—grass, roots, &c.—and there, close at hand, we found a small patch of clay as good as that we had so laboriously fetched from a distance! And so our little house went on. From Thursday till Saturday, and, again, from Monday till Saturday—nine days of hard work. I, too, worked, in bricks and mortar, clay and wood; and it was my example tha

kept them at it. When the second Saturday came, the masons said: 'Well, sahib, if you had not been here we could not have done so much; we never did so much, in the time, in our life before!' And I believe them.

"The 'Thanadar,' or chief constable of the district, said: 'I cannot understand how you got labourers during the harvest. I have some work to do, but cannot get a soul to come and do it.' Ah! the power of prayer and of the love of Christ are unknown to this Thanadar!

"It was hard work under that April sun, in a small tent, only native food, prepared by native hands. If any of you kind helpers could have paid me a visit then, I could have given you a *warm* welcome, and a *hot* dinner—I am afraid not much else!

"So the work was carried on, and then, the teacher's house being roofed and the meeting-house walls up and partly roofed, I thought the work might be stopped for the present, and finished without my presence later on, when, the harvest being over, labour could be secured at normal rates. This, I hope, will be done now shortly by our friend Loka.

"As to the cost, as you may not be surprised to hear, all the unexpected hindrances, of which I have hinted rather than described, have terribly interfered with my estimates. The hostility of the zamindars raised the cost of carriage three or four fold. The failure of lime and brick contractors nearly doubled my estimated cost for bricks. The impossibility of obtaining wood nearer than Delhi added 30 rupees for freight. Already my accounts have added 100 rupees to the original 300, and, I fear, at least 50 more will be required, say, £45 as total cost. This I candidly tell you, though it so seriously belies my earlier estimates. If you and your friends can see your way to a little additional help I am sure Mr. Baynes will not say 'No.' The whole district is, as this letter may have helped you to see, ripe for us; all we need are additional labourers with additional appliances. This, the first Mission school-house in the district, must be for us, not the attainment of a long-desired end, but the definite starting-point for an advance, we know not whither. Will you, then, give us your help and prayers?

"I hope this letter is not too long, and will not prove tedious.

"May I ask you very kindly after you have read it, and acquainted your fellow-teachers and all my kind helpers at Bloomsbury with its contents, to send it to my brother-in-law, Rev. George Hawker, 2, Huddlestone Road, Tufnell Park, and then to Mr. Baynes, who may find some parts of it interesting enough for the HERALD.

"Please give my hearty greetings to your pastor, and thanks and love to all our friends.—Believe me, dear Mr. Benham,

"Yours very truly,
"HERBERT J. THOMAS."

Report of Work in North Italy.

THE Rev. W. K. Landels, of Turin, forwards the following communication, for which we gladly find space. We are able to present an engraving of a photograph (*see frontispiece*) sent therewith, showing the Baptist chapel at La Tour, a visit to which is described on the next page:—

"Torino,

"December, 1889.

"MY DEAR DR. UNDERHILL,—It is a long time since I have sent to the HERALD any account of our work in the North of Italy. There are now one or two things about which I desire to write, and which may, I think, be of interest to our friends in England.

"GENOVA.

"On the 9th September last a very interesting service was held in connection with our church in Genova. This was an *Agape*, or Love-feast, to commemorate the tenth anniversary of the establishment of our work in that city. Most of the sixty members now connected with the church were present. Our evangelist, Signor Jahier, presided, and was able to give a most encouraging account of the work. During the ten years that our brethren have been preaching in Genova about one hundred members have been received into the church. The most successful year as regards additions was 1881, when twenty-one persons were received. The current year has also been fruitful of blessing, eleven believers having been added to the church up to the 30th September.

"At the Agape it was unanimously decided to send to the Secretary and Committee in London a letter thanking them for all that has been done for Italy in general and for Genova in particular. That letter was sent off to you some time ago.

"TORRE PELLICE (LA TOUR).

"When the summer heat comes on it is often necessary for us to get a change of air for a time. This being the case, I always try to find a place from which I can get into town without difficulty every week, and where I can find opportunity of doing some extra mission work. This year our choice fell on Torre Pellice, the principal town of the Waldensian Valleys. For some years there has been a Baptist cause in this place, and our hope was to be able to cheer on and to help the evangelist stationed there, who has very exceptional difficulties to contend with.

"It will, perhaps, be well for me, as the Waldensians have not looked favourably upon the presence of the American brethren in La Tour, to give the reasons why I was glad of an opportunity of holding evangelistic services in the Valleys. (1) In the first place, then, I had been informed that a large portion of the population of La Tour is Catholic. Some say the half, others say a still larger proportion. (2) The Catholic population in the Valleys is largely and steadily on the increase, whilst the number of Protestants, owing to emigration and other causes, remains almost stationary. (3) With the Protestant population the influence of the Catholics is also increasing. The large factories, for instance, which were founded by Protestants are now most of them in the hands of the Catholics. (4) Very little is being done for the evangelising of the Catholics. The services in the Waldensian churches are most of them in French, which is little understood except by the Protestants, the language of the others being either Italian or a Piedmontese dialect.

"On these grounds I was glad of the opportunity of at least attempting to get at the Catholics. In order to do this I printed each week a number of handbills at our Turin Press, and had them distributed in La Tour and neighbourhood, and I am happy to say that, notwithstanding the unfortunate position of the Baptist chapel outside the town, on some occasions we had it more than two-thirds full, the congre-

gation being largely composed of those we were most anxious to get hold of. The people listened well, seemed interested, and we trust that blessing will result.

"TURIN.

"On the 24th October we opened our new mission-hall in the Via Saluzzo. The opening meeting, although we only sent out private invitations, was well attended, the whole of the chairs being occupied. Since then the meetings have not been attended as we could have wished; but we hope before long, by using all the means at our disposal, to get the numbers largely increased. The Thursday evening service has on the whole been very encouraging, the smaller meetings having been on Sunday. This is a place in which we can only hope to make slow, but we trust at the same time, sure progress. We cannot expect for the present to have the full meetings we often get in the old hall, but we hope, in accordance with the aim we had in view in taking the place, to get hold of a better class of people, and generally to consolidate our work here.

"Our list of services at present is as follows:—

"Sunday at 11, Via Saluzzo, worship.

"Sunday at 2, Via Cernaia, Sunday-school.

"Sunday at 3, Via Cernaia, public worship.

"Sunday at 8, Via Saluzzo, evangelization.

"Sunday at 8.30, Via Cernaia, evangelization.

"Monday at 8, Via Cernaia, mothers' meeting.

"Wednesday at 8.30, Via Cernaia, evangelization.

"Thursday at 8, Via Saluzzo, Bible study.

"Friday at 8.30, Via Cernaia, Bible study.

"In closing this letter I will take the opportunity of publicly thanking the friends at Regent's Park Chapel who lately sent out an American organ and a Communion service for our work in Turin. I would also ask all Baptists who are passing through Turin, *en route* for more southern towns, to be kind enough to stay a day or two in order that we may have the pleasure of seeing them, and showing them our work. We are so much isolated here that the sight of an English friend is to us as manna in the desert. I will be glad to do all I can to make the sojourn pleasant.

"With kindest regards,

"Yours affectionately,

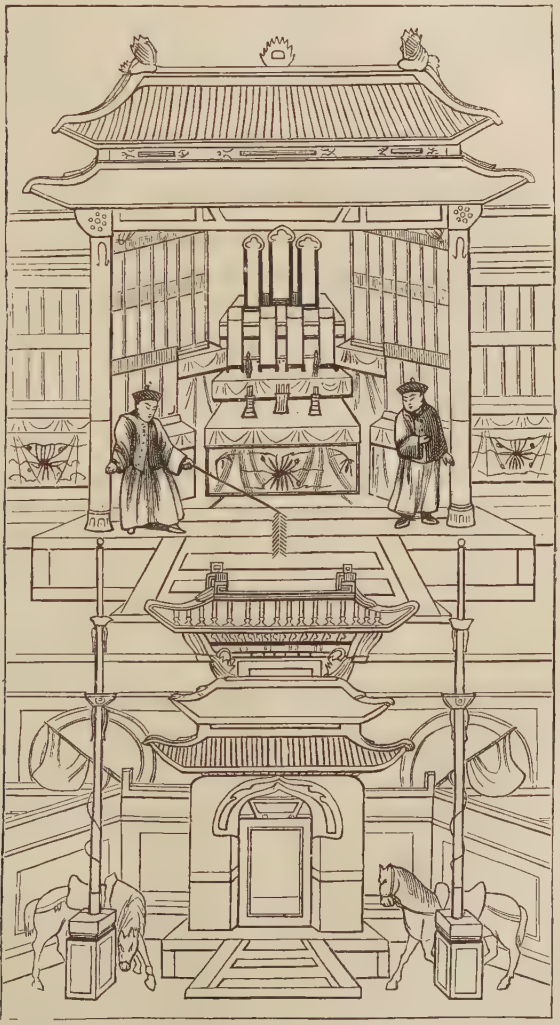
"W. KEMME LANDELS.

"Dr. Underhill."

A Chinese Tablet.

THIS picture is a representation of a Chinese ancestral tablet. The names of the deceased are written on the blank spaces, and then worshipped. The Chinese suppose that each man has three souls—one after death keeps near the grave, another enters the ancestral tablet, and the third goes to Hades to receive either rewards or punishments according to its deserts. Each family has its own ancestral hall, where the male descendants of the deceased annually worship. This ancestral worship is

the most important duty of a Chinaman's life. All his success depends on his propitiation of the dead. Ancestral worship influences the whole of the social organisation of China, and affects the imperial throne as much as the meanest coolie. The dead are mighty, and would take speedy



CHINESE ANCESTRAL TABLET.—(*From a Photograph.*)

revenge for the omission of any act of ritual; hence the necessity for having sons. Without a son the deceased spirit would have to take its chance of a share in the offerings made by public charity three times a year. The highest official in the Empire has to retire from public life and

mourn in seclusion for a hundred days when either of his parents or grandparents die, but he will not relax his public duties for an hour on account of a daughter's death. Early marriages, polygamy, and female infanticide are all due to ancestral worship. This is one of the chief obstacles in China to the progress of Christianity, for a man who becomes a Christian is supposed to consign his ancestors to perpetual beggary. Hence the bitter persecutions which Chinese converts receive from their relatives.

C. SPURGEON MEDHURST.

Map of Shantung and Shansi.

(*See pages* 54 *and* 55.)

THE map we publish this month, showing the two provinces of Shantung and Shansi, in North China, cannot, we think, be other than useful. It is well known that it is in these provinces our missionary operations are being conducted. We expect the map will prove of permanent service, and we would suggest that it be carefully preserved for future reference. Our stations are shown by dotted squares and circles, the former denoting provincial towns. It will be noticed the main routes of communication, whether by road or canal or river, taken by our missionaries in travelling to their stations are clearly indicated. We also show Peking, the capital of the empire, together with the Treaty Ports of Tientsin and Chefoo.

Most welcome news from China.

THE following letters from our missionary, Mr. Harmon, will be read with sincere gratitude and joy.

The first is dated October 21st 1889, from Tsing-Chou Fu. Mr. Harmon, writing to Mr. Baynes, says :—

"DEAR MR. BAYNES,—An opportunity presents itself for sending you a few lines anent the new work in the Northern Counties of Po Hsing 'Pu 'Tai and Pin Chou, and I hasten to avail myself of it.

"Up to the present we have everything to encourage us in the new field to which we have been so distinctly led. The first stations formed in the spring are holding on well—many of them increasing their numbers—and as we have hoped, the movement is extending, so much so that I opened three new stations in the County of Po Hsing last month, and I have on my books the names of six other villages where the people are worshipping regularly, though I have been as yet unable to visit them, so cannot report on them.

"Everywhere the heartiest reception

is accorded us. The evangelists are welcomed and listened to attentively, while from not a few villages invitations have been sent pressing them to visit them, and preach the doctrine.

"Now, of course, my dear Mr. Baynes, it is impossible for us to say how much of this is genuine, how much of it will last. I may have to send you very different tidings in a few months, but I think all my colleagues agree with me in considering the signs hopeful.

"Last week the usual half-yearly meeting of the leaders of stations was held. These meetings are always inspiring. It refreshes and encourages one to see such a body of earnest and intelligent Christian men in China; but the interest of last week's meetings was heightened for us by the presence of some twenty-five representatives from the one County of Po Hsing. This number would doubtless have been considerably increased but for the fact that the harvest this year is much later than usual.

"In a few days the leader's classes will recommence, and Mr. Whitewright is hoping to carry them on for three or four weeks. To these classes we have invited quite a number of the most intelligent and earnest of the men in the new district, and we hope for the best results from this plan.

"Our evangelists cannot possibly overtake the work. I can do very little more than take a general oversight over the work of such a large area with so many stations already in existence; but these men will, please God, supply many of the deficiencies we feel so keenly now. They will at all events free the evangelists and leave them time for the pressing calls from other places.

"And now, my dear Mr. Baynes, one word in conclusion. With wife and family, home, books, &c., in Tsing Chou Fu, I am doing this great work under serious disadvantages. My colleagues are in Chou 'Ping. I can communicate with them only by letter, unless I sacrifice precious time to visit them. The distance from Tsing Chou Fu to these counties is much greater than from Chou 'Ping, and more valuable time is taken up in going or sending backward and forward.

"So much is this so, that to obviate it Mrs. Harmon and the children will, if I can find a place at all suitable, pass the winter with me in Po Hsing, from whence I can reach the two other counties.

"I need not say that with two children this is a serious step, and would only be justified by the pressing nature of the work. I trust that early in the new year we shall be able to transfer our quarters to Chou 'Ping, from whence the work can be more efficiently and economically carried on.

"The work is indeed great, its responsibilities very heavy. We can but trust in Him whose servants we are, and pray for the guidance and grace of which we stand so thoroughly in need.

"Very sincerely yours,
"FRANK HARMON.

"A. H. Baynes, Esq."

By the kindness of the Rev. B. Brigg, of Drummond Road, Bermondsey, from whose church Mr. Harmon went forth as a missionary, we are able to give more detailed information of the great work which the preceding letter reports. In his letter to Mr. Brigg, Mr. Harmon writes:—

"DEAR MR. BRIGG,—It is long since I wrote, but you will not be surprised when I tell you I have been from home the last six weeks. The character of my news will, I hope, more than atone for the delay in writing.

"Mr. Jones and I left for my new field about the 14th of July. We travelled to Po Hsing, where Mr. Jones was known, and here we found six or seven companies of people meeting regularly for worship. We met with an enthusiastic reception. It was simply delightful to engage in the work of preaching to such people. For three or four days Mr. Jones and I held two services per day each (this in the height of summer, remember) to crowded audiences, for the most part men and women, sometimes

"WHOLE VILLAGES

turning out to listen. The Sunday we passed there was a memorable one. Jones went to another village while I stayed, as it was important I should be there to see the many who were likely to come, having heard that the 'pastor' had arrived. Sure enough we were visited by inquirers from all parts. We were soon crowded out of the house and had to adjourn to the open air, where a chair and table were carried under the shade of some trees, and there I held forth to a large company till I was exhausted. Afternoon the same. In Po Hsing there are six promising stations started, people meeting regularly, learning our books and, I trust, Christ too.

"From Po Hsing Jones returned to Chou'ping, as we had heard of the breaking out of the Yellow River and he was anxious to get back, and would have difficulty in crossing the waters, while I stayed on a few days longer getting things into shape, and then went on to Pu tai crossing the Yellow River, and going on to Pin Chou.

"IDOLS ABOLISHED.

At Pin Chou again it was the same thing—large meetings, earnest people, many of them meeting together though no one had been near since May, men preaching to their friends right off, schoolmasters teaching their pupils our books, whole villages tearing down their idols and burning them, men, women, and children learning and worshipping.

"Need I tell you, dear Mr. Brigg, that this has been the happiest season of my life in China? At last, thank God, really preaching Christ to the heathen! I felt at times as Simeon must have felt when he said, 'Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.'

"Of course I suffered somewhat from bad food and bad water, as well as excessive heat, and have come home rather run down, but all this is nothing.

"What varied experiences I have had this past twelve months! The best wine at the last.

"I have established in all twelve stations, at which there are about 350 learners. (Our probation before church membership is eighteen months.) There are other stations on trial, and there is a large number of other villages applying for enrolment.

"I need not tell you that I have to move very tenderly and cautiously, covetousness, greed, pride, excitement, all seeking to elbow their way in and needing to be fought and guarded against at every turn. Doubtless a variety of motives are at work, but the people *are there—they listen; hundreds*

PEKING
TATUNG
GREAT WALL
INNER WALL
SHAN HAI KWAN
TUNG CHAU
KAIPING
TSO CHAU
Yung ling ho
CHINA RAILWAY
TIENTSIN
Port For the Shansi Mission
PAUTING
HO KIEN
GULF OF PE-CHILI
USHUANKAU
(Port Arthur)
(Fortified Naval Station)
Yellow River
CHI TSUN
HSIN CHOW
CHINGTING
Grand Canal
New mouth of Yellow River
CHEFOO
HUANG HSIEN
TAI YUEN FU
SHIH TIEH
PING TANG CHU
SHAO TIEN
KING CHAU
TE CHAU
LI CHÜN
PO HSING
LO NGAN
KAO YUAN
SHAN KUANG
LAI CHU FOO
FEN CHAU FU
SHUN TE
HSIN CH'ENG
LIN CHIN
CHANG CHU
CHANG LO
CHOU PING
CHING CHU FOO
PING TU
(Gold mines)
LIN CHIN CHAU
KWANG PING
TSINAN
CHIH CH'UAN
PO SHAN
LIN CHÜ
TA MING
TAI ENAN
R. Wen
PING YANG
LUNGANG
YEN CHAU
CHÜ
Y CHAU
YELLOW SEA
KIANG CHOO
River Wei
FUCHAU
SHIH CHIAU KAU
KAI FUNG
HONAN
KWEI TE
Dry bed of Old Yellow River
Old mouth of Yellow River
MAP OF
SHANSI & SHANTUNG
SHOWING STATIONS OF B.M.S.
Stations shown thus... □ & ⊙
Scale of Eng miles
10 20 30 40 50 60

have burnt their idols, and pray and try to learn.

"EARNEST REQUEST FOR PRAYER

"Oh, let us join our fervent prayers for their salvation. Let us hope and work for the very best. I took up my headquarters in Pin Chou, in a small village of about 200 souls. The morning was taken up in preparation, seeing visitors, &c. In the afternoon I went to villages which had invited me and held services, returning generally by moonlight, then supper; then the evangelists and I came and sat in the open courtyard to get the cool breeze. The first night (I spent ten days there) there were about a dozen people who strolled in to see me and chat. The evangelist asked, after a time, 'Should we sing or preach?' 'Both sing and preach,' said they. Then Wang (the principal of the two evangelists) spoke for quite an hour. We then adjourned to the room and had regular worship, all joining, all kneeling in prayer. The next night more came, and so it went on till the last night I spent there the courtyard was packed with people. The people said there was not a man left in each house. Women carried in their mats, and men their small stools. Of course, we could not go into the room, and we had worship under the solemn stars. When the men had preached and sung for about an hour, we sung a hymn standing. I then took a parable, or some passage of Scripture, and spoke on it as I was able for half-an-hour or twenty minutes, and then we all knelt in quiet, solemn prayer. Oh! what a happy, happy season it was! There were tears shed when the people heard we were leaving on the morrow!

"From this place I made my way back to Po Hsing, and visited several of the stations I had not had time for before, and then travelled 70 li on the liberated waters of the Huang Ho (Yellow River), which, alas, has wrought sore havoc. It threatens our work in Po Hsing, too, as the people come to us professing to learn the Truth when it is relief they want. But we must not be faithless;

"A GREAT WORK

has opened. God reigns on high *over all*, to whom shall be praise and dominion and glory for ever and ever. Amen.

"And now I must draw this to a close. This is the first letter I have written since all this. To whom should I first communicate such glad tidings if not to you? Of course, face to face with such a work I have brought back a great deal of work. I have to prepare for all emergencies—to prepare systematic teaching, to put tracts through the press, &c., &c.—so you must excuse such a bad scrawl for the sake of the cause and the news.

"Experience whispers, 'tread softly'; Unbelief and Doubt whispers that much of what I report may be false, and will turn out bad. It may, but still God is over all; Christ reigns, and *my* course is clear. Pray for me, that I may be found faithful."

Decease of the Rev. J. G. Brown, of the Congo.

IT is with deep regret we announce the death of Mr. Brown, of Stanley Pool, Central Africa, which took place at sea Mr. Brown was leaving the service of the Society, and was on his return to this country, accompanying Mrs. Brown, whose health has of late occasioned much anxiety. We learn from Mrs. Brown the immediate cause of death was congestion of the lungs. The letter below, from Mr. Moolenaar, will give particulars of this sad event. Mr. Brown went out to the Congo in the autumn of 1887. The zeal and devotedness with which he entered upon his labours, and the progress he made in acquiring the native language, gave promise of a useful missionary career. May the God of all consolation sustain and comfort the bereaved relatives and friends.

"SS. *Ambaca*, Santiago, January 3rd, 1890.

"MY DEAR DR. UNDERHILL,—It is with great sorrow I have to inform you of the death of Mr. John Brown, who fell asleep in Jesus on December 27th, 1889, on the ss. *Ambaca*, and was buried at sea between the islands of Princepe and Santiago.

"When I met Mr. Brown at Underhill station he appeared to me in good health, only somewhat fatigued from the long journey from Stanley Pool. We went down river together in the large mission boat, and after staying a few days in the Congo Hotel, went on board the Portuguese mail. For some time he was constantly complaining of severe pain in the back and of feeling unwell, soon after leaving Cabinda he had to go to bed with fever, his temperature being 102°. After going through the usual process of perspiring, which he did very freely, and taking large doses of quinine, he somewhat recovered. But after leaving the Island of Princepe he got worse again, his temperature gradually rising to 106° 4′. The ship's doctor very kindly assisted, also a doctor on his way to Lisbon, who has had a great deal of experience in African fevers, kindly offered to help. We did all we could to bring on perspiration, but to no purpose. He became worse, and several times spoke to me of dying. On the night of the 26th he was more or less delirious, and about two o'clock in the morning of the 27th I could see that the end was drawing near. I broke the sad news to his dear wife, who was lying ill with fever in an adjoining cabin. She came to his bedside and saw him pass away into the presence of his Lord and Master. May our loving Father in heaven graciously sustain and comfort the bereaved one. The captain very kindly had a coffin made, and at eight o'clock in the evening the engines were stopped, and after a short burial service, his remains were committed to the mighty deep.

"May this sad event make us more earnest in working for Christ, knowing that at any time the summons may come to us, 'Come up higher.' Let us be ready, then, so that when the call comes we may not be found wanting.

"With very kind regards, yours sincerely,

"HENRY R. MOOLENAAR."

The Rev. Percy Comber visits San Salvador and reports on the work.

WE are thankful to receive from time to time encouraging information as to the thoroughness of the good work which has been effected at our oldest mission station in Congo-land. Mr. Comber reports as under, after a recent visit:—

"Wathen Station,
"Congo River, S. W. Africa,
"October 14th, 1889.

"MY DEAR MR. BAYNES,—I intended writing to you immediately on my arrival here from San Salvador, but there were so many things to do in the taking on of fresh duties and the arrangement of certain affairs here, so many important matters to discuss with my colleagues as to plans of work and so forth, that the time has slipped by almost without our knowing it. I am devoutly glad to be settled down once more at my old Congo home, but I would not have missed my recent visit to San Salvador for a great deal. You will remember that Mr. White and I went there from Underhill to set free Mr. Moolenaar and Mr. Lewis, the former to meet his wife at Banana, after her visit to England, and the latter to take his wife to Banana on her way to England.

"We stayed for two months at San Salvador, and during that time I had a good opportunity of seeing the work at this our oldest station, and I must confess that my brightest imaginations of what the work was like were more than realised, and I cannot help feeling that if our friends at home could be brought face to face with the difficulties of the work out here, and were then to see how these difficulties have been slowly but surely removed, and how in the midst of this superstitious people a healthy, vigorous church of Christian converts has been formed, their hearts would rejoice at the great things God has done.

"CHRISTIAN GROWTH.

"Before my visit to San Salvador, I had only seen the rough and careless tolerance which the people shewed to the preaching of the Word, with here and there an isolated case of special interest, but at San Salvador it was my glad surprise to see people actually seeking after Truth. Members of the Church coming to me (as they always used to go to Mr. Lewis) and asking intelligent questions, *and on the very subjects which seem at this present time to be occupying the thoughts of Christian men at home.* In the towns, too, some sixteen of which I visited, the people positively urged me to go again to them, saying that they knew such a little and wanted to know much more about the Great God who loves all men. At some of the towns the people cooked food for me and brought it with a jug of water for me to refresh myself before retuning to the station. At one town, which I visited several times, the people brought out their fetishes after a certain morning service and made a bonfire of them in the middle of the town.

"The importance of this work at and around San Salvador is difficult to overestimate, for do we not look to the native Christians of such places to be the future evangelists of the country?

"EVANGELIZATION BY NATIVES.

Already the seed which has been sown amid so much weariness and discouragement is bearing fruit, and native converts of Congo are doing a work among their own people which we white folk cannot do, for their remembrance of their own difficulties which kept them so long from accepting the Truth will serve to be a help to them in winning others. The influence, too, of their example will also be a powerful factor in their work, leading others to a spirit of emulation. It is no uncommon thing for seven or eight towns to be visited on the Sabbath-day, besides which Sunday-school in the morning, morning service in the chapel, women's class in the afternoon, evening service in the chapel, followed by an hour's talk with enquirers, and later on a boy's Bible-class. Such was the order of things we found at San Salvador when we arrived there. During the week, too, there is no day except Saturday without its service of some kind: members' meetings, Bible-classes, week evening services, &c.; and then as to outside work, beside the ordinary visiting of towns (which, by the way, calls for as careful a preparation as an ordinary service at home), there is the sub-station at Etoto. It was my privilege to visit this place during my stay at San Salvador, and a better sphere for real earnest work I cannot conceive.

"Unfortunately, owing to the short-handedness which existed at the time we were there, the attention this sub-station so much needed could not be given to it, but there was, nevertheless, a good work being done there by the native Christians who are sent from time to time from the Church at San Salvador. Altogether my visit to San Salvador refreshed me exceedingly, and the experience of the work there will, I trust, be very helpful in my future work at this station.

"When the time came for me to leave San Salvador, I felt quite

"SORRY TO HAVE TO SAY GOOD-BYE

to the people, but my own work lies at this place, and for many reasons I was very anxious to get back here. Mr. Bentley having succeeded last year in opening a direct road between San Salvador and Wathen, it was comparatively easy to come through with an ordinary caravan of regular carriers. The people on this road being unused to the visits of white men, were in many cases fearful and anxious for me to pass through their towns as quickly as possible. Mr. Bentley having written to you last year a full description of his journey, it is not necessary for me to give you any details about the road or the people. I was glad to have the companionship of my dear colleague, Harry White, for the first three days of the journey. By coming across country in this way the fatigue of eight days' marching is saved and that is a great consideration. On the 24th August I arrived here and was glad indeed to find all well. Mr. Oram has since left for San Salvador, and will probably have written to you. Of course I was glad to be back again among these Ngombe people and to take my part in trying to teach them truth and righteousness and love. But there are so many things to hinder the acceptance of the Word, so much pride, so much wildness and lawlessness, and, worse than all, so much indifference, that we are often much discouraged. Countless palavers keep this part of the country in a continual state of unrest. Even as I have been writing this letter, messengers have arrived reporting fighting at a town not six miles away from here

between the townsfolk and the soldiers of the State. Many palavers, stealing of cloth, murder and cruelty on the part of the people of the town, had rendered a visit of a State official necessary, and to-day a Belgian officer with thirty armed Zanzibaris and twenty carriers arrived in the town intending to enquire into matters, but the natives, hiding themselves in the bush and long grass, completely surrounded the soldiers and from their hiding places commenced firing upon the intruders. Had they been skilful in the use of their weapons, no doubt the officer and all his men would have been killed, but as it is no casualties have been reported so far. This palaver will probably result in the town being completely destroyed, and the people driven yet further away from us. We are very grieved at these things, and yet we know that the people have brought the trouble upon themselves, and that if they are not punished, there will be further lawlessness presently. The greed of these people also leads to many thefts, and one scarcely knows whom to trust. Yesterday I was visiting some people in a near town, and chancing to enter a house, was surprised to see a very well made door, the wood of which was certainly not grown in Africa, and upon examination I found evidences which proved most conclusively that the wood had been stolen from us. Other doors and doorways were thereupon examined, and we found to our consternation that ten of our English planks had been stolen, and those that we first saw were in the possession of a man whom we have taken much interest in, and who professed to take some amount of interest in our teaching. It is very difficult, indeed, to know how these palavers should be dealt with. We exercise the greatest care over all mission goods, and we yet are not free from losses. As instances of the untamed wildness of these people I mention

"TWO CASES:

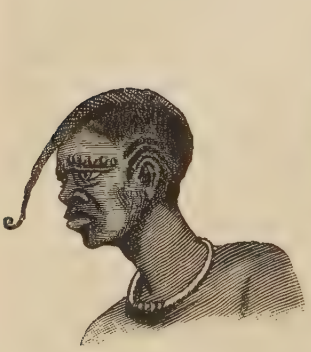
One, a school-boy on our station who having meditated revenge upon someone for wrong done to him, was actually caught in the attempt to murder his fellow, and for days he hung about the place with a large knife concealed about his person, until it became absolutely necessary to place him under forcible control for a time. Another case is of a boy who had been with us for a long time, and who had actually made a trip to England with one of our missionaries, and of whom we at one time had every hope, but he, in a village row with another man, took away the other man's gun and flung it on the ground, and then with his own spear he pierced his enemy through the chest and killed him on the spot. These are terrible things to write about, but I think if our friends at home knew more about our difficulties they would rejoice all the more at the encouragements we get from time to time, in making conquests for our King. I could mention other cases of lawlessness, but I do not want to paint too black a picture, and I think that I have written enough already. I do not want to close this letter without referring to a brighter side of our picture. Work is being steadily carried on, and we have reason to hope that in some cases men have come to take an interest, which is not shallow, in the words preached to them. Since I returned here, one of our station boys, an old personal friend of Mr. John Biggs, has put on Christ by baptism, and his simple, straightforward testimony at the water's side was very encouraging to us. Services are held regularly every day, and the towns are being visited continually;

seldom does a day pass without some town being visited. We are one man short, however, and until Mr. Davies comes we shall not be able to engage in the plans for systematic itineration which we have arranged. Mrs. Bentley, who has the little ones under her special care, is indefatigable in her work among them, and school is held every day, conducted by her.

"I am thankful to say that the health of all of us is very good at present, notwithstanding the change of seasons.

"With kindest regards, I am, dear Mr. Baynes, yours sincerely,

"PERCY E. COMBER."



3. MYANSI
(Between Ibari, Nkutu and Ikelemba Rivers.)

1. MUTEKE MEN. 2
(Stanley Pool.)

Heads of Congo Natives.

THE sketches we have before us are very good type faces of two very large tribes of the peoples of the Upper Congo. Nos. 1 and 2 of the heads are of the race of people called Bateke. Their name indicates their occupation—viz., trader, from Teke, to buy. A considerable size town of these people occupy Nshasha, Stanley Pool, while a very large number live in the inland district on the opposite side of the river, while various smaller towns are found here and there for a long distance up the river on its banks. They are physically a fine tribe, and are the big middlemen of the Pool and district. The scoring plainly visible on the cheeks are the tribal marks; all Congo tribes having a distinctive mark of their own. You will notice, too, that one of them has fastened round his neck an amulet, or kind of fetish, to which he attributes some sort of protective power. A large number of people wear these charms round their necks, or on some part of their body; and in many cases believe in their efficacy so fully that they will not part with them at any price. How much this reminds us of the old charms many of us have seen even in our own country! Let us pray that these poor benighted heathen may soon be led

to see something far more grand and noble in which to put their trust than this bit of rubbish on which they are now inclined to place so much reliance. Their style of head dress is very interesting, and, as a matter of fact, is really very fine. One has his hair very neatly plaited back to the round knot behind, resembling very much a skull cap ; while the other has his head shaven back to the skull cap formation at the back, which is always very neatly plaited and arranged. Our third head is of the tribe commonly called Bayansi, or, as they should properly be called, the Bobangi. They are the riverine people and traders inhabiting many hundreds of miles of the river banks. We have at present two good mission stations among these people, and are greatly pleased and encouraged by the receptions we have met with at their hands, and trust that the future will see great things as a result of our labour among them. Physically they are much superior to the Lower Congo tribes, and, being all warriors, show far more courage and high-spiritedness. They are very quick, too, and readily acquire knowledge. They are also very acute traders, and will rarely allow themselves to be beaten in a bargain. You will notice by this sketch, by no means a bad type face, that this one also wears his fetish ; which is, in this case, bound up in a piece of snake skin round the front of his iron collar. His head dress, which is quite a fashionable one, is different from that of the Bateke. Most of his hair is drawn toward the median line of the head, and plaited forward, ending in a single plait hanging over the forehead. In addition to this he has three small, very neat, crescent-shaped plaits over each ear. In some cases these are shaven off, only leaving the central hair. The markings along the brows are other tribal marks, which are sometimes made very prominent by deep cicatrisation when the people are young. The expression of the features in the sketches given are by no means the most pleasing. But as a rule the expression is not thus, it being generally rather pleasant than otherwise.

Let us pray that the many thousands of people represented by these two or three sketches may speedily have the good news of God's love made known to them, that they may no longer remain in the darkness in which they now live, but may be brought to a saving knowledge of the truth as it is in Christ Jesus, and thus share the same blessings we have so long enjoyed in our highly blessed land.

F. G. HARRISON.

Request from Mrs. C. Spurgeon Medhurst.

WE very cordially insert this communication received from Mrs. Medhurst, Athelney Lodge, 20, Gordon Road West, Ealing, W:—

"December 18th, 1889.

"DEAR MR. MYERS,—Will you kindly insert this letter in the February number of the MISSIONARY HERALD? In the course of our ordinary mission work in China we are obliged to witness much cruelty and misery which we are quite powerless to alleviate, but we can do something towards ameliorating the sufferings and privations of poverty, and in a country like China these are of course chiefly felt by the despised women, whose position is very similar to that of their sisters in India.

"For some years past, several poor native Chinese women have met week by week under our guidance and direction to make garments for those more destitute than themselves. The poor in China are very poor. It is no uncommon sight to see women standing shivering at their doors with only a single cotton garment to protect them from the biting wind and severe frost, which is more intense and prolonged in North China than it ever is in England, and the gift of a garment here and there has not only helped the poor creatures to endure the rigour of our Siberian winters, but has given practical illustration of the value of Christianity, and increased our opportunities of preaching the Gospel. This work is capable of being largely extended.

"Many churches at home work for the women of India, but many more are doing nothing. Will not these do something for us?

"I shall be very pleased to correspond with any lady who will start a Chinese Zenana Working Meeting, giving patterns of garments and directions as to suitable colour, &c., or, if wished, personally inaugurate such gatherings myself.—With kind regards, yours very truly, "JESSIE L. MEDHURST."

New Year's Day Prayer-Meeting.

ACCORDING to the usual custom the new year was begun with a prayer-meeting in the Library of the Mission House. In attendance and earnest devotional spirit the meeting would compare favourably with any held in former years. An appropriate and spiritually minded address was given by Mr. S. R. Pattison, a long-esteemed friend of the Society. Prayers were offered by the Rev. J. Lewis, of Brockley; Mr. Hugh Mathieson, of the English Presbyterian Mission; the Rev. B. La Trobe, of the Moravian Mission; the Rev. Wardlaw Thompson, of the London Missionary Society; Captain E. Poulden, of the South American Mission; Mr. William Olney, of the Metropolitan Tabernacle; and Dr. Underhill.

Very welcome New Year's Gifts of £1,000, £105, £100, besides smaller sums, from old and generous friends of the Society were announced.

Missionary Books.

WE very cordially call the attention of our readers, and especially of missionary local secretaries and Sunday-school teachers to a book just written by our missionary, the Rev. J. Ewen, of Benares. It is entitled "India: Sketches and Stories of Native Life," and is published by Elliott Stock, 62, Paternoster Row, E.C. The materials have been gathered during Mr. Ewen's ten years' residence in India. The first four chapters treat with the religion and customs of the Mohammedans; the last two give much interesting information concerning the Hindus. The book is written in a very readable style, and cannot fail to be useful.

We are glad also to mention the following new missionary publications. Whilst we do not open our pages, unless in very exceptional cases, to purposes of review, we feel it may be of service to direct attention from time to time to newly issued missionary volumes. This month we announce two fresh additions to the series of missionary biographies, published by S. W. Partridge & Co.—viz., "David Livingstone," by Arthur Montefiore, and "John Williams, the Martyr Missionary of Polynesia," by Rev. James J. Ellis.

The second part of the "Autobiography of John G. Paton, Missionary to the New Hebrides." Publishers: Hodder & Stoughton.

"Samoa, Past and Present; a Narrative of Missionary Work in the South Seas," by Rev. Charles Phillips, of the London Missionary Society. Published by John Snow & Co.

"The Kings of the World, and Other Poems," by Robert Smith. This volume contains an In Memorian poem on Comber, the Congo Missionary; and another entitled, "A Century of Missionary Enterprise." Publishers: Nisbet & Co.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following welcome and useful gifts:—A large supply of drugs from John Marnham, Esq., J.P., of Boxmoor, and a parcel of books from Mrs. C. H. Spurgeon, of Norwood, for the Rev. John Stubbs, of Patna; some pictures and handkerchiefs from Primrose Hill Sunday-school, Huddersfield, for the Congo; a supply of photographic apparatus from A. Pye-Smith, Esq., St. Pancras, for Rev. W. Morgan, of Shansi, North China; a box of toys from friends at Camden Road, for Cameroons; a box of toys and other Christmas gifts from the scholars of the Battersea Sunday-school (Mr. Hamilton's), for Rev. G. Gray, Ratnapura; some magic lantern slides from Mr. J. W. McLellan, London; a parcel of magazines from Miss Starling, of Sutton, for Mrs. Lewis, San Salvador, Congo; and a medicine case from Messrs. Burrough & Welcome, for Rev. P. E. Comber, of Wathen, Congo. Mr. Harrison, of Bolobo Station, Congo River, wishes to acknowledge a magic lantern and about eighty slides, and a 5-gallon drum of oil, from Arthur E. Viney, Esq., and other friends at Saffron Waldon.

The Lord Loveth a Cheerful Giver.

WE very gratefully acknowledge from a sincere wellwisher £2 for the General Fund, £1 as a widow's mite towards the Debt, and 10s. for Widows' and Orphans' Fund; 4s. from a willing helper who must contribute something for the distress in China, even if ever so little; the same sum from L. L. Cox, who wishes she could send much more, but will ever give her earnest prayers; a cheque for £2 10s. from Mr. E. G. Jacobs, of Odessa, with many thanks for the MISSIONARY HERALD; 5s. in stamps from "Francisco," who writes:—"I have taken this gift, as it came unexpectedly, to present it to my Heavenly Father for His unbounded grace and mercy towards me. In three days I shall be eighty years old; the first Sunday in May last was my sixty-second anniversary of becoming a member of our beloved Baptist Denomination. I read in 1860 Dr. Livingstone's first book on Africa, since then I have read between thirty and forty volumes of African travels, and for thirty years I have continued to pour out my soul before God in prayer and occasional fasting that He would bless poor, poor downtrodden Africa. While I muse my mind reverts to the time that I heard Mr. Campbell, at Chesterfield, give an account of his travels, and I well remember him saying he reached Lattacoo, the furthest point that had been reached by an Englishman; this was about 1828, but now, what have I lived to see and hear! Although I have not had wherewith to contribute much, there is always a door open in Heaven through which every sincere petition can enter, even from the poorest and humblest cottage."

We are also thankful for £1 from H. E. New, on behalf of Congo Mission, the proceeds of sale of old paper; for 21s. "for mission in memory of our dear little departed Arthur"; 5s. from Claude Hadridge, who writes:—"I am eight years old, and have been saving some of my pennies, and getting some more from my friends for the little black boys and girls of Africa." £1 for a thank-offering to God from anonymous donor, to whom the Lord hath shown His marvellous kindness; for £1 15s. for Congo Mission from a mother and daughter who lay aside a tenth of their income from their small dressmaking business; for five guineas from A. E. R.; for £2 10s. from "she whom Thou lovest"; 30s. from Z. Y. X. for Mrs. Wall's work among the poor in Rome; for £5 from Mr. Howell Evans, to be devoted to the training of native evangelists for Congo; for £4 from friend at Paisley as a New Year's gift to be used specially in support of negro preachers; for 7s. 6d. from a working man; for 10s., the proceeds of a small entertainment given by the scholars of Miss Jacob's class, Hereford; for 10s. from Edmund Davies, "as a thankoffering for special mercies received"; for £5 from Mr. G. E. Arnold, who "wishes the contribution were much more"; for 4s. from C. Hooper, of Shipton, with much love to missionary work.

We are also greatly indebted to a friend who sends "for Foreign Missions" an album of beautiful pencil and water-colour sketches; to R. E. W. for some pieces of silver given to the Congo and Zenana Missions after reading the verse of the hymn beginning, "Take my silver and my gold."

We have in addition to the above gifts received a collection of valuable Chinese curios through Miss Kemp, of Rochdale, forwarded from China by our missionary, Mr. Dixon, who writes:—"Some year or more ago when the news of a probable debt reached us, we looked all around to see where we could economise in

personal expenses (as these were already at their lowest); we consecrated, amongst other things, to the mission our small collection of vases, &c., which had been purchased from time to time for presents to friends on returning home." This collection has now been sent to this country, and we shall be glad to forward particulars to any friend who would be kindly disposed to purchase them on behalf of the mission.

We also gratefully acknowledge the following contributions :—

L. T. W., £1,000 ; A Friend, £105 ; A Friend, per Mr. J. Sing, Liverpool (fourth annual instalment of £500 subscription), £100 ; W. W., £100 ; Mr. E. Rawlings, £100 ; Mr. J. Marnham (quarterly), £75 ; N. N., £70 ; J. S., for *Debt*, £30 ; "Meg," for *Congo*, £25 ; Mr. J. Storrs Fry, £25 ; Mr. J. P. Bacon, £20 ; Mr. E. Pryor, £12 ; Mrs. Pennell, £11 ; Mr. Jas. Payne, £10 10s. ; "Nemo," £10 ; Rev. T. G. Rooke, B.A., LL.B., £10 ; A Friend at Derby-road, Nottingham, £10 ; Anonymous, £10.

Recent Intelligence.

THE Rev. George Kerry, of Calcutta, in giving the most recent information of Mr. Baynes, writes as follows, under date December 24th, 1889 :—"Mr. Baynes and I returned from visiting Jessore, Jhinidah, and Khoolna this morning. We start again this evening for Furreedpore, staying there one night. We then hope to be back by Friday morning, and then leave for Barisaul, which is now a journey of twenty-four hours." Mr. Kerry adds : "Mr. Baynes keeps up well, though I feel sometimes anxious about him. Happily the weather is all one could wish."

On the 24th of December, the Rev. F. G. Harrison and Miss Silvey arrived from the Congo with health much improved by the voyage.

In consequence of the early date at which we were compelled to go to press last month, we were unable to report, which we now do with much thankfulness, the safe arrival of our missionary friends—the Rev. E. S. and Mrs. Sumners and their three children ; Mrs. D. Jones and the three Zenana ladies, Misses Ewing, Gange, and Way ; the Rev. A. and Mrs. Jewson and child ; also the Revs. R. Spurgeon and W. R. James and three brethren, Messrs. Bevan, Davies, and Norledge. The Rev. J. W. Thomas, of the Press, reached Calcutta safely by an earlier date.

The Rev. A. Day has been very heartily welcomed by the European Church in Agra, for the pastorate of which he left England in November last.

Mrs. Waldock, her son, and, the Misses Pigott have arrived at Colombo.

We are thankful also to have received the following communication from Mr. J. L. Forfeitt :—"You will be glad to hear that Messrs. P. Davies, R. V. Glennie, W. F. Wilkinson, and myself, and Mr. Davies' boy, Lo, arrived here (Underhill Station) on Monday last (December 2nd), all in good health."

As several inquiries have been made with respect to the Rev. J. J. Turner, of China, we are requested to state that the personal matters which brought Mr. Turner home may detain him in this country for some time. It is, however, his earnest hope that he may be able to resume the work he has so much at heart, and for which he is so well qualified; and in this hope the Committee most heartily concur.

The meetings which we announced in our last number to be addressed by Dr. Pierson, of America, have been held. We most earnestly trust and pray that the encouraging statements and stimulating appeals which were then made will help to a more adequate appreciation of the claims and privileges of mission work. We are thankful for the visit of the Doctor to London.

The Rev. J. A. Clarke, of Lukolele, Congo River, writes under date October 2nd, 1889:—"MY DEAR MR. BAYNES,—You will, I think, be interested to learn that we have lately been engaged in a work which we hope will result in very great good in every way. You are probably aware that between our station and the nearest town there is a creek which, when the river is high, is not fordable, except at some distance away from the town. This had the effect of making intercourse between us and the townspeople difficult at certain seasons of the year, except by canoes, and this we felt to be a great pity. We, therefore, determined to build a bridge, and, acting on some valuable suggestions from Mr. Grenfell, we began the work at the end of August, and our men working exceedingly well, it was completed in three weeks' time. Of course the surrounding forest supplied us with the necessary timber. The bridge is 120 ft. long, and of considerable height, and, though not perhaps very elegant, is a substantial structure.

"The Governor-General of the Free State, who paid us a visit recently on his way to the Stanley Falls, was one of the first to cross the bridge, and he expressed himself as very pleased with it. I should like to send you a sketch of it, but being sadly conscious that I should completely fail to invest the drawing with sufficient artistic merit to do it justice, I refrain. Mr. Grenfell, however, who arrived here in the *Peace* while it was being built, took a photograph, which, doubtless, gives a good idea of it. I may say that the people seem thoroughly to appreciate the bridge, and we ourselves find it very useful. We are now making a good path to it from the station, and there being a considerable depression at one part of the road, which we are told is under water at the highest flood of the river, we have thrown across another small bridge.

"We are both well, I am glad to say, and are now making some progress with the language."

The Rev. W. Bell, B.A., of the Baptist Chapel, Bellasis Road, Bombay, has left India for Australia. "Many will be the prayers offered in Bombay," says the *Bombay Guardian*, "for his complete restoration to health and for the blessing of God upon his labours, wherever he may settle."

Contributions

From December 11th, 1889, to January 11th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Arnold, Rev. G. E.	5	0	0
Bacon, Mr. J. P.	20	0	0
Barnaby, Mr. J. W. (½ year)	0	10	6
Barnhill, Mrs., for *China*	1	0	0
Do., for *Congo*	1	0	0
Best, Miss F.	0	10	0
Casson, Mr. W.	2	0	0
Clare, Miss	2	0	0
Clarke, Mrs. Sarah, Walton	0	10	0
Clow, Mr. and Mrs. W. G., for *Congo*	0	10	0
Eastman, Mr. W. E.....	0	13	6
Edminson, Mrs.....	5	0	0
E. C. A. R.	0	10	0
Do., for *Congo*	0	10	0
Gale, Misses	0	10	0
Graves, Mrs., Redditch .	0	15	0
Grayson, Mr. E. J.	1	1	0
Haynes, Mrs. T., Guildford	2	0	0
Hicks, Mrs. F.	2	0	0
Do., for *W & O*	0	10	0
Horton, Mr. W.	1	1	0
Do., for *Box for Congo*	0	19	0
"In Memoriam, Bath"	2	0	0
Jacob, Mr. E. G., Odessa	2	10	0
Jones, Rev. E.	1	1	0
Kelson, Mr. M., for *Congo*	0	15	0
Lamb, Mrs. Bromley ..	0	10	0
L. E. P.	1	0	0
Lewis, Mrs. E., for *China*	1	0	0
Do., for *Congo*	1	0	0
Lloyd, Mr. G. A.	1	1	0
Lloyd, Mr. D. H., Bridgend, for *Congo*	2	0	0
M. A. W. B.	0	10	0
Marnham, Mr. J., quarterly, for *support of Congo Missionary*	75	0	0
Merrick, Mr. W. G.	0	10	6
Metcalfe, Mrs.	1	0	0
McIntosh, Mr. Campbell	0	10	0
Millard, Mr. E.	1	1	0
Nicholson, Mr. P. E. ..	1	0	0
Nicoll, Mr.s W. W., for *India*	1	0	0
Ollard, Mr., Wisbech ..	1	1	0
Page, Miss Selfe, for *Palestine*	5	0	0
Pennell, Mrs.....	1	0	0
Pryor, Mr. Edwin, for *China*	5	0	0
Do., for *Congo*	5	0	0
Do., for *W & O*.....	2	0	0
Pullar, Mr. L.	2	2	0
Rawlings, Mr. E. 100		0	0
Rennard, Mrs. H., for *Congo*	1	0	0
Sampson, Mr. B. H., for *Congo*	2	0	0
Scrivener, Mr. J. E., for *Congo*	1	0	0
Sharpe, Mr. W.....	1	1	0
Smart, Mr. J., Elgin ..	0	10	6
Smith, Mr. H. S., Leicester, for *Congo*	0	10	0
Steer, Mr. Alex.	5	0	0
Thomas, Mr. J. H., Llanelly	1	0	0
Do., for *Congo*	1	0	0
Thomas, Mr. D., Pontypridd	1	0	0
Thornton, Miss M. E...	1	0	0
Vickers, Miss S. E.	0	10	6
West, Mr. F.	0	11	6
Wicks, Mr. J. H., for *Congo*	0	10	6
Williams, Mr. C., Crouch End	5	0	0
Williams, Mr. T., Watford	0	10	0
Under 10s.	0	4	0
Do., for *Congo*	0	2	6
For Palestine.			
Per Mrs. Pearce Gould, "In Memoriam, Lady Lush"	3	3	0
Under 10s.	0	5	0

DONATIONS.

A. E. R.	5	5	0
A Friend, per Mr. Joshua Sing, Liverpool (4th instalment 100		0	0
"A Friend at Derby-road, Nottingham, a New Year's Gift" ..	10	0	0
Ami	1	11	0
Anonymous	10	0	0
"Cheerful Giver"	1	1	0
Clemance, Mr. W., *Cuban Mission*	5	0	0
Coles, Mrs. Thomas, Chipping Norton, for *Debt*	1	0	0
Creak, Miss L., for *Congo*	2	0	0
Evans, Mr. Howell, for *Congo*	5	0	0
Fleming, Mrs., Glasgow, for *Congo*	1	15	0
From Crieff, for *India*	1	0	0
Do., for *China*	1	0	0
Do., for *Congo*	1	0	0
Fry, Mr. Jos. Storrs ..	25	0	0
"He hath showed me His marvellous kindness," Thankoffering	1	1	0
Hicks, Mr. F., for *Debt*	1	0	0
"Hope"	0	10	0
"In Loving Memory of Little Mary from Her Family," for *Mr. Shorrock's and Mrs. Morgan's Little Girls' Home, Tai Yuen Fu*	17	0	0
"In Memoriam"	10	0	0
"In Memoriam," Q. W. Thomson.....	1	0	0
"In Memory of Little Departed Arthur" ..	1	0	0
J. R. and A. M. H.	1	0	0
J. S., for *Debt*	30	0	0
Judd, Mr. G. H., for *Madripore*	0	10	0
Kelsey, Misses T. and L. for *Congo*	0	12	0
Kemp, Miss E. C., Sale of Curios, for *Shansi Mission*	18	0	0
L. T. W.....1000		0	0
Marnham, Mr. J., for *Drugs for Mr. Stubbs*	5	2	8
Mathewson, Mr. W., for *Debt* 100		0	0
M. E. A., for *Debt*.....	1	0	0
"Meg".....	25	0	0
Nemo	10	0	0
N. N.....	70	0	0
New, Mr. H. E., Sale of Waste Paper, for *Congo*	1	0	0
Payne, Mr. Jas.	10	10	0
Perrin, Mr. H. S., for *Debt*	25	0	0
Poole, Miss.....	0	10	0
Paisley, for *N P*	4	0	0
"She whom Thou lovest," for *Congo*	2	10	0
Rooke, Rev. T. G., LL.B.	10	0	0
"Suffolk Seamstress"..	0	10	0
W. W. 100		0	0
Y. M. C. A., Exeter Hall, for *Madripore Institution*	1	8	6
X. Y. Z., for *Mr. Wall's Work*	1	10	0
Under 10s.	2	1	3
Do., for *W & O*	0	2	0
Do., for *Congo*	1	0	6
Do., for *India*	0	5	0
Do., for *Debt*	0	5	0
Do., for *Madripore* ..	0	2	0

LEGACIES.

Rough, the late Mr. Geo., of Dundee, per Mr. J. D. Bruce 400		0	0
Smith, Mrs. M. A., of Doddeshill, Worcester, share of residue, per Messrs. S. and S. J. Tombs.....129		1	11

LONDON AND MIDDLESEX.

Acton, Juvenile	6	10	5
Do., for *support of Congo boy, Nilamba, under Mr. Oram*	5	0	0
Belle Isle, F. B. C., for *support of girl under Mrs. Lewis, San Salvador*	5	0	0
Bermondsey, Drummond-road, for *W & O*	2	0	0
Bloomsbury Chapel....	51	10	0
Bow, High-street.....	3	5	6
Boro'-road Sunday Evening School	0	17	4

Brixton, St. Anne's-road	1	9	0
Do., Wyne-road	7	17	6
Do., for *Madripore Institute*	2	0	0
Brondesbury	2	19	6
Do., for *W & O*	5	10	5
Camberwell, Denmark-place Ch.	14	18	0
Do., for *W & O*	5	4	11
Child's-hill	0	11	7
Chalk Farm, Berkeley-road Sunday-school, for *Congo*	1	5	0
Clapham, Grafton-sq., for *W & O*	1	15	0
Chiswick, Annandale-road Sunday School	1	1	0
Enfield	10	15	0
Do., Totteridge-road, for *W & O*	1	7	2
Hammersmith, Avenue-road, for *W & O*	4	12	9
Harrow-on-the-Hill	1	1	0
Do., for *W & O*	1	1	0
Hayes, Salem, for *W & O*	0	9	0
Hendon	10	8	2
Highbury-hill, for *W & O*	6	2	0
Highgate-road Sunday School, for *China*	10	10	0
Do., do., for *India*	10	10	0
Do., do., for *Bahama*	3	5	0
Do., Bible Class	1	2	3
Highgate-road Y.M.B.C., for *Congo*	0	13	0
John-street, Edgware-road, Sunday-school	10	15	0
Kilburn, Canterbury-road Sunday-school, for *Congo*	6	17	11
Metropolitan Tabernacle Sunday-school, for *Mr. Weeks, Congo*	6	5	0
New Southgate, for *W & O*	2	6	6
North Finchley	20	0	0
Peckham, Rye-lane, for *W & O*	6	10	0
Do., Barry-road Sunday-school	0	3	6
Do., Public Hall Y.M.B.C.	1	17	0
Pinner, for *W & O*	0	6	0
Rotherhithe, Midway-place, for *W & O*	0	15	6
Stockwell	1	8	10
Upper Holloway, Rupert-road Sunday-school	7	17	6
Upton Chapel Sunday-school, per Y.M.M.A.	3	14	6
Victoria Chapel, Wandsworth-road, for *W & O*	5	5	0
Walworth, East-street	3	4	0
Wandsworth, East-hill, for *W & O*	3	12	3
Do., Sunday-school	1	17	6
Westbourne-grove	29	1	2
West Green	11	11	7
Do., for *W & O*	2	12	0
Do., for *Congo*	0	5	0
Westminster	0	5	0
Woodberry Down	6	5	0
Wood Green, for *W & O*	4	3	9

BEDFORDSHIRE.

Bedford, Mill-street	4	6	0
Cranfield	0	11	6
Leighton Buzzard, Lake-road	14	18	3

BERKSHIRE.

Maidenhead	4	19	3
Do., for *W & O*	1	8	0
Reading, Kings-road	20	4	1
Do., for *Congo*	80	0	0
Do., for *Debt*	9	6	10
Do., Grovelands Sunday-school	2	12	0
Do., Wycliffe Ch.	0	15	8

BUCKINGHAMSHIRE.

Chenies, for *W & O*	0	15	0
Dinton, for *W & O*	0	2	6
Fenny Stratford, for *W & O*	1	0	0
High Wycombe, for *W & O*	2	6	0
Princes Risboro', Free Ch.	3	17	1

CAMBRIDGESHIRE.

Cambridge, on account, per Mr. G. E. Foster, Treasurer	96	10	4
Do., St. Andrew's-street	7	0	0
Do., for *W & O*	6	6	6
Do., Sunday-school, for "*Cambridge*" *School, Agra*	8	10	0
Do., do., for *support of Congo boy*	3	0	0
Chittering	1	0	0
Cottenham, Old Baptist Ch., for *W & O*	1	0	0
Landbeach, for *W & O*	0	11	0
Soham, for *W & O*	0	7	6
Waterbeach, for *W & O*	1	0	0
Wilburton	1	0	0
Wisbech	49	14	8
Do., for *Pelmadulla School, Ceylon*	28	0	0

CHESHIRE.

Altrincham Tabernacle	5	1	9
Do., for *W & O*	1	13	0
Birkenhead, Grange-rd. Sunday-school	34	1	0
Bramhall, for *W & O*	0	8	0
Chester, Grosvenor-park Sunday-school	3	0	0
Onston, for *W & O*	1	0	0

CORNWALL.

Falmouth	17	10	11
Saltash	6	18	0
Do., for *W & O*	1	10	0
Do., for *Congo*	2	0	0
St. Austell	13	9	10

CUMBERLAND.

Maryport	29	5	0

DERBYSHIRE.

Ridding's Sunday-sch.	2	9	0

DEVONSHIRE.

Appledore, for *W & O*	0	10	6
Bradninch, for *W & O*	3	5	0
Brixham, for *W & O*	0	10	0
Dartmouth, for *W & O*	0	10	0
Devonport, Hope Ch., for *W & O*	1	0	0
Great Torrington, for *W & O*	0	7	9
Kilmington, for *W & O*	0	6	0
Moretonhampstead, for *W & O*	0	6	0
Paignton, for *W & O*	0	10	0
Plymouth, George-street	66	6	11
Do., do., Sunday-sch. Bible-class	5	0	0
Do., Mutley Chapel	6	0	7
Torquay, for *W & O*	5	0	0

DORSETSHIRE.

Lyme Regis, for *W & O*	0	10	0
Weymouth, for *W & O*	1	10	0
Do., Sunday-school	3	6	6

DURHAM.

Blackhill and Rowley	6	2	0
East Hartlepool, for *W & O*	0	7	6
Middleton, Teesdale, for *W & O*	0	10	6
Do., for *N P*	1	13	3
Sunderland	1	7	0
West Hartlepool, for *W & O*	0	13	6

ESSEX.

Earls Colne, for *W & O*	1	0	0
Halstead, for *W & O*	1	0	7
Harold Wood Sunday-school	1	2	0
Leyton	5	18	11
Loughton	8	0	0
Do., for *W & O*	3	4	0
Malden	0	16	6
Southend, Clarence-rd. Sunday-school, for *N P*	0	10	0

GLOUCESTERSHIRE.

Arlington, for *N P*	0	1	0
Chalford	10	14	9
Cheltenham, Cambray, Chapel, for *W & O*	2	2	0
Chipping Campden	6	0	0
Stroud, for *Mrs. Ward's School in Rome*	1	12	6

HAMPSHIRE.

Gosport Hardway	0	5	0
Lymington (less District Expenses)	9	0	2
Milford	3	2	0
Sway	0	11	0
Romsey	8	0	0

ISLE OF WIGHT.

Newport, for *W & O*	1	1	0
Ryde, George-street Sunday-school	7	10	0
Sandown, for *W & O*	0	10	0

HEREFORDSHIRE.

Hereford, Sunday-sch., for *Debt*	0	10	0

HERTFORDSHIRE.

Boxmoor, for *[illegible]* ..	3	16	5
Bushey	4	6	7
Hemel Hempst	0	8	5
Do., for *W & O*	2	1	0

HUNTINGDONSHIRE.

Warboys	0	7	0

T.

Brockley-road Chapel ..	33	0	7
Do., for *W*	17	10	0
Catford-hill Day-sch.	6	10	0
Do., for *Congo boy* ..	5	0	0
Chatham, for *W & O* ..	2	13	8
Dartford, Sunday-school	2	7	6
Forest Hill Lenham Chapel	3	19	2
Lee, for *Congo*	0	15	0
New Brompton, for *W & O*	1	7	0
Orpington	47	19	7
Plumstead Iduit-rd., for *W &*	1	7	5
Ramsgate, Cavendish Ch., for *W O*	1	10	0
Sevenoaks	11	6	10
Do., Sunday-school ..	7	7	10
Smarden, *W & O* ..	0	2	6
Tonbridge, *W & O* ..	1	7	8

LANCASHIRE.

Accrington, Cannon-st., for *W O*	9	16	0
Bacup, Irwell-terrace ..	4	15	0
Blackburn, Montague-street	9	17	0
Briercliffe Hill-lane ..	5	0	0
Do., for *W & O*	1	3	0
Bryn	2	0	0
Burnley, Yorkshire-street	60	10	3
Do., Mount Pleasant	12	12	0
Bury, Knowsley-street	6	15	0
Church, for *W & O*	1	13	1
Clayton-le-Moors, for *W O*	1	1	9
The sum acknowledged in last month's HERALD should have been	20	0	0
Clowbfold, for *W & O*	1	16	0
Colne	15	14	0
Darwen	4	3	3
Hadngden, Bury-road	9	13	1
Do., for *W & O*	1	5	10
Lancaster	29	10	9
Do., for *W & O*	3	7	0
Liverpool, Toxteth Tabernacle	50	0	0
Do., Richmond Ch., for *W & O*	8	10	4
Do., Kensington Ch...	13	9	9
Do., Auxiliary, balance per Mr. Cripps, Treasurer	4	12	7
Lumb	12	0	0
Manchester, Brighton-grove, for *W & O* ..	3	0	0
Milligate, for *W & O* ..	0	8	4
Mill's-hill	1	16	0
Do., for *W & O*	1	0	0
Newbold, Ebenezer	9	5	6
Do., for *W & O*	1	8	6
Preston, Pole-street, for *W & O*	1	7	8
Rawtenstall	4	3	4
Do., for *W & O*	0	12	0
Rochdale, West-street	350	14	0
Do., Drake-street, for *W & O*	0	15	2
Southport, Hoghton-st., for *W & O*	5	0	0
Do., London-road Sunday-school	2	7	9
Sunnyside	3	13	9
Ulverston	5	10	0
Warrington, Golborne-st. Sunday-school..	0	7	6
Do., for *N P*	0	16	2
Do., for *support of Congo boy*	5	0	0
Waterbarn	17	9	1
Wigan	5	9	7
Do., for *W & O*	1	1	0

LEICESTERSHIRE.

Foxton, for *W & O*	0	10	0
Leicester, Harvey-lane, for *W & O*	1	15	6
Do., Victoria-road ..	27	10	0

LINCOLNSHIRE.

Grimsby Tabernacle ..	1	0	0

NORFOLK.

Attleboro'	14	3	0
Fulmodestone, for *W & O*	0	7	3
Neatishead, for *W & O*	0	10	0
Necton	2	10	0
Norwich	3	14	0
Upwell, for *W & O*	0	11	0

NORTHAMPTONSHIRE.

Cogenhoe	2	1	7
Earls Barton, for *W & O*	0	11	6
Kings Sutton	2	3	6
Moulton and Pitsford..	2	17	0
Do., for *W & O*	1	0	0
Northampton, Mount Pleasant, for *W & O*	1	0	0
Thrapston, for *W & O* ..	3	0	0
West Haddon, for *W & O*	0	7	6
Do., Sunday-school, for *N P*	0	5	0
Wollaston, Zion, for *W & O*	0	10	0

NORTHUMBERLAND.

Newcastle-on-Tyne, Westgate-road, for *W & O*	6	3	6
Do., Jesmond, for *W & O*	4	11	0
Do., Sun.-sch., for *N P*	2	2	0
Do., do., for *Mr. Wall's work*.....	5	0	0

NOTTINGHAMSHIRE.

Collingham, for *N P* ..	0	10	0
Newark, for *W & O* ..	1	0	0
Nottingham, Derby-road	34	4	6
Do., George-street ..	29	12	7
Do., Juvenile.....	5	14	0
Southwell	1	10	6
Woodborough	0	10	8

OXFORDSHIRE.

Banbury	24	3	2
Chadlington and Charlbury	6	5	3
Do., for *W & O*	0	10	0
Chipping Norton	32	0	10
Little Tew and Cleveley	21	5	4
Oxford, Commercial-rd., for *W & O*	2	3	0

SHROPSHIRE.

Whitchurch, for *W & O*	0	15	10

SOMERSETSHIRE.

Bristol, City-road, for *Congo*	10	2	1
Burnham, for *W & O*..	0	15	1
Cheddar	6	0	0
Pill, for *W & O*	0	16	1
Taunton, Silver-street	30	0	0

STAFFORDSHIRE.

Newcastle-under-Lyme, for *W & O*.....	0	10	0
Wednesbury, for *W & O*	0	5	3

SUFFOLK.

Sudbury, for *W & O* ..	1	10	9

SURREY.

Dorman's Land	0	16	0
Godstone, for *W & O*..	0	7	3
Guildford, Commercial-road, for *W & O*	1	8	0
Hampton Court	3	7	0
Penge, Sunday-school, per Y.M.M.A.....	5	12	11
Do., for *support of Congo boy*	2	10	0
Redhill, for *W & O*....	2	10	6
Streatham-hill	1	0	9
Sutton	7	1	8
Do., for *N P, Delhi* ..	0	17	2
Upper Norwood	5	15	3
Do., for *W & O*.....	3	3	6
Wallington.....	1	13	6
Do., for *support of boy at Barisal*	1	17	5
West Norwood, Chatsworth-road.....	9	11	3
Do., for *W & O*.....	8	10	4

SUSSEX.

Brighton, Queen-square, for *W & O*.....	2	2	0
Shoreham, for *W & O*..	0	13	0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer	309	7	2
Do., Wythall-heath, for *W & O*	0	12	0
Leamington, Warwick-street, for *W & O* ..	3	3	0
Rugby	0	16	6
Do., for *W & O*.....	1	0	6
Smethwick Sunday-school	0	12	0

WESTMORELAND.

Crosby Garrett, &c.....	31	10	0

WILTSHIRE.

Bromham, for *W & O*	0	5	0
Salisbury, for *W & O*	4	15	3
Swindon	0	15	0
Warminster	0	2	6
Westbury, West End	16	11	11
Do., for *W & O*	1	12	0
Do., Cookhill	3	11	1

WORCESTERSHIRE.

Astwood Bank	33	11	4
Do., Cookhill	3	11	1
Great Malvern	5	7	1
Upper Goose-hill	1	0	0

YORKSHIRE.

Armley, for *W & O*	0	16	0
Barnsley	18	9	10
Do., Juvenile	10	0	0
Borobridge, for *W & O*	0	10	8
Bradford, Sion Ch., Juv.	60	9	6
Bridlington, for *W & O*	0	8	7
Golcar, for *W & O*	1	0	0
Guiseley	1	3	3
Halifax, Pellon-lane	47	1	10
Do., for *W & O*	2	3	4
Harrogate	6	17	6
Hebden Bridge, for *W & O*	4	0	0
Horsforth, for *W & O*	0	17	0
Hunslet Tabernacle, for *W & O*	1	17	0
Idle, for *W & O*	0	12	0
Leeds, York-road, for *W & O*	0	10	6
Lindley Oakes, for *W & O*	2	2	6
Lockwood, for *W & O*	3	0	0
Middlesboro', Newport-road	63	9	10
Do., Marton-road	12	3	1
Morley, Sunday-school	1	0	0
Normanton	1	2	0
Polemoor, for *W & O*	1	0	0
Salterforth	2	1	0
Sheffield, on account, per Mr. F. E. Smith, Treasurer	95	7	5
Do., Walkley	2	4	10
Staincliffe, for *W & O*	0	8	9
Wakefield, for *W & O*	1	11	0
York	10	0	0

NORTH WALES.

CARNARVONSHIRE.

Portmardoc, Berea, for *N P*	0	2	8

DENBIGHSHIRE.

Wrexham, Chester-st., for *W & O*	1	0	0

SOUTH WALES.

CARDIGANSHIRE.

Cardigan, Zion	19	4	0
Do., for *W & O*	0	5	0
Do., for *China*	2	10	0
Do., for *Africa*	2	10	0
Do., for *Italy*	1	0	0
Do., Bethany, for *W & O*	0	5	0

CARMARTHENSHIRE.

St. Cleaes, Sion	1	2	6

GLAMORGANSHIRE.

Cardiff, Splott-road	3	8	0
Do., Canton, Hope Ch., for *W & O*	5	0	0
Do., Sunday-school	6	15	2
Penarth, Stanwell-road, for *W & O*	3	12	6
Ton Pentre, Zion	1	15	0
Ystalyfera, Soar	1	18	7

MONMOUTHSHIRE.

Abergavenny, Bethany	17	6	0
Do., Sunday-school	8	0	0
Do., Priory Hall Sunday-sch., for *Congo*	1	6	0
Do., Frogmore-street, for *W & O*	2	0	0
Pontnewydd, Merchants' Hall	0	10	0

PEMBROKESHIRE.

Honeyboro' and Sardis	20	11	2
Pembroke Dock, Bush-street	22	17	3
Do., Bethany	25	10	0
Saundersfoot, for *W & O*	0	8	6

SCOTLAND.

Aberdeen, Crown-terrace, for *W & O*	5	17	5
Do., Sunday-school	17	3	3
Cambuslang	1	17	0
Crieff, for *W & O*	1	5	9
Cupar Fife	6	3	8
Do., for *Congo*	3	0	0
Dundee, Long Wynd Sunday-school, for *Congo*	1	0	0
Do., for *China*	1	0	0
Dunfermline, for *Congo*	0	9	0
Dunoon	2	0	0
Edinburgh, for *Mr. and Mrs. Wall's Roman Mission*	24	0	0
Do., Dublin-street, for *Palestine*	8	0	0
Do., Charlotte Chapel	2	0	11
Glasgow, John-street	11	10	0
Hamilton, Sunday-sch., for *N P*	1	10	6
Do., for *Mr. Potter's work, Agra*	1	0	0
Helensburgh, for *W & O*	2	6	0
Kirkcaldy	4	10	6
Do., for *W & O*	2	7	6
Do., for *support of Congo boy*	1	5	0
Leslie, for *N P*	2	9	3
Paisley, for *W & O*	2	1	3
Stirling, for *support of Congo boys and girls*	0	5	0

IRELAND.

Dublin	3	10	0
Do., for *W & O*	2	11	7

CHANNEL ISLANDS.

Jersey, St. Heliers, for *W & O*	2	2	0

FRANCE.

Croix près Roubaix Sunday-school	3	8	0

SPECIAL DONATIONS FOR RELIEF OF SUFFERERS FROM FAMINE IN CHINA.

Rennard, Mrs. H.	0	10	0
Under 10s.	0	5	0

SPECIAL DONATION FOR NEW MISSION PREMISES AT ROME.

Coats, Mrs. T.	200	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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GROUP OF CONGO MISSIONARIES.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Our Financial Prospect.

WITH the end of the present month will nominally close the financial year of the Society for 1889-90, and as soon as the few subsequent days of grace have run their course the accounts will be duly balanced; and what, as we go to press in the middle of February, is the outlook? Is there the prospect of a debt? Yes! and a very considerable debt. In last December HERALD we compared the income and expenditure of the Society on October 31st with what they respectively were on the corresponding period of the previous year, and showed a decrease in the income of £4,800, and an increase in the expenditure of nearly £1,200. After the lapse of three months we make another comparison and with this serious result, to discover a still greater disparity between the incomings and outgoings. These are the figures:—

	Income for General Purposes.	Gross Income.
January 31st,	1889, £23,144	£30,996
„ „	1890, 17,738	24,621
	Decrease, £5,406	Decrease, £6,375

Expenditure.	
January 31st,	1890, £56,071
„ „	1889, 54,090
	Increase £1,981

To these two totals of £6,375 and £1,981 we must add the amount of the debt of last year—viz., £2,862, which we are thankful to say has been reduced to £500, but it is obvious with an undiminished expenditure and decreasing receipts the old debt must recur, forecasting a possible

deficiency of **£11,218**. Whilst it is only right we should remember that in the receipts of last year there was the large gift of £3,297 from a generous friend of the Mission, who preferred to give in his lifetime rather than by legacy, so saving for the Society the 10 per cent. duty, the remembrance will not lessen our liabilities.

In considering the possibility of preventing this prospective deficiency we may very properly take into account such measure of relief as may be afforded by unusually large legacies which have come into the Society's Funds. It must, however, be clearly understood that whatever help can be secured from this source would still, unless other means are forthcoming, leave the Society burdened with a very heavy debt. The only deliverance from this possible incubus lies in new subscriptions, increased contributions, and special donations.

During the few weeks that yet remain numerous meetings will be held throughout the country. We respectfully, but very earnestly, ask the pastors and officers of the churches to be visited by our deputations to do their best to make the most of these opportunities, and together with this request we are disposed to make a special appeal on behalf of donations, not as we have sometimes done in the past *to remove a debt*, but in this instance *to prevent a debt*.

We present this appeal pre-eminently and almost exclusively upon the ground of the nature of the work in which the Society is engaged. There can be no motives in connection with this missionary enterprise more powerful to move the hearts of those who love the Saviour than the Saviour's own emphatic command to make known His Gospel and the sad and hopeless condition of the world without that Gospel. Will our readers ponder, ponder much upon the obligations which the Saviour's love to them creates, and upon the urgent needs of their heathen fellow-creatures? Out of such pondering we think a practical response will come.

But there are other grounds, though secondary, upon which we may make this appeal.

There is the important fact that the opportunities of the Society for larger service have grown remarkably in recent years. The pioneer work on the Congo is coming to an end; several stations are now in a fully organised condition, other stations are waiting to be established. In China the operations of the Society have extended greatly, and the recent tidings of the readiness of the people in that land to hear the Gospel are full of hope and promise. In India, our oldest mission-field, the social changes that are transpiring make the presence and labours of Christian missionaries more than ever needful. It is assuredly not the time now, either in the

history of our Society or in the state of the world, to be hindered in our efforts and discouraged in our spirits by diminished resources.

The improvement which has taken place of late in the commercial condition of the country affords a further reason for seeking increased aid. In our own churches there must be many who in common with others have shared in this prosperity. Will not such recognise a kind Providence by an appropriation of some proportion of their gains to the cause of the God of Missions? Are not God's servants His stewards, and does He not expect them to honour Him with their substance?

In the Home losses by death the Society has recently sustained we may find another plea. Our pages during the last two or three years have recorded the departure to their heavenly rest of many warm friends of the Mission, upon whose sympathy the Committee could ever depend. The present number of the HERALD is no exception, as our readers will regretfully notice. The places of the sainted dead must need be supplied. Nothing but progress, advance beyond present attainments, should or can satisfy; but this means not merely compensation for loss, but ampler resources than have ever yet been possessed.

One other plea we venture to use. It is personal to the esteemed General Secretary of the Society, but we do not withhold it. Mr. Baynes, it is expected, will return from his responsible and arduous visitation of the mission-field in India some time next month. In this connection we will only say this one word. What untold relief would the announcement of a full treasury afford to our friend's heart! May this be our welcome!

It is hoped that, by the time we go to press for our next issue of the HERALD, many kind friends will communicate their desire to contribute to *a special fund for prevention of the expected debt.* The acknowledgment of such generous gifts may stimulate others; and so, before the accounts actually close, the required sum may be forthcoming.

THE ANNUAL SERVICES.

AT the moment of going to press, the arrangements for the Anniversary Services are approaching completion, and next month we shall doubtless be able to publish the full programme. In announcing the following particulars, we would very earnestly express the prayerful hope that the ninety-eighth anniversary of the Society's existence may be marked by unusual blessing.

The meetings will begin with

A PRAYER MEETING,

which will be held in the LIBRARY of the MISSION HOUSE on THURSDAY MORNING, APRIL 24th, and will be conducted by the Rev. J. T. BRISCOE, of Rye Lane Church, Peckham.

On the following evening, FRIDAY, the 25th, the Annual Meeting of the

YOUNG MEN'S MISSIONARY ASSOCIATION

will take place in the MISSION HOUSE, the President, H. M. BOMPAS, Esq., Q.C., Recorder of Bristol, being in the chair. Speakers: the Revs. T. H. BARNETT, of India; J. J. FULLER, of Africa, and one other.

On the following Sunday, APRIL 27th, the Missionary Services will be held in the chapels throughout the metropolis.

THE ANNUAL MEMBERS' MEETING

takes place on TUESDAY MORNING, APRIL 29TH, in the LIBRARY of the MISSION HOUSE, under the presidency of CHARLES FINCH FOSTER, Esq., of Cambridge. In the evening of the same date

THE PUBLIC MISSIONARY SOIREE,

in the LARGE HALL of the CANNON STREET HOTEL. It is with much pleasure we announce as Chairman Sir FRANCIS WALTER DE WINTON, K.C.M.G., who, by the eminent position he occupied in connection with the Congo Free State, is qualified to bear testimony to the work of the Society in Central Africa—a work with which he has ever been in deep sympathy. The speakers at this meeting will be the Revs. WILLIAM STEWART CHEDBURN, of Aberdeen; C. SPURGEON MEDHURST, of China; and the Rev. H. Ross PHILLIPS, of the Congo, who with Mrs. Phillips, Mr. J. A. Fuller, son of the Rev. J. J. Fuller, and Miss Smith, of Camden Town, will be leaving for Central Africa.

On WEDNESDAY MORNING, APRIL 30TH, the

ANNUAL BREAKFAST OF THE ZENANA SOCIETY

will be held in the LARGE HALL, CANNON STREET HOTEL. CHARLES TOWNSEND, Esq., of Bristol, will preside, and other speakers will be duly announced.

THE ANNUAL MISSIONARY SERMON

will be preached on the same day, WEDNESDAY, APRIL 30TH, at noon, in BLOOMSBURY CHAPEL.

We are pleased to intimate that the preacher on this occasion will be

our esteemed friend, the Rev. T. Vincent Tymms, of the Downs Chapel, Clapton.

THE BIBLE TRANSLATION SOCIETY

will hold its annual meeting in Bloomsbury Chapel in the evening of the same date. The Chairman will be Arthur Briggs, Esq., of Rawdon, whose personal knowledge of India well fits him for such a position. We expect to announce other speakers in our next issue.

On Thursday Evening, April 31st,

THE ANNUAL MISSIONARY MEETING,

in Exeter Hall. We are gratified to be able to state that Sir Rivers Thompson, K.C.S.I., will preside, and that the speakers will be the Rev. A. T. Pierson, D.D., of America; the Rev. J. J. Turner, of China; and Rev. J. T. Forbes, M.A., of Newcastle.

THE MISSIONARY BREAKFAST CONFERENCE

is fixed for Friday Morning, May 1st, in the Lower Room, Exeter Hall. The Chairman will be our Treasurer, W. R. Rickett, Esq. A short Paper, to introduce the Conference, will be read by the Rev. Edward Medley, B.A., of Nottingham.

THE YOUNG PEOPLE'S ANNUAL MEETING

will take place in Exeter Hall, on Friday Evening, May 1st. The Rev. S. G. Green, D.D., who is so well known as a speaker to the young, has kindly consented to preside. The Revs. J. R. Ellison, of India; the Rev. Robert D. Darby, of the Congo; and Mr. David Freeman, of Clapton, will address the meeting.

Decease of Mr. Jacob Perkins Bacon.

It is with deep regret we record the death of Mr. Bacon, which took place on the 30th January, at Leytonstone, after a few days' illness. In the resolution given below, and which was passed at their last monthly meeting, the Committee express their high sense of the character and abilities of their lamented colleague. No presence was more familiar at the Mission House than that of Mr. Bacon; and ever was he ready to place his services at the disposal of the Society. We sincerely mourn his loss.

"The Committee record with very great sorrow the decease of their highly esteemed colleague, Mr. Jacob Perkins Bacon.

"He was elected a member of the Committee of the Baptist Missionary Society in the year 1868, and from that time was annually re-elected. In 1880 he became Chairman of the Finance Committee, which office he filled till the day of his decease. Few members of the Committee have been so punctual and

assiduous in their attendance at the meetings of the Committee, or have given to its business a more devoted and conscientious attention. He always displayed the deepest interest in the affairs of the Society, giving special attention to its accounts, expressing freely the views he entertained, the fruit of thought and conviction, and winning respect and regard from both those who agreed with him and those from whom he differed. He was a man of deep piety and true Christian spirit, drawing largely and generously on his means for the support of the cause he loved. He will be greatly missed from our counsels, and it will be most difficult to repair the loss.

"To his bereaved family he has left a name honourable in every departmen of life, and the Committee cordially offer to them their respectful sympathy in the sorrow his departure occasions."

Death of the Rev. H. Heinig.

THE tidings have reached us of the death, on the 13th Jan., of our venerable missionary, Mr. Heinig. It is 45 years since our esteemed brother, who had formerly been a German missionary, entered into the services of our Society. For a short time he was stationed at Patna, after which he removed to Benares. The latter city and neighbourhood have been the scene of his long years of devoted labour. To his zeal as an earnest itinerant preacher the HERALD has often borne witness. In the year 1882, he retired from active missionary toil, removing to Allahabad, where he has engaged in such service as his failing strength would permit.

Group of Congo Missionaries.

OUR frontispiece this month is an engraving, from a photograph, of the Congo missionaries, whose safe arrival at Underhill Station we announced in our last issue. In the centre is Mr. Philip Davies, with his boy Lo in front of him; on his right, in the back, Mr. W. F. Wilkinson; and in the foreground, Mr. R. Glennie; whilst on his left is Mr. J. L. Forfeitt. The photograph was taken by Mr. Weedon, the brother of Mrs. Morgan, of Shansi, China, at Mr. Smart's house in Madeira. We should like here to bear our testimony to the kind services rendered by Mr. Smart to our missionaries whilst transhipping on their way to and from the Congo. He is himself engaged in mission work, more particularly amongst the sailors, and so is fully sympathetic. By his forethought in preparing for their arrival when they have been expected, and by his fraternal attention to them whilst detained in the island, he has relieved our brethren from much anxiety and trouble. Our Congo missionaries will warmly join in this grateful recognition of Mr. Smart's geniality and ready helpfulness.

Sad Tidings.

SINCE penning the foregoing the Congo mail has arrived, bringing very sad tidings of one of this group. We regret to announce the death by fever, at San Salvador, of our devoted brother, Mr. W. F. Wilkinson. The following letter has been sent by Mr. F. R. Oram, the missionary at the station, giving full particulars of this distressing event:—

"San Salvador,
"December 31st, 1889.

"MY DEAR DR. UNDERHILL,—It grieves me much that my first letter to you should have to be a report of such sad news as I have now to write.

"Our brother, William F. Wilkinson, arrived here on the 14th of this month to assist during the absence of Mr. Lewis, and it was hoped that on the return to this station of Mr. and Mrs. Lewis, and Mr. and Mrs. Graham, he and I would have the pleasure of travelling to Wathen together.

"For the first week our brother had capital health, and he was rejoicing to think that he had escaped fevers for so long a time. He had his first experience of African fever when I myself had a slight touch of it, which kept me in bed on the 23rd inst., during which day he conducted the business of the station. The following morning I was up to breakfast, but Mr. Wilkinson complained of headache and a poor night, so after a slight breakfast returned for a rest to his bedroom. At noon, I went in to take his temperature, and found he was in fever. He was rolled up in blankets, and perspired, but the temperature could not be brought low enough to take quinine effectually till the following morning, when I administered about 20 grains while a chance was offered. It was well that I did so, for his temperature did not decline below 103 during the rest of this and the following day.

"He was watched carefully by senior lads, besides my own attendance, who did for him all that a sick man requires. Nlekai, our assistant schoolmaster, stayed awake with him on alternate nights, but would frequently come in during the day also.

"On Saturday, the fever seemed to abate somewhat, and then he, for the first time, felt the quinine at work by the usual humming in the ears. We all entertained great hopes for the Sunday, especially as in the evening he felt a desire to sleep. I had just gone to bed, when the boy who was with him came in to tell me that Mr. Wilkinson had seen a snake on his bed. I went in to find him in a great state of alarm, and out of bed. I searched, but as I expected, found no snake; he then told me of strange dreams he had dreamed. He became quieter and I returned to my bed (because for my own health I knew I must not stay up night and day), leaving him with his attendant. At midnight Mr. Wilkinson awoke again and sent in for me. He told me of other dreams, which showed that his mind was wandering. I then sat with him a while, and read some favourite hymns for him to fix his thoughts upon; he then repeated one of his favourites.

"Before leaving I sent for Nlekai, who remained with him through the night. The Portuguese doctor was in attendance.

"But in spite of all, the temperature continued to rise and the delirium

accordingly with extreme violence. Once he spoke of his desire to be engaged in the work at Bolobo, and his sorrow that now he could not go there; at another time he offered aloud a long earnest prayer for the work, quite ntelligible although it was in delirium. But later on the mind became confused The doctor and an English-speaking gentleman came in three or four times and showed very great sympathy and kindness, but when the fever mounted up to 106, and finally to 107·8, the doctor saw it was a bad case.

At 9.30 delirium suddenly ceased, coma set in, and the breathing became harder and more gasping, and finally ceased at ten o'clock.

"The end was a wonderful contrast to the wild delirium of the whole Sunday. The boys were all present when they knew that the end was nigh, and over the bed we joined in prayer before we parted for the night. But though we went to bed, there was little sleep for some of us. To say I am sorry he is gone is saying little. I miss him intensely. For fifteen days only we were together. He was very earnest in seeking souls, and in the work he undertook found much delight. The blank his death has made causes much loneliness. Mr. and Mrs. Lewis will, I trust, be here by the end of next week, as also Mr. and Mrs. Graham, and probably they will write to you further and also to the friends of Mr. Wilkinson. A very full account of the fever has been recorded, which by next mail shall be sent for Dr. Roberts' inspection.

"The chapel was filled with Congo friends at the funeral yesterday. The Resident and Commandant, also the Dutch and Portuguese traders (who displayed the warmest sympathy), were present at the grave.

"With kindest regards to yourself and deepest sympathy with the bereaved friends at home, and not least with the work which calls for men and help,

"I am, my dear Dr. Underhill,

"Yours very faithfully,

"FREDERIC R. ORAM.

Nlekai, the native referred to by Mr. Oram, also writes, and we feel sure our readers will be deeply impressed with the tone and intelligence of his letter. The writer is Mr. Weeks's personal boy, and accompanied Mr. Weeks for a short time to this country; he is a lad about eighteen years of age, and has been taught in the school at San Salvador. We cannot but feel thankful for the striking evidence the communication conveys of the genuine and hopeful nature of the work in which our Mission is engaged; and some mitigation to the pain which these repeated losses occasion cannot but arise as we read the following letter, the lad's own composition, so full of tender Christian sympathy and so pathetic with his appeal, that we may not be discouraged to send more missionaries:—

"San Salvador Station, B.M.S., S W. Africa,

"December 31st, 1889.

"DEAR SIR,—I have no doubt that the people in England will be very much grieved to hear that our friend Mr. Wilkinson has been called away to the better land last Sunday evening, December 29th, and now he is at rest with the Lord in glory. I am very sorry to write you such sad news, but I cannot help doing

so. He caught a little fever last Tuesday and he went to bed directly, but the fever grew higher. Sometimes the temperature came lower, sometimes higher, and it went on for the whole week. He did not perspire much, except last Saturday night he perspired a little ; it was really a burning fever. I sat up with him three nights taking his temperature and looking after him, and every thing he took ; but last Saturday, as I sat up with him, he was very delirious, and began talking in delirium, saying different things, and how he went to college, and why he came to Congo, and that he loved the Congo people, so he came out here to teach them the way of salvation and to love Jesus as he himself loved Him. After that he slept for a while, and when he woke he jumped out of bed and I put him in again. Then I took his temperature. It went a little higher (to 102·2) before next morning, that is, on Sunday. Then about 8.30 he began to wrestle very hard. He wanted to go out of the room, but we did not let him because we knew he was delirious. So Mr. Oram sent me to call the Portuguese doctor, and the doctor came in to see how he was, and asked several questions ; then afterwards he gave him some medicine, but all was in vain. In the morning on the same day, about ten o'clock, he prayed very earnestly, thanking God for sending Jesus Christ into the world to die for the sins of the whole world and for his own forgiveness. He prayed to God to bless the work out here and also for the brethren that are labouring in this land. We all did the best we could to help him, but all was in vain. God chose what is best for him, so He called him away to Himself. He died peacefully and quietly, and also full of hope in the Lord and Saviour whom he had trusted and served. We hope you will not be discouraged to send us more missionaries to teach us about Jesus Christ because of his death. Yesterday, we had the burial service in the afternoon, and many people came to his funeral showing their sorrow for their loss. Mr. Oram spoke to them about Jesus and of His great love ; He came into the world to save sinners, and that He has the power to raise them that are dead.

"Mr. Oram will tell you more about Mr. Wilkinson's death.—Believe me,

"Yours very faithfully,

"Ntoni Nlekal"

New Boat for Congo.

ON Mr. Harrison's arrival from the Congo, by Mr. Grenfell's urgent request he called attention to the dilapidated condition of the lighter *Plymouth*, a boat which has been of immense service in the conveyance of freight on the Congo River, and pleaded that a new boat might be secured. It is with deepest thankfulness we are able to report that the same generous friend who supplied the first cargo boat desires to provide the second; but requests that his name may not appear.

The cost will be **£245.**

We are sure the friends of the Congo Mission will be especially thankful for this expression of interest, at a time when there has been so much occasion for sadness.

A Baptism in China.

THIS picture, writes the Rev. C. Spurgeon Medhurst, represents a baptism in South China, and is an exact representation of our baptismal scenes in North China. The baptisteries are generally tanks in the open air, built for the purpose, in the court-yards of our native Christians' houses. All baptisms are conducted by the native pastor, Mr. Cheng, who was himself baptized as long ago as 1861. We thus avoid the unhealthy excitement which the presence of a European on such occasions would inevitably produce.

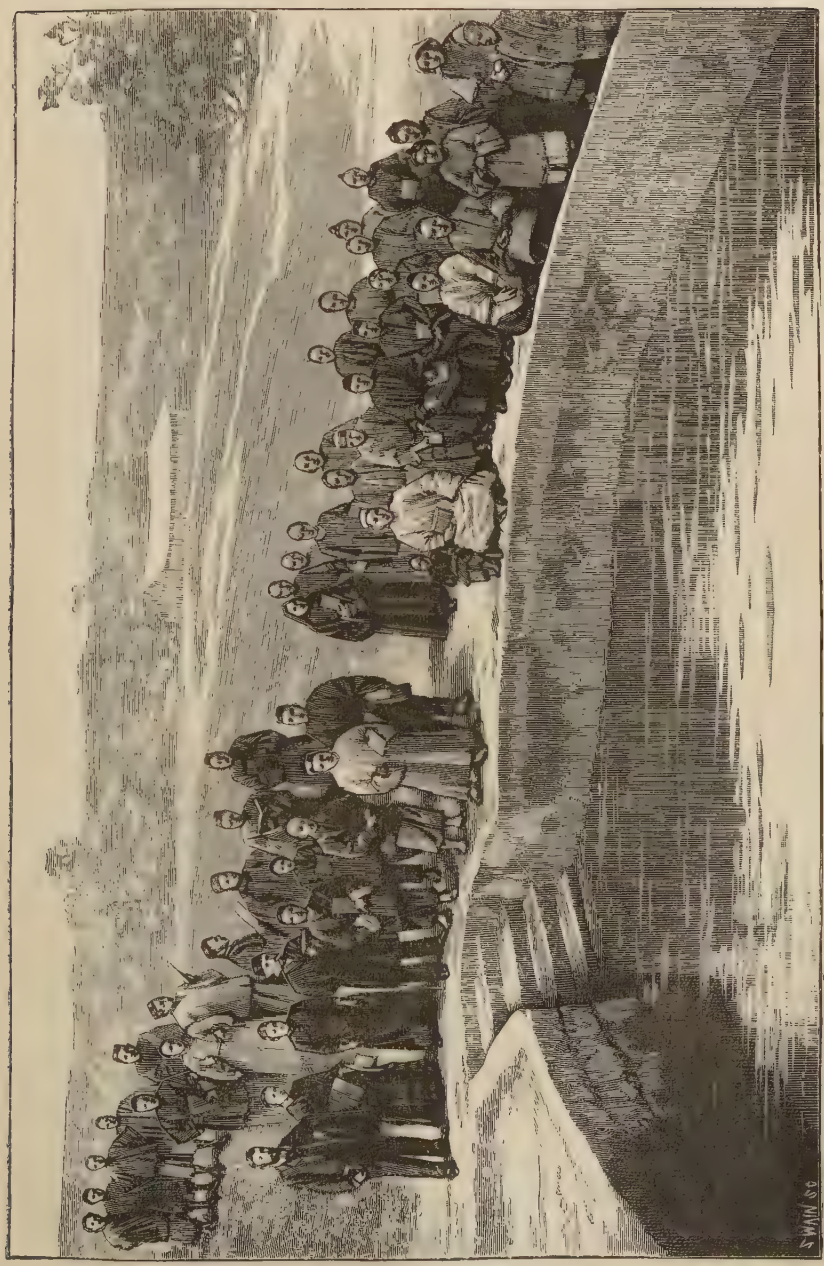
We are pleased to quote the following extract from a letter lately received from the Rev. A. Sowerby :—

"You will be glad to hear of the baptism, in the spring, of three more men at Hsiao Tsin Tzu. One is an old man named Li, who, although over seventy years, has constantly walked twenty li (nearly seven English miles) on the Sunday to be present at the services. This year he and his old wife told me, with glad faces, that they had given up their idols, and the blank space on the wall where the picture of the god had hung for many years bore witness to the truth of their words. Another man, Kuo, has been opium-smoker, gambler, and cheat, and has had a most terrible reputation. After several years' waiting he has been baptized, a changed life being the witness to the changed heart. The third man, Wa, is a bachelor, and in the employment of the Government, who use him to beat up the students from distant places to appear for examination. In 1887 he first commenced to attend our services. Shortly afterwards he discarded his idols and the opium pipe. He has read many of our books, and has, as far as I can judge, a heart-knowledge of the truth. The native brethren have gladly welcomed him to the church.

"Among other interesting things I have had lately presented to me by one of the inquirers, at Hsiao Tsin Tzu, is a coloured board with four characters engraved on it—viz., 'Ai Chu teh fu,' which mean, 'Love the Lord and you will receive blessing.' This is placed outside our shop, and is intended to attract the attention of the inhabitants to the claims of the Lord Jesus."

Tidings from the Rev. W. L. Forfeitt, of the Congo.

IT may be remembered that Mr. Forfeitt left this country in May last to join the Congo band On arrival he at once proceeded up river; and the following communication, describing his first impressions, and giving many interesting details of the people and of the work, has just come to hand :—



A BAPTISM IN CHINA.—(*From a Photograph.*)

"B.M.S. Station,
"Bolobo,
"October 21st, 1889.

"DEAR MR. BAYNES,—I am afraid I have been somewhat remiss in not writing you since my arrival at Tunduwa, but my life since that time has been chiefly one of travel, and therefore facilities for writing have not always been present. The journey up country was accomplished with comfort and much enjoyment; but as you have so often heard of the nature of that tramp, I need not repeat it. After spending a few days at Wathen, and six weeks at the Pool—from which latter place I was relieved by the arrival of Mr. Roger—I came on here to Bolobo. The river trip on board the *Peace* I specially enjoyed. The Congo may well be called mighty, for it broadens out so tremendously above the Pool, that it is impossible to realise how all the water can pass between the comparatively narrow gorges of the Lower River. Steamer life on the river affords plenty of interest to the new-comer. Early in the morning many kinds of animals are to be seen on the banks taking their morning meal, ranging in size from the elephant downwards, and in the water herds of from twenty to thirty hippos, with their huge heads just above the surface, narrowly watching one's movements; and as the day wears on, the crocodile may be seen basking in the sun on some sandbank. Guinea fowl, wild ducks, and other large birds are also very plentiful, these all forming good objects for the sportsman. These things, however, though interesting, are of small moment compared with the interest excited by the sight of the towns which line the banks of this great waterway, from which the people emerge in great numbers, scantily clothed, and with spear in hand, straining every visual nerve to catch a glimpse of the passing steamer. People there are down country, but here they increase tenfold, and one rejoices to have come direct to the Upper River work.

"BOLOBO.

"On reaching Bolobo,—August 12th—we received a hearty welcome from Mr. and Mrs. Grenfell and Miss Silvey, who were in good health, and I have since been very happy here in my new African home. How long I shall remain here I do not know, but on the arrival of reinforcements I am hoping to go forward to assist in the planting of a new station. I had heard much about Bolobo, of its fine situation, its close proximity to the towns, and of the grand opportunities it afforded for real mission work, that I was expecting great things, nor was I disappointed. It is by far the finest place I have seen in the country as yet for a mission station. The towns extend on either side of the station for miles, the people which, though terribly heathen, are very friendly disposed towards us, and we can go anywhere without danger. As yet a great deal has not been done amongst the people, as much time has of necessity been given to buildings, &c., still good work is going on. Miss Silvey has a capital school of between thirty and forty children, and we scarcely like to anticipate her leaving in a few months for England. At noon quite a number of our workmen come to me for instruction, giving up nearly the whole of their dinner time for that purpose. I make a point, too, of spending a good deal of time in the towns, making friends with the natives, especially with the children if possible, here and there telling as best I can the Gospel of the grace of God. On Sunday morning one of us goes into the towns ringing a bell to remind the people that it is

God's day, and inviting them to the services at the station. In this way we get quite large audiences, our schoolhouse often being too small to seat all comers, and we confidently hope and look for the blessing of our Heavenly Father. My letter is already getting long, but I should like to give you a brief account of

"A TRIP TO BANGALA,

taken soon after my arrival here. The trip was occasioned by the necessity of taking back to Bangala, the country in the vicinity of the Ngala River, some thirty men who had been working on our various stations for the past two years. It was on Wednesday morning, the 21st of August, that we started, Mr. Grenfell, Mr. Harrison, and myself on board, with a crew and passengers numbering about fifty. Our little steamer was therefore well loaded, and we had to fasten two boats to the *Peace*, filled partly with firewood, men, and their personal belongings. On the evening of the second day we reached our station at Lukolela. Messrs. Scrivener and Clarke were glad to see us. Our stay here was prolonged from one night to five days through sickness. The station is prettily situated on a high bank, well wooded, and of easy gradient. A half-moon-shaped clearance has been made, in the centre of which stands a very comfortable dwelling. There is a fine stretch of towns here within five minutes' walk of the station, and it is certainly a fine field in which to labour. Messrs. Scrivener and Clarke are evidently getting on well with the people.

"On Wednesday, the 28th, we were able to proceed, and at 7 a.m. we steamed away from the Lukolela beach. We had good day's run. The scenery was very fine, the river being studded with islands covered with tropical vegetation, mantled with beautiful creepers. The next day brought us to the mouth of the Mobangi, a very large tributary of the Congo, and as we steamed through the delta which it forms we passed through some beautiful channels. In the afternoon a heavy storm overtook us; the thunder and lightning were very severe, and the water became very rough and sealike. We cast anchor for the night off the south bank, getting away again at daybreak the next morning. At 2 p.m. we reached Equator Station of the A.B.M.U., and spent the remainder of the day there with Messrs. Banks and Murphy, with whom we had a pleasant time. Having made known to the natives that we wanted firewood and food, we were well supplied in the afternoon by the women, who came with heavy loads of wood on their backs, also with kwanga, eggs and fowls, &c. These we purchased with brass rods, beads, and cloth. The women seem to do all the work that is done in this land, and many of them work hard, but the men are lazy in the extreme.

"RUNNING AGROUND.

"At 6 a.m. on the 31st, we were leaving Equator behind us and passing through a region beautiful for tropical growth. When opposite the mouth of the Ikuru River we came suddenly to a dead stop, and we soon discovered that we had run on to a sandbank. Our strong Bangalas, however, soon pushed us off this, and we were thankful that it was sand and not rock that we had struck. Soon after this a steamer came in sight, which in a few minutes proved to be the *Ville de Bruxelles*, the largest steamer on the river, and belonging to the State. She was on her way down to bring up the Governor-General. We arrived at the Dutch Trading House in the evening, at the mouth of the Lulanga River. It is this river up which Mr. McKittrick

and his party have gone to establish the Bololo Mission. We anchored there for Sunday, and were entertained by the two white men in charge of the Trading House. On Sunday afternoon, Mr. Harrison and I took a long walk through the towns at the mouth of the river. As we proceeded the people became more and more excited at our presence, until at length we deemed it advisable to retrace our steps. In one town there was a crowd of people surrounding one woman, who was most oddly dressed in feathers, skins, rattles, and bells, dancing before the chief to the music of native instruments and drums. The people get very excited over their dancing palavers. You see them sometimes rushing about in a most wild fashion, brandishing their spears and knives, often under the influence of palm wine. There is much need of a mission station at Lulanga.

"On Monday morning we were off at 6 a.m. Rain was falling heavily, but it cleared up a few hours later, the heat becoming intense, and the reflection of the sun upon the water very dazzling. In *ascending* the river the breeze is always behind you, and therefore you feel no benefit from it, but in *descending* the question is how to keep warm enough.

"We cast anchor at 4 p.m. at one of the towns on the north bank. Our firewood having finished, the men were at once put on to cut up some dead trees near with cross-cut saws and axes, and before sunset we were well supplied for the next day's steaming. The people in the town were curious as to our intentions; we found them, however, very quiet, but they said that if we white men wanted to sleep in their town, they could not allow it. We had no wish to do that, as we had more comfortable quarters on board; a night in a native shanty, too, would be too stifling. A low hut with a fire in the centre, and no window or chimney, you may imagine would not be very inviting to us.

"Numerous Towns.

"On Tuesday the 3rd, we started off at 5 a.m. in the hope of reaching the State Station at Bangala before sunset, thirteen hours' good steaming. On the way we passed a great many towns, the people all turning out to look at us. Many of them were frantic with excitement at our steamer as we passed through narrow channels, not usually traversed by other steamers, in order for Mr. Grenfell to fill in some details of his map. The river is so wide that you can seldom see both banks at the same time, and the islands are so large that I have often been deceived by them, supposing them to be the mainland.

"We reached the State Station at 5.45, and were received by the Commissaire of the district and six or seven other Europeans, with whom we dined in the evening. One only of these gentlemen was a British subject, the doctor, and he an Irishman.

"It is a very fine station, built of red brick, and we were much astonished to find such a place in the heart of Africa. A number of soldiers are stationed here, whose services have been more than once needed in dealing with rebellious natives.

"The next morning came the paying off of the Bangalas, and, as they had been engaged through the State, this was done under the superintendence of the Commissaire. Each man received 1,080 brass rods, his two years' pay (a rod is about fifteen inches long and about the size of a slate pencil), in addition to which each had received a weekly allowance for food. Though now paid, our connection with

the men had not ceased, as the towns from which they came were some six hours further up river. The whistle blew for starting, and we pushed off. We had not gone many yards, however, before we discovered that quite a number of men were not on board, as they appeared on the beach, shouting, and in great fear of being left behind. They were too excited to give us time to put back, and at once plunged into the water to swim for us. Most of them had their hands full of new cloth, which they were anxious not to get spoiled; and it was surprising how they swam to us with both hands, full of cloth, stretched out above the water, their head and body being totally submerged, and travelling through the water at wonderful speed. I never such swimming before, and the whole circumstance was highly amusing. These people are such adepts at swimming that there was no need whatever to fear for them. Of course, the engines were at once stopped, and they were soon all on board, not hanging their *clothes*, but *themselves* out to dry! This amusing sight soon gave place to one that filled us with feelings indescribable.

"REVOLTING SIGHT.

"We saw floating past us a few minutes later the body of a human being tied to a log of wood. We subsequently came to the town to which the man belonged, and saw the people at whose hands he had suffered such a fate. Such sights are not uncommon here. On our way up we had also seen a number of slave-trading canoes filled with victims—sights which made us long for the time when the State, or some other Power, should take such steps as are necessary for the repelling of the Arabs, who are extending their raids further and further down the Congo. Much excitement prevailed as we steamed past town after town, our passengers apparently being known to the townspeople. In two or three hours we came to a town at which we had to leave three men. News had doubtless travelled faster than we had, for the whole town was on the beach awaiting our arrival; and as friend caught a glimpse of friend each danced for joy, and the loving embraces which ensued were even more demonstrative than those of the Portuguese, and much more so than those of the English.

"Owing to a break in one of the engines we could not reach the next place of disembarkation the same night, and we therefore had to cast anchor and wait for the morning. We left about 7 a.m. and reached the town at 11, where we left all the Bangalas. Canoes full of friends were out to meet us several miles down the river, and there were some eight or nine of these all clinging to our boats at one time, being towed back. The excitement of meeting was very great, and it seemed as if the boats must be capsized. On reaching the town the excitement increased; most knew not how to rejoice enough, but, on the other hand, some wept bitterly to hear that their friends had died down country. We stayed here about an hour and then passed on up river on our way to Mobeka, as we were anxious to ascertain what likelihood there was of our being able to plant a mission station there at some future time. (This was the town from which the man had been thrown into the river.) We were somewhat disappointed in the place, that is, as a probable site, as the people were not so numerous as we expected, and the land was rather low lying.

"RETURN JOURNEY.

"We arrived there at noon on Friday, the 6th September, and after two hours' stay at the Dutch Trading House we started down stream. This was a different experience to that of going up stream, the one slow and very hot, the other quick and facing the breeze. The next day we reached the State Station, and were much pressed to stay there over Sunday, which we decided to do.

Mr. Van Kerkhoven, the Commissaire of the district, was most kind to us, and our stay was a very pleasant one. On Tuesday we called at the mouth of the Lulanga River, where we had stayed a Sunday on our way up, and Wednesday brought us to Equator Station of the A.B.M.U. Here we found the steamer *Henry Reed* on the beach on its way down after having taken Mr. McKittrick and his party up the Lulanga. Messrs. Billington, Murphy, and Banks were well, but Mr. Howells, one of Mr. McKittrick's party who was taking the *Reed* in charge, was sick. We stayed the night with them, and when we left the next morning Mr. Howells was about the same.

"Our original intention was to go up the Mobangi on our way back with a view to extending our work in that direction. We made an attempt, but found the current too strong, having only one engine working instead of two. The idea was therefore abandoned until after the steamer had been overhauled, our time also having been much shortened by delays. The helm was turned and we were again spinning down stream. We ran until seven o'clock that night in order to reach Bolobo, if possible, by Saturday. It was nearly dark before we stopped, which, by-the-bye, was suddenly on a sandbank, and from which we were two hours in getting clear.

"On Friday morning we arrived at

"LOKOLELA

about 9.30 a.m., and found Messrs Scrivener and Clarke well. We stayed with them until four o'clock, and then proceeded down river, casting anchor for the night on a sandbank at 6.30. We were up early the next morning, for we had a long day before us, hoping of course to reach Bolobo at night. This we accomplished, not however until 8.30 p.m. We were not expected for six or seven days, and consequently all were surprised when they heard the whistle. We found the State steamer *Stanley* on our beach, and were much rejoiced to learn that it had brought our June mails. Letters were most welcome, just two months having elapsed since the last mail arrived. It was rather late when I was ready to put them away, only, however, to be re-read the next day.

"Thus closed a trip that has been of untold interest to me, and one I shall never forget. Not many have seen so much of the mighty Congo as I have in so short a time, having been about 1,000 miles inland, and steamed over 600 of the 1,000 miles of navigable waterway. I am exceedingly thankful to have come on to the Upper River so soon. This is the place certainly where our borders need extending, the people being so numerous and the climate much more healthy. I am longing to get permanently settled somewhere, and therefore hope that the new brethren who are on their way out will be able to come straight to the front. Others are going forward with fewer facilities for doing so than ourselves, and why cannot we?

"IMPORTUNITY OF THE NATIVES.

"We were several times in our journey begged by the natives to come

and build in their towns, and one canoe followed us for some distance, and on slackening speed to know the reason, we found that it was a chief who wanted us to build in his town. There is no difficulty then in the way of going forward if only men and means are forthcoming, and we cannot think that the churches at home will withhold either of these.

"You will be glad to know that I had wonderfully good health so far. I have had but one fever since coming out nearly five months ago, and that was but slight.

"Changes come suddenly here; for since commencing this letter it has been decided for Miss Silvey to go home at once, and that Mr. Harrison should accompany her, and all being well they will arrive in England by the same mail as this letter. Mr. White is expected at the Pool when the *Peace* goes down, and it is hoped that he will take to the steamer work during Mr. Harrison's absence. Miss Silvey will be specially missed in the school, but while here I hope to be able to carry things on as best I can.

"The length of my letter almost needs an apology. Much of the trip is, I fear, very uninterestingly described, but I hope you will kindly excuse it. I have been much hurried owing to the speedy departure of Miss Silvey and Mr. Harrison.

"I wish you every blessing in your visit to India, and look forward to the time, when the railway to Stanley Pool is an established fact, of seeing you yet in the heart of Africa.

"Trusting you are well, and with the season's greeting,

"Believe me, yours faithfully,

"WILLIAM L. FORFEITT.

"A. H. Baynes, Esq."

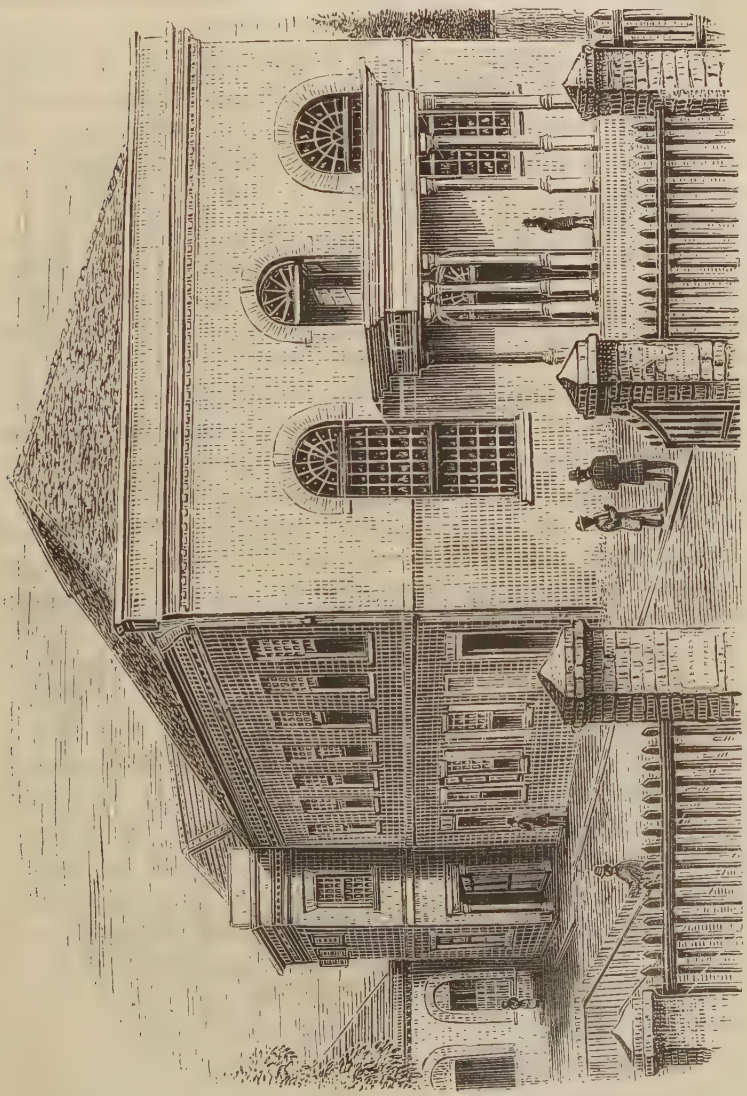
East Queen Street Baptist Chapel, Kingston, Jamaica.

WE are indebted to the Rev. J. East for the following particulars of this Baptist chapel in Kingston, Jamaica. On the retirement of Mr. East from the pastorate (whose most valuable services cannot be too highly apprised) and the settlement of the Rev. W. Pratt, a graduate of Oxford University, and for some time minister of Pembroke Chapel, Liverpool, as his successor, it will not be inappropriate if we present an engraving of the chapel, the scene of so much Divine blessing in the past, and still, we trust, to be for many years in the future.

It is a substantial brick building, capable of seating about 2,000 people; originally built by Mr. Coultart, and subsequently enlarged by Mr. Oughton.

When Calabar College was removed from the Northside to Kingston, the Rev. D. J. East, the President, became also pastor of the church which at one time was reported to number over 3,000 members, but could then only produce a roll of a little above fifty. The buildings, comprising two large schoolrooms, besides the chapel, were in a state of

dilapidation, so that, while temporary repairs were done, they had to be closed for several months. In connection with these some needed alterations were effected. A large flight of brick steps at the front, giving



EAST QUEEN STREET CHAPEL, KINGSTON, JAMAICA.—(*From a Photograph.*)

access to the galleries, was removed, and to save the inconvenience of baptisms in the sea, a baptistery was built in the platform of the chapel in front of the pulpit. The lower area of the building had been paved with

brick, which had worn into holes, and the seating, by the wear and tear of so many years, had become unsightly and unstable. The whole was on a deadlock, so that those who occupied the remote end could hardly see or be seen in the dimly lighted building. It was therefore determined to reseat the whole on a boarded floor upon inclined planes, both from the middle area and on either side. The front of the galleries was so high that the congregation occupying them could neither see nor be seen by that seated below. This was lowered; and the seating was constructed on inclined planes similar to those on the ground floor. The organ, which had been out of repair for many years, was replaced by a new one; and the transept of the building, no longer needed by the congregation, was partitioned off and utilised for other purposes. In after years the roof of the entire building was re-shingled, and on three several occasions painting and colouring has been done throughout, both inside and out. As soon as practicable after gasworks were established in the city, a service of gas-lights gave place to kerosene lamps, so that the interior is now as effectively lighted as could be desired. *The whole cost of these repairs and improvements has been met by the people themselves, without extraneous aid, amounting to considerably over* £1,000.

Under the pastorate of Mr. East, with Mr. Roberts, the Normal School tutor of the College, as his assistant, aided also by the theological students, the church has grown from a membership of fifty to that of 500 persons, with a Sunday-school of over two hundred boys and girls, of which the College schoolmaster is superintendent. The labour and responsibilities of so large a community in so important a city as Kingston have given Mr. East to feel that it is no longer possible for him to bear the burden of them conjointly with the presidency of the College. Before returning to England for rest and change, he therefore felt it to be his duty to intimate that as soon as a suitable successor could be found he should be compelled to resign the charge. The needed provision is now happily made. The Rev. Wm. Pratt, M.A., of Liverpool, has consented to become the pastor of the East Queen Street Church, and expects to embark with his family for Jamaica towards the end of the month. The prospects before him are hopeful, while his well-known character and antecedents give every assurance of his fitness for the important position he is about to occupy. The Church and the College are now independent of each other, and the people will welcome Mr. Pratt with the utmost cordiality as their future pastor. Our readers will not fail to commend him to the God of all grace, and pray that his ministry in this new and distant sphere of labour may be crowned with richest blessing.

Itinerant Preaching in Congo.

IT is with much thankfulness we record, from time to time, the accounts sent home by our Congo missionaries of their evangelistic efforts. It is evident our brethren are able to give themselves more fully to the great work for which they have been primarily sent forth, and in which it is their earnest desire especially to engage. We publish this letter from Mr. Cameron, of Wathen, with great pleasure :—

"Wathen,
"Congo Free State,
"November 21st, 1889.

"Dear Mr. Baynes,—I have lately returned from a little trip a few miles to the south and west of this station, and think you might like to hear of it.

"Accompanied by a few men and boys, carrying my bed, cooking pots, &c., I left on the 9th inst. at eight a.m. Passing by one or two towns which can be easily reached from the station, we came on to Mpete, and thought of trying to gather the people together there. We had passed on the way, however, a large number of the townsfolk going to market, and were scarcely surprised to find the town almost deserted. The sun, too, was getting very strong, so we thought it best to push on, hoping that it would not be market-day next time we called.

"A few miles further on we halted at a town called Nlamu. Here we found that there had been a funeral the day before, and the people who came to it were not all scattered, so we had a larger meeting than we expected. The people were

"Very attentive,

and it was a great privilege to explain somewhat of the mystery of death, and to preach eternal life through Jesus Christ, the conqueror of death. These poor people are utterly hopeless as to the future. A vague notion that the spirits of the dead continue to live in some dark, shadowy way in Mfinda (the forest), or, worse still, are deported to the white men's country to work as slaves, is the only conception of a future life.

"Leaving N!amu and passing through several villages, and seeing others on either hand, we came on to the Kimpete towns, and begged the use of a house in the Mbanza, or chief town. Here we had no service except evening prayers, at which some of the townspeople joined us ; but we announced that next day the Gospel would be preached in several of the near towns in the morning, and in the Mbanza in the afternoon. It was very hot next morning, but guided by Mr. H. G. Whitley's old boy, Mvwala, who is settled here, we started off. The people were much slower in coming together than I expected, and the heat was very great, so we were only able to hold meetings in two villages. The audiences, however, were large and attentive, and we were greatly encouraged. I did not mention the Lord's-day at all, but at the close of each service there was someone ready to explain that henceforth no work must be done on that day. Here, as in other countries, it is much easier to get sinners to think of forms and observances than to convince them of sin, and lead them to true faith in the Lord Jesus.

"Desire for a Missionary.

"Returning to the Mbanza, we had a

good service in the afternoon, though the attendance was not so large as I had hoped for, and we had some conversation afterwards. The people of these towns would gladly welcome a resident missionary.

"Next morning we left about eight o'clock, passed through one or two villages, and, in an hour or more, arrived at a large town called Mbanza Mputu. Our guide had been warned that white men must not come to this town; so, as we approached, he shouted that we were only going to pass through We saw only a few people about, and after exchanging friendly greetings with them, passed on. A few miles further on we arrived at a market-place, where the people were beginning to assemble, and decided to lunch there. Many of those who came to the market were old friends, but many others who did not know the white man were a little excited by his presence.

"Early in the afternoon we came on to Nzundu, and were hospitably received by Nsala Njimbu, one of its chiefs. Nzundu is a large town, as towns go in this part of Africa, and its people are rich and influential. It was arranged that a meeting be held next day. In the evening I walked through part of the town and chatted with some of the people. They are afraid of the State Government, and very much resent its interference with their affairs. They did not get much sympathy from me, however, for I told them plainly that God had permitted the State authorities to take possession of their country because they could not rule themselves. They were always fighting and killing one another, besides constantly murdering their best men on foolish charges of witchcraft, as often as not trumped up through envy or spite. This they could not deny, and it seemed to touch their conscience, for I was reminded that I was not to preach till next day.

"My kind host wanted to know whether it was true that we white men kept back the rain, and he and others asked me several questions about the manufacture of cloth, showing their belief that it is made by fairies, or by spirits kept in slavery for the purpose. Foolish notions die hard! Nsala Njimbu mentioned eight places at or near the coast where he had gone to trade. He had come much more in contact with the outer world than most of his countrymen, but was as superstitious as any of them.

"Next day, after a delay of two or three hours, caused by the hostility of one of the chiefs, we assembled in the public square,

"A MOTLEY CROWD,

of one hundred and fifty men, women, and children; the chiefs on mats, and ordinary folks on the ground. Right in front was a man busily engaged in carving a fetish image, an operation he did not stop even when I was speaking. Thankful for the opportunity, I told as simply as I could of the havoc wrought by sin, charged my hearers with being sinners against God, and preached Jesus Christ, the sinner's Saviour. They listened with great attention, but how much of the good seed was retained in their hearts who can tell? Some appeared desirous of being visited another time, others said they did not want to see a white man in their town again. These first visits are usually awkward. The people suspect all sorts of underhand political or other hidden motives on the part of the visitor. It is not usually long, however, before they get accustomed to a missionary's visits.

"Being anxious to get back to Wathen, we packed up and left as soon as pos-

sible. After a walk of over two hours, during which we passed many towns, we reached Kingombe-ngombe. Our reception here was cold. The people had been drinking and were in a talkative state. Next morning few were to be seen. The chief and his brother had gone to the wood to fetch palm wine. They were in a chronic state of drunkenness, we were told. We waited till a few more people came together, then had our meeting ; telling here, as everywhere, the story of the Lord Jesus Christ, and inviting sinners to trust in Him.

"From this place we returned to the station, and were thankful to find all well.

"Begging your own and all our friends' continued prayers on behalf of our work, and especially that the seed sown in these itinerations may be fruitful to the glory of God,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

Letter from the Rev. W. A. Wills, of Tsing Chou Fu, Shantung, China.

THE following communication from Mr. Wills, describing his visit to the famine-stricken districts in China, will be read with deep interest. We have no doubt the letters from Mr. Harmon, published last month, will have excited a desire for the fullest information of the spiritual results which appear to be following upon the physical calamities the people have suffered :—

"Tsing Chou Fu,

"November 1st, 1889.

"MY DEAR MR. BAYNES,—Having just returned from visiting several of the places where relief was given during the recent famine, I thought a short account of some of the blessings resulting from that distribution, together with a little description of their fresh troubles, might be of interest to some of our many friends who so liberally helped us by their gifts, and might stir up their hearts to continue earnest in prayer on behalf of these much afflicted people.

"The spring wheat harvest was fairly good, and by the end of May all our brethren had returned to their usual duties. The summer being also good, the autumn crops promised well, when, alas, about the end of July, these poor unfortunate people, already extremely reduced, had another sad calamity fall upon them by a fresh outbreak of the Yellow River, causing great destruction of house property, and, what was far worse, almost the universal destruction of their crops. Of all the various kinds of produce that promised abundance to all before the floods came nothing is now left besides the Kaoliang. This grain grows about ten feet high, so that the people were able to gather the tops, thus saving about a fifth or sixth of the crop ; of course, it is very inferior in quality, having to be ripened by exposure to the sun's rays after it was cut.

"On the 5th of September I left this city, accompanied by my native helper, for

"A PREACHING TOUR

to these districts, taking with me a good supply of medicines, as is my wont, in order to try and relieve the sufferings and thus open the hearts of the people to receive the message we proclaim.

"It was just after the summer rains, so the roads were in a bad state, in places almost impassable, making travelling on barrows both difficult and slow; in fact, we were obliged to walk most of the way.

"On arriving at the inundated district everything seemed so strange and changed, for the whole country had become one enormous lake, with about 2½ to 3½ feet of water. At the time of the outbreak it was much deeper, but it has now decreased considerably, and has become stationary, or nearly so. As I looked upon the vast expanse of water which laid before me, generally speaking indefinite in extent, it was hard to realise that only a few weeks before the same had been then cultivated fields green with its vegetables, millet, &c.

"We hired a boat and crossed over to the other side, over twenty miles, taking us from sunrise till sunset.

"It was indeed a strange and depressing journey, as we passed by the tops of shrubs, fallen trees, graves with the coffins exposed, and here and there the remains of a village on a ridge of land, with heaps of bricks and tiles, the people busy seeking to secure what was left of the timber and furniture out of the ruins of their old homes.

"We had scarcely seated ourselves at the inn before we found we were in the midst of an epidemic of ague. Men, women, and children crowded the room, begging for medicine. Presently some gentlemen came, and earnestly begged me to go back with them to their village close by. Although very tired, I could not resist their entreaties, so off we started. The floods had separated the villages; they had a boat ready to take me across, and then I was carried on a man's back through the streets, which were still under water.

"WAITING FOR THE MISSIONARY.

"I found a large room crowded with people waiting to receive me. After refreshing myself with some of their tea and cakes, I preached, and, considering the crowds outside unable to get admittance, and having to content themselves by climbing up on the window cills, &c., the people were very quiet and attentive. Afterwards I examined twenty inquirers, or 'learners of the doctrine,' as they call themselves. These men were able to readily answer questions from our little catechism, which gives a clear outline of Gospel truths; they also repeated several hymns; and the register showed these, with many others, attended the Sunday services. Their leader, a young man at whose house they met for worship, seemed to be an earnest and true Christian. I had several other opportunities of meeting and holding conversations with him.

"Before the famine relief commenced, these people had never heard the 'glad tidings of salvation,' and hardly any had seen a missionary, perhaps none. The famine brought the missionary to their villages, and, while saving their bodies from starvation, the 'Bread of Life' was offered them for their souls. The native helpers frequently went to preach to them, always leaving behind suitable books, tracts, &c. From this seed-sowing there now appears what we earnestly pray and sincerely trust will be an abundant harvest.

"REMARKABLE SPIRIT OF INQUIRY.

"One of our evangelists remained after the missionaries left, and has

since been faithfully working among the people. It was with pleasure I accompanied him to the ten different villages (in a circumference of about ten miles), where the people had opened places for worship, had their leaders, and were learning to sing our Christian hymns, and pray to the true living God. It was, indeed, wonderful to witness the spirit of inquiry which has evidently been poured out upon them. We could only, with thankful hearts, exclaim, 'This is the Lord's doing, and it is marvellous in our eyes.'

"During my stay of ten days, I received several deputations, some from long distances, coming to invite us to visit their villages, reporting that many were anxious to hear more about the Gospel of which they first heard and received books during the famine distribution. While my heart rejoiced over so many seeking to know more of the truth as it is in Jesus, I was sad to have to send back these people alone, of course doing all in my power to tell them something of the Gospel story, and supplying them with books and tracts, promising as soon as possible their places should be visited. 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest.'

"Besides the thousands affected with ague, who, when they hear of the powerful effects of quinine apply for it in crowds, there is much suffering among the people caused by their long privations, so that in the medical work alone I found my hands very full, often having nearly one hundred patients, besides the hundreds that were daily sent from our doors, being unable to see all. The evangelist spoke to the people one by one when they came for their tickets, also gave an address in the court while I saw the patients, so that none went away without hearing of the 'Great Physician.' Wolves abound in this part of the country, and we had several bad cases to treat. One, a little girl of nine years, her face was completely torn off, one of the saddest and sickening sights I ever saw.

"Every evening we held a Gospel meeting in a house lent by one of the learners. Nearly one hundred people crowded in each night. After the preaching we held a conversation with those wishing to remain, questioning them about the subject of the discourse.

"Our next centre was thirty miles north, the other side of the Yellow River. While crossing it a storm came on, nearly capsizing our boat. One man was knocked overboard, and was with great difficulty rescued from the strong current.

"This district was also worked by the famine relief distributors, and with similar happy spiritual results. In seven villages, stations have been opened, and over three hundred names entered on the roll of inquirers. The services were crowded with attentive hearers.

"CHILDREN SINGING HYMNS IN THE STREETS.

"These people seemed especially fond of singing. Even the children on the streets and in the fields would be singing, 'What a Friend we have in Jesus,' and other hymns, which sounded sweetly strange to us in this barren wilderness part of a heathen land.

"While busy at work seeing patients a special messenger arrived bringing me a fresh supply of quinine, with the news that a very large quantity was coming from Shanghai, given us by the Committee there for the ague suf-

ferers. I was able to send out notices that during the next month I would visit the villages and towns to preach and see ague cases only. This would have given me splendid opportunities for reaching all classes, the old and the young, men and women. But man proposes, and God disposes; 'For My thoughts are not your thoughts, neither are your ways my ways, saith the Lord.'

"MR. WILLS FALLS SICK.

"Just as all was ready for this campaign I fell sick with ague myself, which was followed by a very serious attack of dysentery. After three days I sent for help, but owing to the difficulties and delays caused by crossing the flooded country, it was five days before Mr. Smyth (our medical brother) arrived. He found me very low and in an almost hopeless condition. Doubtless the bad water of these parts had brought it on. Although we sent nearly two miles we could get no water really fit to drink. God answered our prayers and spared my life, and after four days the doctor felt able to take the risk of having me carried on a bed by men to the city of Chou-p'ing, which took four days. The journey was, of course, trying, and I was very weak on arriving, but with the careful nursing of our friends, Mr. and Mr. Nickalls, who kindly received me, strength gradually returned; and after sixteen days' rest I was able to bear the remaining three days' journey to my home at Tsing Chou Fu, and begin now to look forward to future opportunities of work among these people.

"PRAY FOR US.

"And now, my dear Mr. Baynes, my principal object in writing this little account—which is done in great weakness of body—is to seek for united and earnest prayer on behalf of these hundreds of new inquirers after the 'truth'; and even if now many are prompted by 'pecuniary expectations,' they may, on hearing the story of the Cross, be led to cast all such false motives aside and enter into the fold through the only door, Jesus Christ.

"By the time this reaches you these poor homeless creatures, now taking refuge in wretched mat huts on the outer bank of the river, will be exposed to the awful suffering from cold and hunger, and this extending over an area of about 23,000 square miles and the sufferers over 350,000. One hardly dares to think what it will be. Hundreds of villages have been submerged until the door lintels were not visible—their all was swept away. But the most terrible fact is that over by far the greater portion of the flooded country no wheat can be sown this autumn. We cannot, we dare not, withhold our pity and help from these hopeless multitudes, but intend, by a surplus from the last Famine Fund, as far as possible to obey our Master's command: "Give them to eat." We cannot help all with the very limited funds at our command, but we rejoice to hear the Emperor has ordered grain to be sent; the amount he is sending, we reckon, will about feed one out of the six counties more or less flooded. Our little will enable us to save the lives of some in these districts where the Imperial grant will not reach.

"Trusting we shall have the continued sympathy and prayers of yourself, together with all our churches at home, believe me to remain,

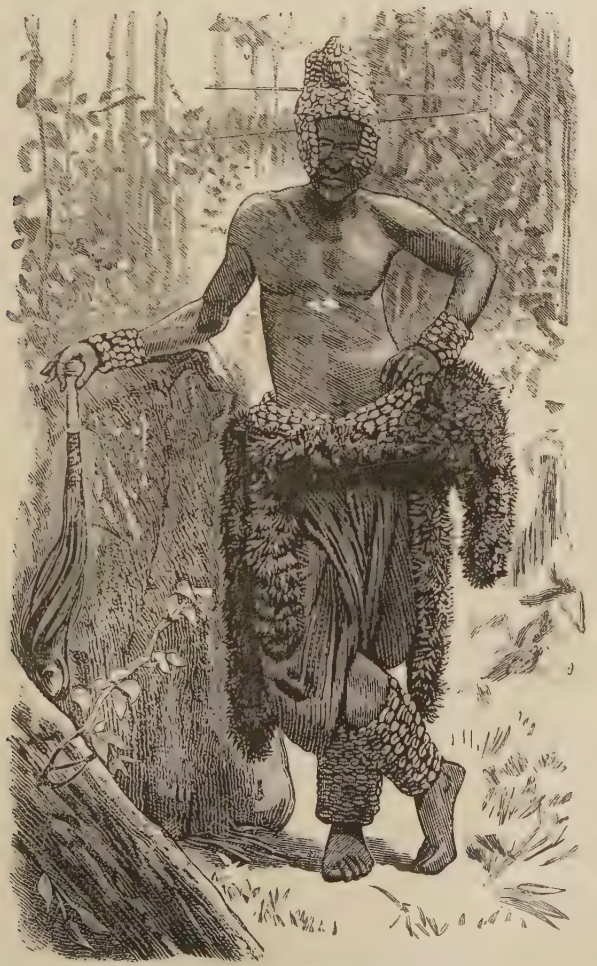
"Yours faithfully,

"WM. A. WILLS.

"A. H. Baynes, Esq."

Ndombi: an African Chief.

THE principal man in an African village is the chief. He is supposed to be the wealthiest in money and slaves. He presides over the palavers of the people. He is called in to settle any differences among his people. In many places, however, his power is only nominal. It is



NDOMBI.—(*From a Photograph.*)

not often—if ever—that we Congo missionaries meet or hear of an Mtesa or Mwanga. Despots are seldom found as rulers of our Congo tribes.

Now the above picture represents a chief of the Bobangi tribe in the Lokolele district. The name of the particular town over which he rules

is Mokandayeka. When we established a station at Lokolele in November, 1886, the name of the above gentleman was Eyokakoli. He had not then attained to the rank and dignity of a Mokonji (or chief), but was simply an Mpomba (or elder). About two years ago he—having become possessed of the required number of slaves—was crowned (!) chief, and was invested with the "hat." This hat is of native manufacture, and is only worn by the Bakonji (or chiefs). This is a great ceremony, and there is feasting and dancing for twenty or thirty days. At the end of that time the dog—which is a royal dish—is brought forth and killed, and eaten. The man is then invested with the hat and elephant's tail (which is his sceptre), and receives a new name. The name that was given to our friend is Ndombi, and by this name is he now known.

Ndombi is an old friend of Stanley's, and when the latter was going up the Congo in 1887, on his expedition to relieve Emin, he stayed at Lokolele three days, and one of the first to visit him was his old friend Ndombi.

He is not very amiable looking. He is as greedy as possible, as cunning as a fox, and a very big coward. I have seen him hurrying his men off to fight, and hiding himself behind a house at the first report of a gun. He has between twenty and thirty wives. The principal of these is an oldish woman named Munyankutu. She has great power over him, for she happens to be free born, while he is not.

The dress in which he is represented in the photo is his robe of state. The hat on his head is shaped something like a policeman's, and is covered with cowries. Bracelets and leglets are made of cloth, covered with cowries. His belt is made of native grass, and is a very elaborate affair indeed. His large cloth is native made, and is covered with camwood powder to dye it red. In his hand he holds his sceptre—an elephant's tail—without which he would scarcely be seen.

Even when drinking palm wine—and he is very fond of it—he has it lying close by his side. He is very superstitious, and has always a charm tied round one of his fingers.

R. D. DARBY.

The Lord Loveth a Cheerful Giver.

WE very thankfully acknowledge the following gifts:—One pound from a Contributor who writes: "I am sorry I am not able to send £2 as before, as I am out of work, but should I get a situation I hope to send the other pound"; £2 2s. from Miss Poole, of Stoke Newington; £5 from E. G. on behalf of the Congo Mission, "who has but limited power, but wishes to help all she can, and to express thankfulness to God for His great

goodness in time of need"; £1 6s. from a Servant, who writes: "It is only a mite, but it is given heartily and with the sincere wish that it were a great deal more. It's for Jesus' sake only, and He can use even the mites for His own glory. I hope this year may be a year of much blessing and encouragement to all who are engaged in what, I think, is the most glorious work on earth'; £2 from Donald Paterson, of Ontario; £5, Mr. Max Schulze, who writes from Rastatt as under: "In thankful remembrance of the great kindness of your magnanimous Society in helping me to erect a memory tablet on the grave of my dear brother, late of San Salvador. I am very grieved not to be a rich or powerful person to express my thankfulness as I wish to do. May a Higher Power do that which I cannot, and bless your noble work"; half a crown from W. Benwell, of Ipswich, for the Congo, "and for the love of Jesus towards me"; £3 from A. E. C., "as a thankoffering to God for mercies received, and who trusts it will receive the Divine blessing and be the means of blessing others"; a guinea from "A Musician"; £2 10s. from N. E. W., who, "by the help of his God, sends a small tribute to the Baptist Missionary Society"; £1 from a friend in Liverpool for the Congo Mission; £5 from "A Friend, for debt"; five shillings from one who is "desirous that the heathen may be brought to Christ"; for watch put into the collection at annual meeting in Guildford, and for gold earrings put into the collection at missionary meeting at Romford.

The Committee also beg to acknowledge with sincere thanks the following timely contributions:—Mr. J. Cameron, for *Congo*, £60; "Meg," for *China*, £25; Mrs. G. Curson, in memory of her husband, for *Congo*, £25; G. W. R., £20 13s. 5d.; Mr. D. Rees, £20; Mr. Joseph Wates, £20; A Friend, per do., £10; Mr. J. Short MacMaster, £15; Mr. Huntington Stone, £10.

Recent Intelligence.

ACCORDING to the most recent news Mr. Baynes has finally left Calcutta, and is now visiting the stations in the North-West Provinces, Simla being his most northerly point, thence going down to Ceylon with the intention of returning to England so as to arrive home about the middle of April.

The Rev. H. K. Moolenaar, and Mrs. Moolenaar, have been compelled to return to this country in consequence of the serious illness of the latter. We are pleased, however, to report improvement in health.

Miss Lister, of Leslie, Fife, sailed on the 6th ult., in the s.s. *Bengal*, for China, to be married to our missionary, the Rev. Moir Duncan, M.A.

Mrs. Medhurst requests us to express her most hearty thanks to those friends who so generously responded to her letter in last month's HERALD, and to request those who have promised garments kindly to send them addressed to her at the Mission House, 19, Furnival Street, Holborn, London.

If our kind friend, signing himself "NEW," whose further contribution we acknowledge in this HERALD will turn to the number for October last, he will see under Monmouthshire the acknowledgment of the former gifts.

Contributions

From January 13th to February 12th, 1890.

When contributions are given for special objects, they are denoted as follows :—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*: *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Aldis, Mrs. Jas. A., Walsall	2	2	0
Baldwin, Mrs. A. O., High Wycombe	0	10	0
Billing, Mr. Jos., Guildford	3	0	0
Brain, Mr. H., Brymbo	1	0	0
Butterworth, Rev. J. C., M.A.	2	5	0
Butterworth, Mr. R. H.	1	1	0
Do., for *Congo*	1	1	0
Chapman, Mr. Jno., Harrow	3	3	0
Collins, Miss M. A.	1	1	0
Cowdy, Rev. S., LL.D.	1	0	0
Crowther, Mr. J.	0	10	6
Davison, Mr. J.	1	0	0
Dawbarn, Mrs.	0	10	0
Dowson, Mr. J.	2	2	0
Farley, Miss	0	10	0
Foster, Misses, Sabden	8	0	0
Fraser, Mrs., Edinburgh	1	1	0
French, Mrs.	0	10	6
Gibbons, Miss C. A.	0	10	0
Gissing, Mr. S.	0	10	6
Griggs, Mr. B.	0	10	6
Gould, Mr., per Mr. Willis	1	4	0
Hammond, Mr. N.	1	0	0
Hawkes, Mr. W., for *Congo*	1	0	0
Haynes, Messrs. R. and S.	1	0	0
Handford, Mr. E.	2	2	0
Hudson, Mr. H., Upton-on-Severn	1	1	0
Irish, Mr. F.	1	5	0
Jones, Mr. J., Filey	1	2	6
Johnson, Mr. W., Kingsland	1	0	0
Johnston, Mrs., coll. by—			
Curwen, Mrs. S.	0	10	6
Freeman, Mrs.	1	1	0
Under 10s.	2	0	0
Lincoln, Mr. H.	1	0	0
Luckham, Mr. J., for *Congo*	1	0	0
McMaster, Mr. J. S.	15	0	0
Noel, Rev. Horace, M.A.	5	0	0
Parkinson, Mrs., Skipton	2	2	0
Pierce, Mr. J. J.	5	0	0
Pontifex, Rev. W.	0	10	6
Poole, Miss	0	12	0
Do., for *Congo*	0	10	0
Do., for *Naples*	0	10	0
Do., for *China*	0	10	0
Reichell, Mrs.	1	0	0
Rennard, Mrs.	1	0	0
Sargent, Mr. E. G.	1	1	0
Smith, Miss S.	0	10	6
Smith, Mrs., Yonge Park	5	0	0
Tatton, Mrs. E., for *Congo*	0	10	6
Turley, Mrs.	1	0	0
Walduck, Mr. T. H.	2	0	0
Do., for *Congo*	2	0	0
Wicks, Mr. Thos.	1	0	0
Wilson, Mr. and Mrs., Stroud Green	0	11	6
Woodison, Mr. R.	1	0	0
Under 10s.	0	10	0
Do., for *Congo*	0	2	6

DONATIONS.

A Friend	100	0	0
A Friend, for *China*	1	0	0
A Friend, for *Debt*	5	0	0
A Friend, Liverpool, for *Congo*	1	0	0
A Friend, per Mr. J. Wates	10	0	0
A. E. C.	3	0	0
"A Musician"	1	1	0
A. M., Hornsey (Box)	0	11	6
A Servant, for *India*	1	6	0
Blackwell, Misses M. & A., collected for *N P*	1	6	0
Box 25, N. G.	0	10	0
Dean, Mr. G. H., for *Miss Dean, Barisal*	55	0	0
Cameron, Mr. Jno., for *Congo*	60	0	0
Dean, Mr. and Mrs. G. H.	5	0	0
E. G. Clifton, for *Congo*	5	0	0
Evans Mr. J. C., for *Debt*	1	0	0
Findlay, Mr. G. B. (Box)	0	12	0
F. G.	0	10	0
G. W. R.	20	13	5
Girls' Home Sunday Class, per H. M. B.	1	10	6
H. H. K.	2	2	6
Harris, Mrs., Barnstaple	7	0	0
Kemp, Miss, for *Colporteur in Rome*	17	0	0
King, the late Rev. T., Interest, per Rev. J. M. Stephens, B.A.	10	10	7
Mumford, Miss L. T., collected by	0	12	10
"Meg," for *China*	25	0	0
N. E. W., Newport	1	10	0
Do., for *Mr. Wall's work*	1	0	0
Walter, Mrs. Sarah, for *Bengali school*, per Y.M.M.A.	6	0	0
Wates, Mr. Jos.	20	0	0
Under 10s.	1	6	6
Do., for *Congo*	0	2	6

LONDON AND MIDDLESEX.

Abbey-road	10	3	0
Do., for *W & O*	7	6	1
Acton, for *W & O*	2	18	4
Arthur-street, Camberwell-gate, Sun.-sch.	1	9	2
Bermondsey, Drummond-road	5	0	0
Bloomsbury Chapel	15	4	3
Do., Sunday-school	24	0	2
Do., do., for *Chapranâ school*	4	6	7
Do., do., for *Mr. Bentley's Congo school*	0	18	0
Brentford, Park Chapel	33	12	9
Do., for *W & O*	1	5	0
Brixton, Kenyon Ch., for *W & O*	6	6	0
Do., do., Sunday-school	2	16	9
Do., Wynne-road	2	0	0
Brixton-hill, New Park-road, for *W & O*	2	10	6
Brondesbury	34	6	0
Do., for *support of Congo boy, Lugemba*	10	0	0
Camberwell, Mansion House Chapel	0	12	0
Chalk Farm, Berkeley-road, for *W & O*	1	8	6
Child's-hill Sunday-sch., for *Congo*	0	5	6
Do., for *Italy*	0	5	0
Chiswick, Annandale-road, for *W & O*	0	13	0
Clapton, Downs Chapel	52	8	2
Do., for *Congo*	47	14	6
Ealing Dean Sunday-school, for *China*	5	0	0
Do., for *Congo*	5	0	0
Enfield	14	14	1
Do., for *W & O*	2	10	2
Do., for *support of Congo boy*	1	5	0
Forest Gate, Woodgrange Chapel	7	2	8
Do., for *support of "Mansendi," Congo boy*	1	4	0
Grove Road Ch., Victoria Park	26	10	0
Gunnersbury Sunday-school	0	7	0
Hackney, Mare-street, for *Madripore*, per Y.M.M.A.	1	0	0
Do., Hampden Chapel	6	5	3
Hammersmith, Y.M.C.A.	0	6	6
Hampstead	50	0	0
Do., for *W & O*	18	10	10
Harlington, for *W & O*	1	10	0
Do., Sunday-school	1	15	6
Hendon	20	18	9
Do., for *W & O*	2	6	1
Islington, Salter's Hall Ch., for *W & O*	4	0	0
James-street, for *W & O*	1	2	0
Kingsgate-street, for *W & O*	1	1	0
Maze Pond	14	2	0
Do., for *W & O*	5	0	0
North Finchley	14	5	5
Do., for *W & O*	1	16	9
Notting-hill, Ladbroke-grove, for *W & O*	4	16	2
Peckham, Park-road Chapel	12	2	3
Do., Norfolk-street, for *W & O*	0	9	6
Do., East Surrey-grove Sunday-school	0	7	6
Putney, Werter-road Sun.-sch., for *support of Indian boy*	5	0	0
Rotherhithe New-road Sunday-school, per Y.M.M.A.	1	0	0
South London Tabernacle Sunday-school	2	16	0

Spencer-place Ch. Sunday-school	1	1	6
Stockwell, for *W & O*	2	12	5
Stoke Newington, Devonshire-square Ch.	18	14	10
Do., for *W & O*	7	7	0
Tottenham, for *W & O*	1	10	0
Twickenham	2	2	0
Do., for *W & O*	1	5	0
Do., Sunday-school	3	3	9
Do., St. Margaret's Sunday-school	3	17	0
Upper Holloway, for *W & O*	8	8	6
Do., Y.M.B.C., for *Congo*	5	0	0
Vernon Ch., for *Congo*	1	5	0
Victoria Ch., Wandsworth-road	21	0	0
Walworth-road, Young Women's B.C., for *Congo*	2	0	0
Wandsworth, East-hill	19	2	3
Westbourne-grove, for *W & O*	4	8	5
Willesden Green Sunday-school	1	8	7
Wood Green (addl.), for *W & O*	0	10	3
Do., Sunday-school, for *China*	0	12	0
Do., for *Congo*	1	0	0
Do., for *support of Congo boys*	3	14	5
Do., for *Bengal School*	1	10	0

BEDFORDSHIRE.

Ampthill	4	14	10
Do., for *W & O*	0	14	0
Do., for *N P*	0	11	2
Cranfield	2	11	8
Riseley, for *W & O*	0	11	6
Stevington, for *W & O*	0	4	3
Stotfold, for *W & O*	0	9	6
Do., for *N P*	0	17	1
Toddington, for *W & O*	0	6	6
Wootton	2	10	0

BERKSHIRE.

Beech Hill, for *W & O*	0	7	0
Do., for *N P*	1	3	0
Bracknell Sunday-sch.	0	2	0
East Ilsley, for *N P*	0	14	0
Maidenhead Sunday-school	15	11	8
Do., for *support of Congo boy under Mr. Davies*	10	0	0
Newbury, for *W & O*	3	3	0
Reading, King's-road	11	13	5
Do., do., for *W & O*	10	10	0
Do., do., for *Africa*	1	9	0
Do., Carey Chapel	20	0	0
Do., do., Juvenile	3	4	6
Do., Wycliffe Chapel, for *W & O*	5	0	0
Do., do., Sunday-school, for *N P*	2	1	4
Sunningdale, for *W & O*	0	13	6

BUCKINGHAMSHIRE.

Amersham Lower Chapel, for *W & O*	1	5	0
Chesham, for *W & O*	1	5	0
Haddenham, for *W & O*	0	10	0
Long Crendon, for *W & O*	1	0	0
Princes Risboro', for *W & O*	1	0	0
Quainton, for *W & O*	0	7	6
Towersey, for *W & O*	0	5	2
Winslow	2	2	0
Do., for *Congo*	1	1	0
Wraysbury	26	10	8

CAMBRIDGESHIRE.

Burwell	2	19	0
Do., for *W & O*	0	13	3
Do., for *N P*	1	4	9
Cherryhinton Sunday-school, for *N P*	0	17	0
Mildenhall	7	15	0
Do., for *W & O*	0	12	6
Prickwillow, for *W & O*	0	5	0
Do., for *N P*	0	18	0
Swavesey, for *W & O*	0	12	0
Wilburton, for *W & O*	0	10	0

CHESHIRE.

Birkenhead, Jackson-st.	1	7	9
Do., for *N P*	1	3	0
Chester	2	12	0
Do., Hamilton-place, for *W & O*	0	12	0
Egremont	9	13	9
Do., for *W & O*, 1888	1	0	0
Do., for do., 1889	2	5	2
Do., for do., 1890	1	18	6
Frodsham, Union Ch.	7	1	0
Hyde, for *W & O*	0	12	0
Seacombe Sunday-sch.	1	7	6

CORNWALL.

Redruth	2	4	3
Do., for *W & O*	0	7	0
Do., for *N P*	0	11	9
St. Austell	0	19	9
Truro, for *W & O*	0	10	0

DERBYSHIRE.

Chesterfield	9	10	10
Derby, Trinity Ch., for *W & O*	4	0	0
Do., do., for *Congo*	6	0	0

DEVONSHIRE.

Bovey Tracey, for *N P*	0	16	
Brayford, for *N P*	1	6	
Do., for *Congo*	0	10	
Devonport, Morice-sq. Sunday-school	1	6	0
Kingsbridge, for *W & O*	2	0	0
Newton Abbott	8	12	4
Do., for *W & O*	1	1	0
Do., for *N P*	1	14	4
Paignton	2	4	4
Do., for *N P*	0	13	9
Plymouth, George-street	8	19	3
Do., do., for *Mrs. Morgan's Orphan Home China*	2	7	9
Do., Mutley Chapel, for *Congo*	25	0	0
Thorverton, for *W & O*	0	10	0
Torquay, for *N P, Dacca*	18	0	0
Totnes, for *W & O*	3	0	0

DORSETSHIRE.

Dorchester, for *W & O*	0	10	0
Piddletrenthide Sunday-school, for *N P*	0	4	6
Wimborne Sunday-sch., for *N P*	0	10	0

DURHAM.

Bishop Auckland	2	16	0
Do., for *W & O*	0	5	0
Do., for *N P*	1	0	0
Hamsterley, for *W & O*	0	5	0
Jarrow, for *W & O*	1	6	3
Do., for *N P*	1	18	2
Spennymoor Welsh Ch.	0	5	0
Stockton-on-Tees, Wellington-street	31	4	7
Do., Northcote-street	4	16	11

ESSEX.

Ashdon	2	18	8
Do., for *W & O*	0	18	4
Barking, Queen's Road	0	10	0
Do., Sunday-school	1	8	0
Colchester	3	0	0
Do., for *W & O*	2	0	0
Great Sampford	1	5	0
Do., for *W & O*	0	5	0
Harlow, for *W & O*	2	0	0
Langham Sunday-sch.	0	12	0
Langley, for *W & O*	0	5	0
Leyton, for *W & O*	2	2	9
Leytonstone Sunday-school	11	1	10
Maldon, for *W & O*	0	16	6
Rayleigh, for *W & O*	1	3	3
Romford	3	11	0
Do., for *W & O*	1	18	0
Saffron Walden	2	2	0
Southend Tabernacle, for *W & O*	1	3	0
Do., Clarence-road Sunday-school, for *Congo*	1	6	0
Theydon Bois, for *N P*	0	14	7
Victoria Docks, Union Ch., for *W & O*	1	9	9

GLOUCESTERSHIRE.

Arlington, for *W & O*	0	9	0
Bourton-on-the-Water, for *W & O*	3	1	0
Burford, for *W & O*	0	10	0
Cheltenham, Salem	12	0	0
Do., for *W & O*	6	16	5
Chipping Sodbury	7	13	7
Cinderford	2	11	11
Fairford, for *W & O*	1	0	0
Hillsley	0	17	0
Do, for *W & O*	0	12	0
Shortwood	0	3	0
Do., for *W & O*	2	10	0
Stow-on-the-Wold, for *W & O*	2	5	0

HAMPSHIRE.

Andover	14	14	4
Do., for *W & O*	1	0	0
Blackfield	0	8	0
Bournemouth, Lansdowne Sunday-school, for *N P*	1	12	1
Brockenhurst, for *W & O*	0	11	0
Brockhurst, for *W & O*	0	10	0
Eastleigh	1	2	9
Fleet	1	3	6
Do., for *W & O*	1	7	0
Lyndhurst	2	3	6
Mottisfont Sunday-sch.	4	12	9
Poulner Ringwood, for *N P*	1	7	3
Shirley	8	17	7
Do., for *W & O*	0	10	0
Southampton, East-st., for *W & O*	1	1	0

Southampton, Portland Ch.	17	18	8
Less District and Deputation Expenses.	1	18	4
	16	0	4
Southampton, East-st. Sunday-school, for *support of N P, Kali Charan*	6	0	0
Spoling	0	14	6
Sway	1	3	11
Waterlooville	8	16	9
Do., for *W & O*	0	12	6
Whitchurch, for *W & O*	0	15	0

ISLE OF WIGHT.

Ryde, George-street, for *W & O*	4	0	0
Ventnor Sunday-school, for *N P*	1	4	0

HEREFORDSHIRE.

Lydbrook Sunday-sch.	2	1	8

HERTFORDSHIRE.

Chipperfield	19	3	1
Do., for *W & O*	1	11	1
Hemel Hempstead	0	2	2
Do., for *N P*	2	13	10
Markyat-street, for *W & O*	0	11	3
Northchurch, for *W & O*	0	13	6
Do., for *N P*	0	8	4
Mill End, for *W & O*	0	7	0
Rickmansworth, for *W & O*	2	0	0
Do., for *N P*	1	0	0
St. Albans, Dagnall-st., for *W & O*	7	7	3
Do., Tabernacle, for *W & O*	1	4	6
Tring, New Mill, for *W & O*	1	9	7

HUNTINGDONSHIRE.

Little Houghton, for *N P*	0	2	6
Woodhurst	0	7	0

KENT.

Beckenham	42	17	1
Bessell's Green, for *W & O*	1	7	0
Do., for *N P*	1	18	0
Brockley-road	48	7	8
Do., Sunday-school, balance	0	19	11
Do., do., for *Congo boy, "Vita"*	6	0	0
Bromley Sunday-school	10	4	0
Do., Y. M. B. C.	1	1	0
Canterbury	17	15	10
Do., for *W & O*	2	6	6
Do., for *Congo*	5	0	0
Catford-hill	23	8	4
Deal	45	0	0
Do., for *W & O*	2	10	0
Do., for *Congo*	25	0	0
Eynsford, for *W & O*	1	0	0
Eythorne, for *W & O*	2	6	6
East Plumstead, for *W & O*	0	4	0
Faversham	0	10	0
Folkestone	9	4	0
Do., for *W & O*	4	16	6
Herne Bay, for *W & O*	0	10	0
Kingsdown, for *N P*	0	11	2
Lee, for *W & O*	4	0	0
Do., for *Congo*	1	0	0
Do., per Y.M.M.A., for *Bengali sch.*	6	0	0
Lewisham-road, for *W & O*	1	10	0
New Brompton, for *N P*	1	6	0
Pembury, Union Ch., for *W & O*	1	8	6
Plumstead, Conduit-rd.	7	13	8
Sevenoaks, for *W & O*	1	9	6
Sheerness	2	6	8
Do., for *W & O*	0	10	0
Do., for *N P*	0	12	3
Sandhurst, for *W & O*	2	0	0
Do., for *N P*	1	10	9
Sidcup	1	10	0
Sittingbourne, for *W & O*	2	0	6
Sutton-at-Hone	5	15	7
West Malling, for *W & O*	1	0	0
Do., for *N P*	3	3	8

LANCASHIRE.

Accrington	26	0	6
Do., Willow-street and Woodnook	10	7	3
Astley Bridge	15	12	6
Bacup, Ebenezer, for *W & O*	4	0	0
Do., for *N P*	5	17	0
Do., Irwell-terrace, for *W & O*	1	0	0
Do., for *N P*	0	16	5
Blackburn, Montague-street, for *W & O*	1	15	0
Bootle, Derby-road	12	14	4
Do., for *W & O*	1	3	8
Do., Welsh Ch.	5	11	0
Burnley, Ebenezer, for *W & O*	1	6	2
Do., Mount Pleasant, for *W & O*	1	6	2
Do., do., for *N P*	2	12	0
Do., Zion, Yorkshire-street, for *W & O*	2	0	0
Doals, Ebenezer	1	10	0
Do., for *W & O*	0	10	0
Do., for *N P*	0	7	0
Haslingden, Trinity Ch. for *W & O*	2	10	0
Hill Cliffe	3	8	10
Inskip	4	3	10
Do., for *W & O*	0	10	0
Do., for *N P*	1	16	5
Liverpool, Pembroke Chapel	9	13	3
Do., for *W & O*	3	3	11
Do., Richmond Chapel	6	17	1
Do., Prince's Gate, for *W & O*	6	16	3
Do., Fabius Chapel	3	11	9
Do., do., for *W & O*	0	17	3
Do., Empire-street	4	3	5
Manchester, on account, per Mr. T. Spencer, Treasurer	137	0	0
Do., Brighton-grove, for *N P*	1	6	6
Do., Rusholme-road Cong. Ch., for *support of Miss Silvey*	25	0	0
Do., do., for *support of Lubakki and Dipola, Congo*	10	0	0
Manchester, Coupland-street, for *W & O*	2	0	0
Oswaldtwistle	4	5	5
Do., for *W & O*	1	18	9
Padiham, Burnley-road	0	6	0
Preston, Fishergate, for *W & O*	1	9	0
Ramsbottom	32	9	9
Do., for *W & O*	3	7	9
Do., for *Congo*	5	0	0
Do., for *Rome*	5	0	0
Do., for *Bengali sch.*	6	0	0
St. Anne's-on-the-Sea	2	3	0
Ulverston, for *W & O*	0	5	4
Do., Sunday-school, for *N P*	1	9	9
Warrington, Golborne-street, for *W & O*	1	0	0
Waterfoot, Bethel, for *W & O*	1	0	0

LEICESTERSHIRE.

Arnsby, for *W & O*	1	5	0
Blaby and Whetstone, for *W & O*	1	10	2
Husbands Bosworth and Walton	7	3	10
Leicester, Belvoir-street	10	0	0
Do., Charles-street	1	3	10
Do., do., for *W & O*	3	0	0
Do., Abbey Gate Sunday-school	2	18	0
Do., Melbourne Hall, for *W & O*	2	10	0
Do., do., Oxford-street Sunday-school, for *support of Mr. Rogers*	10	8	0
Do., Victoria Ch., for *W & O*	10	0	0
Monks Kirby and Pailton	1	1	0
Do., for *W & O*	0	11	0
Oadby	1	9	10
Do., for *W & O*	0	13	0
Do., for *N P*	2	1	2
Sutton and Cosby	4	0	0

LINCOLNSHIRE.

Grantham	9	0	6
Grimsby Tabernacle	36	16	2
Do., for *N P*	0	17	5
Holbeach, for *N P*	1	1	6

NORFOLK.

Bacton	2	4	0
Buxton, for *W & O* (2 years)	1	7	6
Cossey, for *N P*	0	9	0
East Dereham, for *W & O*	0	15	0
Fakenham, for *W & O*	0	13	6
Do., for *N P*	0	19	8
Kirby Bedon, for *W & O*	0	5	0
Lynn, Stepney Chapel, for *W & O*	2	10	0
Necton, for *W & O*	0	5	6
Norwich, Unthanks-rd., for *W & O*	4	0	0
Pulham St. Mary, for *Congo*	0	5	0
Shelfanger, for *W & O*	0	11	0
Worstead, for *W & O*	1	0	0
Do., for *N P*	5	4	3

NORTHAMPTONSHIRE.

Aldwinkle, for *N P*	0	2	10
Braunston Sunday-sch., for *N P*	0	15	11
Clipstone, for *W & O*	1	5	0
Do., for *N P*	1	4	6
Kettering, for *N P*	0	5	2
Kings Sutton, for *N P*	0	15	4
Milton, for *W & O*	0	11	0

Northampton, College-street	0	6	0
Do., for *W & O*	10	10	0
Do., Grafton-street	1	10	0
Do., for *W & O*	0	10	0
Pattishall	3	15	0
Ringstead, for *W & O*	0	15	0
Roade, for *W & O*	0	10	0
Rushden, for *W & O*	2	0	0
Stanwick, for *W & O*	0	6	0
Towcester, for *W & O*	1	0	0
Woodford, for *W & O*	0	5	0

NORTHUMBERLAND.

Berwick-on-Tweed	32	13	0
Do., for *W & O*	2	17	0
Fenwick Steads	8	12	3
Newcastle, Jesmond, for *N P*	1	1	0
North Shields, for *W & O*	0	8	2

NOTTINGHAMSHIRE.

Collingham	0	7	7
Do., for *W & O*	0	6	0
Nottingham, Derby-rd.	5	13	7
Do., for *W & O*	6	4	8
Do., Juvenile	5	13	5
Do., George-street	0	10	6
Do., Bentinck-road Juv.	6	9	4

OXFORDSHIRE.

Banbury, for *W & O*		10	0
Caversham	5	0	0
Do., W. B. C., for *Congo*	1	0	0
Chipping Norton, for *W & O*	2	11	5
Great Tew, for *W & O*	0	12	0
Henley-on-Thames, for *W & O*	0	13	0
Hook Norton	0	14	2

RUTLAND.

Langham Sunday-sch., for *N P*	0	12	0
Oakham, for *W & O*	0	13	0

SHROPSHIRE.

Bridgnorth	16	19	2
Do., for *W & O*	0	15	0
Do., for *N P*	2	9	1
Lord's Hill	0	10	4
Do., Sunday-school	1	0	0
Whitchurch, for *N P*	1	6	0

SOMERSETSHIRE.

Boro'bridge, for *W & O*	0	11	0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	40	0	0
Do., Buckingham Ch., for *W & O*	4	16	3
Do., Old King-street, for *W & O*	1	3	10
Do., Cotham-grove, for *W & O*	6	17	0
Do., City-road, for *W & O*	3	3	0
Do., Tyndale Ch., for *W & O*	10	18	5
Do., Fishponds, for *W & O*	4	0	0
Do., Totterdown, for *W & O*	1	10	10
Do., Keynsham, for *W & O*	0	16	3
Do., do., for *N P*	1	14	9
Crewkerne	4	1	10
Do., for *W & O*	0	7	6
Hatch Beauchamp, for *W & O*	0	12	6
Frome, Badcox-lane, for *W & O*	2	2	6
Do., Sheppards Barton, for *W & O*	4	0	0
North Curry and Stoke St. Gregory	3	0	0
Shepton Mallet	2	0	0
Stogumber, for *W & O*	0	8	6
Taunton, Silver-street	47	16	9
Wedmore	14	3	4
Do., for *W & O*	0	4	0
Wells, for *W & O*	1	0	0
Weston-super-Mare. Bristol-road, for *W & O*	2	2	0
Williton	1	0	0
Wincanton, for *W & O*	1	6	1
Do., for *N P*	2	11	8

STAFFORDSHIRE.

Bilston, for *N P*	1	5	0
Brierley Hill, for *W & O*	0	18	10
Burslem, for *W & O*	0	11	0
Coseley, Providence Sunday-school	0	6	0

SUFFOLK.

Bardwell	1	8	0
Beccles	0	2	9
Bradfield St. George, for *W & O*	0	10	6
Brandon, for *W & O*	0	10	0
Gorleston	3	10	6
Ipswich, Stoke Green	1	4	0
Rattlesden	3	12	2
Do., for *W & O*	0	15	0
Walton, for *W & O*	1	1	0

SURREY.

Cheam, for *W & O*	0	17	6
Do., for *N P*	2	14	9
Dorking, for *W & O*	0	18	6
Dulwich, Lordship-lane Sunday-school, for *Congo*	10	0	0
Do., for *China*	5	0	0
Godalming	2	12	6
Guildford, Commercial-road	13	3	3
Lower Tooting Sunday-school, for *N P*	0	1	6
Norwood, Gipsy-road	6	10	0
Penge	5	18	11
Redhill	5	0	0
Richmond, Duke-street, for *W & O*	0	13	2
Sutton	13	6	0
Do., for *W & O*	10	0	0
Do., for *N P, Delhi*	1	4	5
Streatham	9	17	4
Do., Sunday-school, for *Bengali School*, per Y.M.M.A.	1	7	0
Thornton Heath Sunday-school	2	2	10
Wallington	7	1	5
Do., for *W & O*	2	2	0
Do., for *N P*	0	7	4
York Town, for *W & O*	1	2	0
Do., for *N P*	1	18	6

SUSSEX.

Crawley	3	4	1
Forest Row, for *N P*	0	10	6
Petworth Sunday-sch.	1	4	0

WARWICKSHIRE.

Alcester	18	10	0
Do., for *W & O*	1	0	0
Attleboro', Nuneaton, for *W & O*	0	13	3
Coventry, Queen's-road	0	10	0
Do., for *W & O*	8	0	0
Henley-in-Arden, for *W & O*	1	0	0
Do., for *N P*	1	3	0
Stratford-on-Avon, for *W & O*	1	5	4
Studley	3	18	5
Do., for *W & O*	1	0	9
Do., for *N P*	1	4	10

WILTSHIRE.

Bradford-on-Avon, for *W & O*	1	12	0
Calne, for *W & O*	3	0	6
Do., for *N P*	3	0	11
Devizes	0	15	6
Do., for *W & O*	2	9	8
Downton, for *W & O*	0	12	6
Do., for *Congo*	0	17	0
Trowbridge, Back-street, for *W & O*	5	0	0
Do., Bethesda	14	6	0
Do., do., for *W & O*	1	1	0

WORCESTERSHIRE.

Evesham	1	1	0
Kings Norton	1	2	3
Pershore	15	6	7
Do., for *W & O*	0	10	0
Do., for *N P*	1	17	8
Do., for *Mr. Comber*	1	15	0
Redditch, for *W & O*	0	15	0
Shipston-on-Stour Sunday-school, for *N P*	0	13	5

YORKSHIRE.

Batley, for *W & O*	0	8	0
Bradford, for *W & O*	14	11	0
Do., Sion Chapel, for *W & O*	5	9	2
Do., Leeds-road, Juv.	23	0	0
Bramley, Salem Ch.	5	12	8
Do., for *W & O*	1	0	0
Brearley, Luddenden Foot, for *W & O*	1	2	6
Cowling Hill, for *N P*	0	10	6
Driffield and Cranswick	5	17	8
Do., for *W & O*	0	10	0
Farsley, for *W & O*	4	0	0
Halifax, one-third of United coll., for *W & O*	3	4	10
Do., Trinity-road Sunday-school	30	17	6
Harrogate Juv., for *Congo*	3	4	6
Heaton, for *W & O*	0	10	0
Huddersfield, New North-road, for *W & O*	3	11	3
Hull, George-street, for *W & O*	0	10	0
Do., South-street, for *W & O*	1	0	6
Idle, for *N P*	1	2	2
Leeds, United Communion Service, for *W & O*	14	0	6
Do., South Parade	30	8	7
Do., Blenheim Ch.	36	14	0
Do., York-road	8	2	8
Do., Beeston-hill	13	0	10
Do., Staincliffe	1	15	8
Lindley Oakes	4	9	0
Do., Sunday-school	1	8	11
Meltham, for *W & O*	1	15	4

Middlesboro', Welsh Ch. Sunday-school, for *N P*	0	5	0
Milnsbridge, for *W & O*	2	0	0
Morley, for *W & O*	1	1	0
Ossett, for *Congo*	0	5	0
Rawdon, for *W & O*	6	10	8
Rishworth	9	8	0
Do., for *W & O*	0	19	6
Do., for *N P*	1	16	1
Rotherham	6	17	6
Do., for *W & O*	0	10	0
Do., for *N P*	0	14	7
Scarboro' Sunday-sch., for *N P*	1	0	0
Sheffield, on account	80	1	1
Do., Glossop-road, for *W & O*	8	15	2
Shipley, Bethel, for *W & O*	0	10	6
South Stockton, for *N P*	3	0	0
Sutton-in-Craven Sunday-school, for *Mission boat, "Sutton-in-Craven," for Madripore*	60	0	0
Todmorden, Roomfield, for *W & O*	0	10	0
Wainsgate, for *W & O*	0	14	0
York, for *W & O*	0	10	6
Do., for *Mr. Jones, Agra*	1	0	0

NORTH WALES.

ANGLESEA.

Caerwen, for *N P*	0	9	5

DENBIGHSHIRE.

Wrexham	6	11	2

FLINTSHIRE.

Flint, for *N P*	0	11	4
Tryddyn, for *N P*	0	8	9

MERIONETHSHIRE.

Blaenau Festiniog, for *N P*	0	4	9
Tanygrisiau, for *N P*	0	9	1

SOUTH WALES.

CARDIGANSHIRE.

Swyddffynon, Bethel	0	14	3

CARMARTHENNSHIRE.

Bwlchyrhiw, for *N P*	0	17	10
Felingwm, Sittim, for *N P*	0	10	4
Talybont	0	14	0

GLAMORGANSHIRE.

Briton Ferry, Jerusalem	1	2	6
Cardiff, Bethany	2	2	0
Do., for *Congo*	2	2	0
Do., for *Mr. Wall's work*	1	1	0
Cardiff, Salem, Gwaelodygaith	0	8	0
Do., Long Cross, for *W & O*	2	4	
Do., Ebenezer, Pearl-street	0	10	0
Merthyr, High-street, for *W & O*	1	0	0
Penarth, Tabernacle	5	13	2
Do., for *W & O*	1	5	
Do., Stanwell-road Sunday-school	7	12	6
Pontycymmer, Zion Ch.	2	0	0
Swansea, Mount Pleasant, for *W & O*	4	13	0
Do., for *Congo*	9	4	6

MONMOUTHSHIRE.

Abergavenny, Bethany, for *W & O*	1	5	0
Llanfihangel, Crucorney	0	10	0
Newport, Commercial-street, for *W & O*	5	0	0
Do., Duckpool-road, for *India*	1	0	0
Do., for *W & O*	0	14	9
Do., for *Congo*	1	10	9
Raglan	5	7	8
Redwick, for *W & O*	0	9	2

PEMBROKESHIRE.

Bethlehem	5	12	1
Cold Inn, Ebenezer	1	17	0
Creswell Quay, Pisgah	1	2	0
Fishguard, Hermon, for *N P*	1	0	0
Martletwy	3	12	0
Milford Haven	13	1	0

RADNORSHIRE.

Presteign, for *W & O*	0	12	6

SCOTLAND.

Aberchirder	5	0	0
Aberdeen, Crown-terrace	1	0	0
Do., for *N P*	19	13	0
Do., Academy-street Sun.-sch., for *N P*	2	5	2
Aberdeen, George-street Sunday-school, for *N P*	2	17	2
Airdrie, for *W & O*	1	10	0
Do., for *N P*	4	0	10
Do., for *Congo*	1	12	1
Alexandria, for *W & O*	0	11	0
Ayr, for *W & O*	0	5	0
Broughty Ferry, for *W & O*	0	10	6
Burray Sunday-school	1	8	0
Dundee, Longwynd, for *N P*	4	2	7
Dunfermline, for *W & O*	8	16	6
Do., Sunday-school, for *Congo*	12	15	0
Do., do., for *N P, Joseph*	20	0	0
Edinburgh, Dublin-st., for *W & O*	17	10	1
Do., Charlotte Ch., for *W & O*	1	18	7
Elgin	0	15	0
Do., for *W & O*	1	10	6
Do., for *N P*	3	11	1
Do., for *Congo*	4	10	7
Forres, for *N P*	0	18	0
Fraserburgh	7	6	0
Do., for *N P*	0	16	0
Galashields, Stirling-street, for *N P*	1	1	7
Glasgow, for *Italy*	40	0	0
Do., Adelaide-place	64	2	0
Do., Hillhead, for *W & O*	25	7	10
Do., Queen's Park Sunday-school	4	2	0
Greenock, George-square	1	0	0
Do., for *Congo*	2	0	0
Do., for *W & O*	0	10	0
Do., for *China*	2	0	0
Do., for *India*	1	17	3
Do., for *N P*	2	12	9
Helensburgh Sunday-school	0	14	6
Kelso, for *N P*	3	10	0
Kilmarnock, for *N P*	0	16	9
Leith	0	11	0
Do., for *N P*	0	12	0
Paisley, Victoria-place, for *W & O*	2	5	6
Pitlochrie, for *Congo*	0	10	0
Selkirk, for *W & O*	0	14	0
Do., for *N P*	3	0	11

CHANNEL ISLANDS.

Jersey, St. Heliers	7	11	4
Do., for *N P*	6	12	0

EUROPE.

BRUSSELS.

Brugmann, Mr. G.	7	17	5

CONSTANTINOPLE.

Bebek Sunday-school, for *Congo*	6	16	4
Sellar, Mr. W.	1	1	0

RASTATT.

Schulze, Mr. Max	5	0	0

FOREIGN.

CANADA.

Ontario, Paterson, Mr. Donald	2	0	0

WEST INDIES.

Bahamas, per Rev. D. Wilshere, for *W & O*	1	5	6
Do., for *China*	1	4	9
Do., for *Congo*	31	15	5
Do., for *support of Congo boy*	3	0	0

SPECIAL DONATIONS TO CHINA FAMINE FUND.

Mrs. Hardy, Hampstead	1	0	0
Rev. R. F. Knowles, Bahamas	1	4	9

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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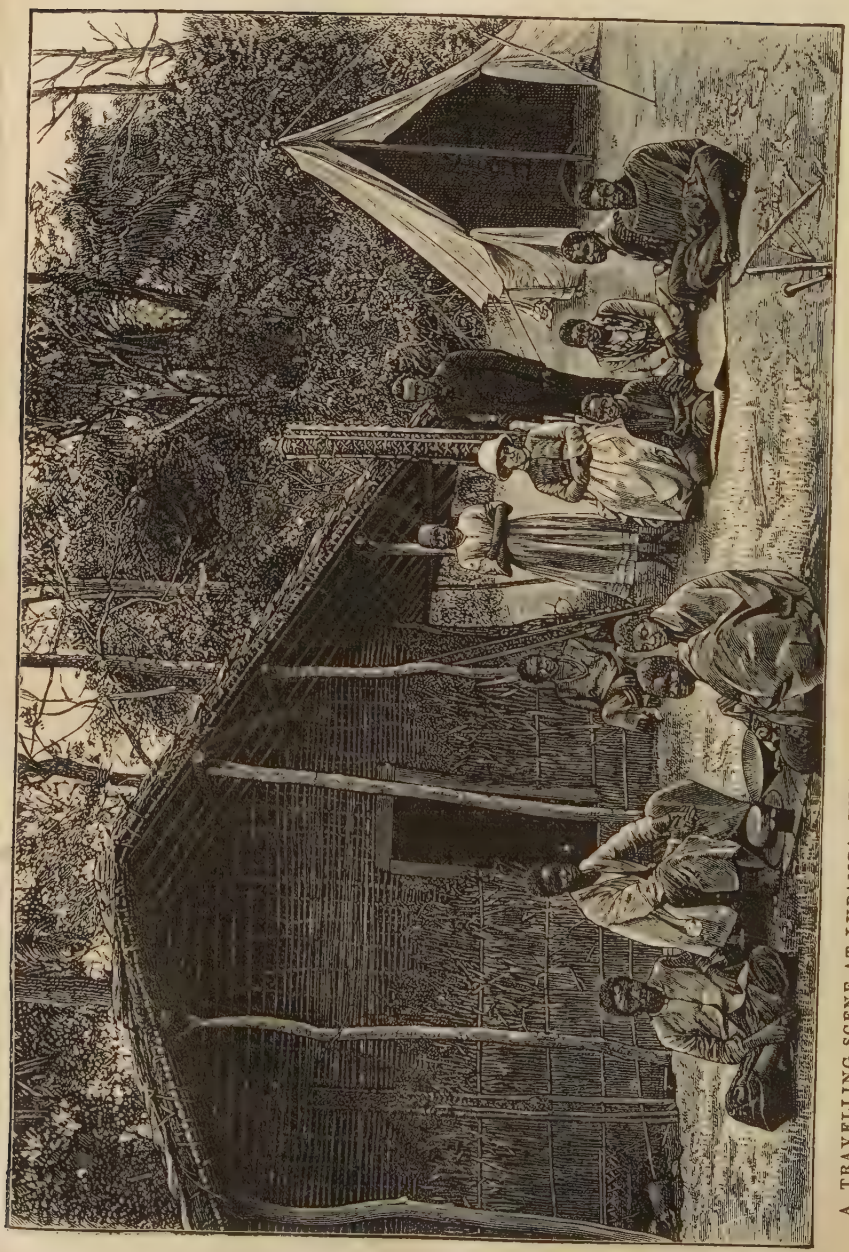

A TRAVELLING SCENE AT LUBAMBA, EN ROUTE UNDERHILL TO SAN SALVADOR.—MRS. PHILLIPS AND SOME OF THE CARAVAN.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

CLOSING THE ACCOUNTS.

IMPORTANT NOTICE.

FOR the sake of meeting the convenience of some friends, it is proposed to keep open the books of the Society until **WEDNESDAY,** the **9th inst.** It will, however, greatly facilitate the preparation of the balance-sheet if Local Treasurers and friends generally, who may have contributions to forward, will kindly remit them without further delay.

Our readers will be pleased to know that the appeal made last month, with a view to relieve the anxious financial condition of the Mission then described, has resulted in much generous help. The large anticipated deficit is still far from being met. We plead that the example of the friends whose donations we acknowledge below may stimulate many others to a like timely response. During the few days that yet remain we trust the effort now being made will receive such general support as shall enable the Society to enter upon its new financial year with the stimulus which freedom from a debt will not fail to afford.

With devout thankfulness we acknowledge the following contributions :—

PREVENTION OF DEBT.

	£	s.	d.		£	s.	d.
Mr. C. F. Foster.....	200	0	0	Mr. G. E. Foster	100	0	0
Mr. E. Rawlings.....	100	0	0	Miss Leonard	100	0	0

	£	s.	d.
Per Mr. W. Bickham	100	0	0
Mr. T. White	100	0	0
Mrs. T. White	100	0	0
Mrs. Joseph Tritton, "In Memoriam"	50	0	0
A Friend to Missions	50	0	0
Mr. E. S. Wiles	21	0	0
Mr. E. Dawson	20	0	0
T. E.	15	0	0
Mr. G. Osborn	10	10	0
Mr. G. C. Ashmead	10	0	0
Mr. H. M. Bompas, Q.C. ...	10	0	0
Mr. Cleaver	10	0	0
Mr. E. C. Curtis.....	10	0	0
Mr. S. A. Daniell	10	0	0
Mr. J. C. Horsfall	10	0	0
Mr. B. Ekhout	10	0	0
Mr. J. P. Stancomb	10	0	0
Mr. Townsend	10	0	0
Thankoffering	10	0	0
Mr. J. Beddow	5	0	0
Mr. W. H. Bilbrough	5	0	0
Mr. E. P. Collier	5	0	0
Diana	5	0	0
E. S. and Family	5	0	0
Mr. J. W. Druce.....	5	0	0
Mr. W. P. Greenway.....	5	0	0
Mr. W. Greenwood	5	0	0
Mr. S. Mansfield	5	0	0
Mr. G. Sayce	5	0	0
Mr. C. King Smith	5	0	0
Mr. J. Starr.....	5	0	0
Mr. T. Whitley	5	0	0
Mr. W. Casson	4	6	0
Mrs. Bell	4	0	0
Mr. G. Kingerlee	3	3	0
M. A., S., and E. M. H.....	3	0	0
Mr. E. G. Jacob.....	2	10	0
Rev. J. Butlin, M.A.....	2	2	0
Mr. J. J. Gleave.....	2	2	0
Mr. T. Purvis.....	2	2	0
Mr. G. L. Barnard.....	2	0	0
Mrs. Larkworthy	2	0	0
Mr. J. H. Maden	2	0	0
Mrs. Seymour.....	2	0	0
Smaller sums	12	11	0

From the letters sent with the above contributions we make a few extracts. "I was, I think," says one contributor, "decided to send donation by your endeavour to *prevent debt*." "It is with much pleasure," says another, "I send you a small amount towards the 'prevention of debt,' being a grateful offering for Jesus' love to me. Oh! how I wish and pray the debt might be all prevented." "Enclosed," writes a third, "I beg to send you five postal orders of twenty shillings each as a small contribution towards the anticipated debt. I am sorry I cannot afford more. Excuse this scrawl from an old man within a few days of ninety years." Another donor writes, "This is double my usual subscription, but I desire to do my little towards 'prevention of debt.' If all subscribers who can afford it would double their usual subscription, or even increase it, the Society would be placed out of all fear of debt, at all events, for some time to come." "A Friend to Missions," in forwarding £50, writes, "May the good Lord stir up His servants to give cheerfully and liberally, that the Lord's Treasury may be fully replenished, and the glorious work go on spreading till the blessed Gospel shall be preached to the whole world."

MISSIONARY ANNIVERSARY SERVICES, 1890.

THURSDAY MORNING, APRIL 24TH.

INTRODUCTORY PRAYER MEETING,

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Rev. J. T. BRISCOE, of Peckham, will preside, and deliver an Address.

Service to commence at Half-past Ten o'clock.

FRIDAY EVENING, APRIL 25TH.

YOUNG MEN'S MISSIONARY ASSOCIATION.

PUBLIC MEETING

Will be held at

THE MISSION HOUSE, FURNIVAL STREET, HOLBORN.

The President, H. M. BOMPAS, Esq., Q.C., Recorder of Plymouth, will take the Chair at Seven o'clock.

Speakers: Rev. T. H. BARNETT, of India; Rev. J. JACKSON FULLER, of Africa; W. WILLIS, Esq., Q.C., and EUGENE STOCK, Esq., of the Church Missionary Society.

LORD'S DAY, APRIL 27TH.

ANNUAL SERVICES IN THE VARIOUS CHAPELS OF THE METROPOLIS.

For Particulars, see following Pages.

TUESDAY MORNING, APRIL 29TH.

ANNUAL MEMBERS' MEETING.

MISSION HOUSE, FURNIVAL STREET, HOLBORN.

Chair to be taken at Half-past Ten o'clock by

CHARLES FINCH FOSTER, Esq., of Cambridge.

NOTE.—This Meeting is for Members only. All Subscribers of 10*s.* 6*d.* and upwards, Donors of £10 and upwards, Pastors of Churches which make an annual contribution, or Ministers who collect annually for the Society, are entitled to attend.

LORD'S DAY, APRIL 27th.

BAPTIST MISSIONARY SOCIETY.

ANNUAL SERVICES.

The usual Annual Sermons in the Chapels of the Metropolis will be preached as follows:—

PLACES.	MORNING.	EVENING.
Abbey Road, St. John's Wood	Rev. H. D. Brown, M.A.	Rev. H. D. Brown, M.A.
Acton	Rev. J. Cave ...	Rev. J. Cave.
Addlestone	Rev. J. J. Fuller ...	April 20th.
Alperton	... ... Collections	later.
Arthur Street, King's Cross ...	Rev. C. Hobbs ...	Rev. R. H. Powell.
Balham, Ramsden Road ...	Rev. J. J. Fuller ...	Rev. J. Bailey, B.A.
Barnes	... ... Collections	later.
Barnet, New	Rev. S. W. Bowser, B.A.	Rev. C. S. Medhurst.
Battersea, York Road ...	Rev. T. E. Williams.	Rev. J. H. Atkinson.
,, Tabernacle... ...	Rev. W. J. Millar ...	Rev. J. J. Brown.
Beckenham, Elm Road ...	... ... Collections	later.
Belle Isle	Rev. J. Benson ...	Rev. J. G. Potter.
Belvedere	Rev. H. Hardin [B.A.	Rev. H. Hardin.
Bermondsey, Drummond Road	Rev. W. R. Bowman,	Rev. B. Briggs.
Bexley Heath, Trinity Ch. ...	Rev. G. K. Smith ...	Rev. G. K. Smith.
Blackheath, Shooter's Hill Rd.	Rev. B. S. Latimer [B.D.	Rev. R. S. Latimer.
Bloomsbury	Rev. D. P. McPherson,	Rev. E. G. Gange.
,, Meard Street ...	... ... Collection,	April 20th.
Bow, Blackthorne Street ...	Rev. T. J. Hazzard...	Rev. T. J. Hazzard.
,, High Street	Rev. W. J. Vanstone	Rev. W. J. Vanstone.
,, East London Tabernacle	Rev. A. G. Brown ...	Rev. A. G. Brown.
Brentford, Park Chapel ...	... ... Collections	later.
Brixton Hill, New Park Road	Rev. A. F. Riley.	Rev. A. F. Riley.
,, Kenyon Ch.	Rev. W. A. Wicks ...	Rev. J. Ellison.
,, Wynne Road... ...	Rev. T. J. Longhurst	Rev. T. J. Longhurst.
,, Gresham Ch.... ...	Rev. J. T. Swift ...	Rev. J. T. Swift.
Brockley Road...	Rev. James Owen ...	Rev. John Lewis.
Bromley (Kent)	Rev. A. Tessier ...	Rev. John Hulme.
Brompton, Onslow Chapel ...	Rev. F. Overend ...	Rev. F. Overend.
Brondesbury	Rev. R. Lewis ...	Rev. J. J. Fuller.
Camberwell, Denmark Place...	Rev. E. Medley, B.A.	Rev. G. Hill, M.A.
,, Charles Street ...	... ... Collections	in June.
,, Cottage Green ...	Rev. Jas. Smith ...	Rev. Jas. Smith.
,, Gate, Arthur St.	Rev. W. S. Llewellyn	Rev. W. S. Llewellyn.
Camden Road	Rev. R. Glover ...	Rev. W. Landels, D.D.
Castle Street (Welsh Ch.) ...	Rev. W. Morris ...	Rev. W. Morris.
Catford Hill	Rev. J. Lewitt ...	Rev. J. Lewitt.
Chadwell Heath	Rev. D. Taylor ...	Rev. J. Young.
Chalk Farm, Berkeley Road...	... ... Collections	later.
Chelsea, Lower Sloane Street	Rev. W. H. J. Page...	Rev. J. M. Murphy.
Child's Hill	... ... Collections	later.
Chiswick, Annandale Road ...	Rev. J. Simmance ...	Rev. J. Simmance.
Clapham, Grafton Square ...	Rev. J. H. Atkinson	Rev. W. E. Winks.
Clapton, Downs Chapel ...	Rev. D. J. East ...	Rev. S. Vincent.
Clerkenwell, Spencer Place ...	Rev. P. Gast ...	Rev. E. L. Forster.
Crayford	Rev. H. J. Martin ...	Rev. H. J. Martin.
Crouch Hill	Rev. H. Briggs ...	Rev. F. G. Harrison.
Croydon	Rev. J. A. Spurgeon	Rev. J. A. Spurgeon.

PLACES.	MORNING.	EVENING.
Dalston Junction	Rev. D. J. Hiley ...	Rev. D. Rhys Jenkins.
Dartford	Rev. A. Sturge ...	Rev. A. Sturge.
Deptford, Octavius Street ...	Rev. F. C. Spurr ...	Rev. T. Hancocks.
,, Midway Place ...	... ... Collections	later.
Dulwich, Lordship Lane ...	Rev. H. F. Gower ...	Rev. H. F. Gower.
,, Barry Road	Rev. A. J. Grant ...	Rev. A. J. Grant.
Ealing	Rev. A. Ferguson ...	Rev. A. Ferguson.
Edmonton	... ... Collections	May 11th.
Eldon Street (Welsh)... ...	Rev. J. R. Jones ...	Rev. J. R. Jones.
Enfield	... ... Collections	in December.
,, Totteridge Road ...	Rev. G. Durrell ...	Rev. G. Durrell.
Esher	Rev. W. Price ...	Rev. W. Price.
Finchley, North	Rev. E. Spurrier ...	Rev. E. Spurrier.
Forest Gate, Wood Grange ...	... ... Collections	June 15th.
Forest Hill, Sydenham Ch. ...	Rev. W. J. Hunter...	Rev. W. S. Chedburn.
Greenwich, Lewisham Road ...	Rev. D. W. Jenkins .	Rev. D. W. Jenkins.
,, South Street ...		
Gunnersbury	... ... Collections	April 20th.
Hackney, Mare Street ...	Rev. J. G. Greenhough, M.A.	Rev. W. Ross.
,, Hampden Ch. ...	... ... Collections	later.
Hammersmith, West End ...	... ... Collections	in May.
Hampstead, Heath Street ...	Rev. H. Ross Phillips	Rev. E. Medley, B.A.
Hanwell	... ... Collections	18th May.
Harlington	Rev. H. Henderson...	Rev. H. Henderson.
Harrow-on-the-Hill	Rev. J. Haslam ...	Rev. J. Haslam.
Hawley Road	Rev. W. Ross ...	Rev. A. Tilly.
Hendon...	... ... Collections	11th May. [M.A.
Highbury Hill...	Rev. S. Vincent.	Rev. T. D. Landels,
Highgate Road	Rev. W. F. Gooch ...	Rev. W. F. Gooch.
,, Archway Road ...	Rev. S. B. Rees ...	Rev. S. B. Rees.
,, Southwood Lane ...	Rev. J. M. Murphy...	Rev. G. D. Evans.
Holborn, Kingsgate Street ...	Rev. F. James ...	Rev. F. James.
,, Little Wild Street...	... ... Collections	later.
Holloway, Upper	Rev. J. R. Wood ...	Rev. R. Lewis.
Honor Oak	Rev. S. G. Woodrow	Rev. S. G. Woodrow.
Hornsey, Campsbourne Ch. ...		
Hounslow		
Ilford	Rev. J. Young ...	Rev. D. Taylor.
Islington, Cross Street ...	Rev. M. Cumming ...	Rev. M. Cumming.
,, Salters' Hall ...	Rev. W. E. Winks [B.A.	Rev. H. Briggs.
John Street, Bedford Row ...	Rev. J. M. Stephens,	Rev. S. W. Bowser, B.A.
Kensington, Hornton Street...	Rev. S. J. Jones ...	Rev. S. J. Jones.
Kilburn, Canterbury Road ...	Rev. E. Yemme ...	Rev. E. Yemme.
Kingston-on-Thames... ...	Rev. T. W. Medhurst	Rev. T. W. Medhurst.
Lambeth, Regent Street ...		
,, Upton Ch. ...	Rev. W. Hackney, M.A.	Rev. J. Dann. [B.A.
Lee	Rev. R. Richard ...	Rev. W. R. Bowman,
Leyton	Rev. J. J. Knight ...	Rev. J. J. Knight.
Leytonstone, Fairlop Road ...	... ... Collections	March 9th.
Loughton	... ... Collections	March 31st.
Marylebone, John Street ...		Rev. F. C. Spurr.
Metropolitan Tabernacle ...	Rev. C. H. Spurgeon	Rev. C. H. Spurgeon.
New Malden	... ... Collections	in June.
Norwood, Gipsy Road... ...	Rev. G. D. Evans	Rev. C. Hobbs.
,, South	Rev. T. D. Landels, M.A.	Rev. R. F. Jeffrey.

PLACES.	MORNING.	EVENING.
Norwood, Upper, Central Hill	Rev. J. Bailey, B.A.	Rev. T. E. Williams.
,, West, Chatsworth Rd.	Rev. J. Stephens, M.A.	Rev. J. Stephens, M.A.
Notting Hill, Ladbroke Grove Chapel	Rev. R. D. Darby ...	Rev. R. Glover.
Nunhead, Edith Road ...	Rev. T. J. Cole ...	Rev. R. Richard.
Old Kent Road, Maze Pond Ch.	Rev. E. G. Gange ...	Rev. T. H. Barnett.
Peckham, Park Road	Rev. T. Hancocks.	Rev. H. Knee.
,, Rye Hall	... ... Collections	later.
,, Rye Lane	Rev. J. T. Briscoe ...	Rev. J. T. Briscoe.
,, S. London Tabernacle	Rev. R. H. Powell ...	Rev. E. Roberts.
Penge	Rev. J. W. Boud ...	Rev. J. W. Boud.
Pinner	... ... Collections	later.
Plumstead, Conduit Road ...	Rev. S. C. Gordon ...	Rev. S. C. Gordon.
,, Park Road ...	... ... Collections	later
Poplar and Bromley Tabernacle	... ... Collections	later
Poplar, Cotton Street... ...	Rev. J. S. Poulton...	Rev. J. S. Poulton.
Putney, Werter Road... ...	Rev. W. Thomas ...	Rev. W. Thomas.
,, Union Ch.	... ... Collections	May 18th. [B.D.
Regent's Park	Rev. W. Landels, D.D.	Rev. D. P. McPherson,
Richmond, Duke Street ...	... ... Collections	at later date.
Romford	Rev. W. G. Davies ...	Rev. W. G. Davies.
Shepherd's Bush, Avenue Road	Rev. C. Graham ...	Rev. R. D. Darby.
Shoreditch Tabernacle ...	Rev. W. Cuff ...	Rev. W. Cuff.
Southgate, New	Rev. J. B. Morgan...	Rev. J. B. Morgan.
Stockwell	Rev. Jno. Hulme ...	Rev. J. G. Greenhough, M.A.
Stoke Newington, Devonshire Square Ch.	Rev. T. H. Barnett...	13th April.
St. Luke's, James Street ...	Rev. G. Chandler ...	Rev. G. Chandler.
Stratford Grove	... ... Collections	at later date.
,, Cann Hall	Rev. W. Gray ...	Rev. W. Gray.
,, Carpenter's Road ...	Rev. G. Towner ...	Rev. G. Towner.
Streatham	Rev. H. Knee ...	Rev. W. A. Wicks.
Sutton	... ... Collections	4th May.
Tooting, Upper, Trinity Road	Rev. W. J. Tomkins	Rev. W. J. Tomkins.
Tottenham, High Road ...	Rev. J. T. Forbes, M.A.	Rev. J. T. Forbes, M.A.
,, West Green ...	Rev. H. K. Moolenaar	Rev. G. Turner.
Twickenham	... ... Collections	at later date
Victoria Park, Grove Road ...	Rev. W. Davies ...	Rev. D. J. Hiley.
Vernon Chapel, King's Cross .	Rev. J. T. Mateer ...	Rev. J. T. Mateer.
Waltham Abbey	Rev. S. C. Gordon ...	April 20th.
Walthamstow, Boundary Road	... ... Collections	later.
,, Wood Street ...	Rev. N. Dobson ...	Rev. N. Dobson. [B.A.
Walworth Road	Rev. G. Hill, M.A. ...	Rev. J. M. Stephens,
,, East Street ...	Rev. J. Field ...	Rev. J. Field.
Wandsworth, East Hill ...	Rev. E. W. Berry ...	Rev. E. W. Berry.
,, Northcote Road	Rev. W. S. Chedburn	Rev. W. J. Hunter.
,, Victoria Chapel	Rev. J. J. Brown ...	Rev. W. J. Millar.
Westbourne Grove	Rev. A. Tilly ...	Rev. H. Ross Phillips.
Westminster, Romney Street	Rev. D. Rhys Jenkins	Rev. W. Davies.
Whitechapel, Commercial St.	Rev. W. H. Stevens.	Rev. W. H. Stevens.
Wimbledon	Rev. J. G. Williams.	Rev. J. G. Williams.
Woodberry Down	Rev. T. E. C. Cooke	Rev. D. J. East.
Wood Green	Rev. W. W. Haines.	Rev. H. K. Moolenaar.
Woolwich, Parson's Hill ...	Rev. J. Dann ...	Rev. W. Hackney, M.A.
,, Queen Street ...	Rev. J. Pugh ...	Rev. J. Pugh.

YOUNG MEN'S ASSOCIATION IN AID OF THE BAPTIST MISSIONARY SOCIETY.

Special Missionary Services will be held in the various Metropolitan Schools on the Anniversary Afternoon, 27th April, 1890 (except where otherwise stated).

Speakers have been appointed to all Schools replying to the Notice in the Young Men's Missionary "Journal" in time for print, and if those against the blank spaces will apply to the Secretary AT ONCE, speakers will, if possible, be sent.

The arrangements are not completed where marked *. Special Hymn-papers are sent gratis on written application to the Secretary, Y.M.M.A.

NAME OF SCHOOL.	SPEAKER.
Acton	Rev. J. Cave.
Ann's Place (joins with Mare Street) .	
Arthur Street, King's Cross	
Battersea, York Road	
,, Park Tabernacle	Mr. C. Pummel.
Belle Isle	Rev. J. G. Potter.
Bloomsbury	Rev. C. S. Medhurst.
Bow	Rev. W. J. Vanstone.
Brixton, Wynne Road...	Mr. Jordan (of Ceylon).
,, Barrington Road	
,, Hill	Rev. J. Ellison.
Brompton, Onslow Square	Rev. F. Overend.
Camberwell, Cottage Green	Mr. F. A. Jefferd.
,, Denmark Place... ...	Mr. Stiles.
,, Charles Street	Services later.
Camden Road	Mr. Leonard Woolley.
Chalk Farm	
Crouch Hill	Mr. E. Archer.
Croydon, West	Rev. C. Jordon.
Dalston Junction	Mr. T. S. Aldis.
Devonshire Square	Services later.
Downs Chapel, Clapton	Rev. F. G. Harrison.
Drummond Road, Bermondsey ...	
Ealing	
Edmonton	Services later.
Esher	Rev. W. Price.
Forest Gate, Wood Grange	Services later.
Grove Road, Victoria Park	Herci-Singh-Puri.
Gunnersbury	April 20th.
Haddon Hall	
Hammersmith, West End	Services later.
Hampstead	Rev. H. Ross Phillips.
Highbury Hill	Mr. W. P. Balfern.
Highgate Archway	
Highgate Road...	
Holloway, School	Mr. Wm. Rawling.
,, Young Men	

NAME OF SCHOOL.	SPEAKER.
Islington, Cross Street	Rev. M. Cumming.
,, Salter's Hall	Mr. W. W. Parkinson.
John Street, Bedford Row	
Lee	Mrs. Williamson.
Lewisham Road	Rev. D. W. Jenkins.
Mare Street, Hackney...	Rev. W. Ross.
Marylebone, John Street	
Maze Pond	Mr. Ernest Ellis.
Meard Street, Soho	Joins with Bloomsbury.
Metropolitan Tabernacle, Junior ...	Mr. F. E. Tucker.
New Cross, Brockley Road	Rev. J. J. Fuller.
Norwood, Chatsworth Road	Mr. James Thomas.
,, Gipsy Road...	Mr. M. Joslin.
,, South	Rev. J. J. Turner.
Notting Hill, Ladbroke Grove ...	Rev. R. D. Darby.
Nunhead...	Rev. T. J. Cole.
Peckham, James' Grove	
,, Park Road	Rev. T. G. Potter. April 20th.
,, Rye Lane	Rev. T. H. Barnett.
Penge Tabernacle	
Poplar, Cotton Street	Rev. J. S. Poulton.
Regent's Park	Mr. H. M. Bompas, Q.C.
Regent Street, Lambeth	Mr. H. Rogers.
Richmond	Services later.
Rotherhithe New Road	Mr. J. Fuller.
Shoreditch Tabernacle...	
Spencer Place, Goswell Road... ...	
Stockwell	Services later.
Stratford, Grove	Services later.
,, Cann Hall	Mr. S. C. Bailey.
,, Carpenter's Road	
,, Major Road...	Mr. J. Arthur.
,, Upton Cross	Mr. C. J. Rendall.
Streatham	Mr. S. Potter.
Sutton	Services later.
Tottenham, High Road	Mr. D. Freeman.
,, West Green	Mr. Russell Dick.
Upton Chapel, Lambeth Road ...	Mr. J. Everett.
Vernon Square	Services later.
Walthamstow, Wood Street	
,, Boundary Road ...	
Walworth Road, School	Mr. C. E. Wilson.
,, Young Men... ...	Later.
,, Victory Place	Mr. W. Tresidder.
,, East Street	Mr. J. E. Wood.
Wandsworth, East Hill	Rev. E. W. Berry.
,, Victoria Road	
,, Chatham Road... ...	
,, Northcote Road ...	
Westbourne Grove	
Westminster, Romney Street... ...	
Woodberry Down	Mr. J. E. Jack.
,, Young Men ...	
Wood Green	Rev. H. K. Moolenaar.
Woolwich, Queen Street	Rev. J. Pugh.

Congo Missionaries on their Travels.

THIS engraving (*see frontispiece*) is from a photograph taken at Lubamba, a town between Underhill and San Salvador, and is the last stage before reaching the latter place. The readers of the Missionary Herald can gather from this view an idea of the state of things about half-an-hour after we arrive at our stopping place. The tent has been erected, all the usual preparations are complete, and men and boys gladly avail themselves of a short rest. The writer's wife is in the centre of the group, and, so far as her experience is concerned, she considers African travelling is, on the whole, very enjoyable.

H. Ross Phillips.

Letter from Rev. G. Grenfell.

WE are indebted to Mr. Pattison for the publication of the following deeply interesting communication from Mr. Grenfell :—

"S.S. *Peace*,
"Near Bangala,
"Upper Congo River,
"September 6th, 1889.

"My dear Sir,—I ought to have answered your kind letter (written on Christmas Day) long ago, but the many cares of Congo life make mail days to follow in such rapid succession that one after the other has passed and left your letter still among the unanswered ones. The notice of your illness reminds me so vividly of my unfulfilled duty, that I commence at once to reply.

"You will be interested to know that we are expecting to commence a new station by the end of the year. We are already engaged at Bolobo upon preparing a small frame house in readiness for the brethren who go to the front, so that when the steamer takes them to the new site it may also take a fairly good and substantial dwelling-house for their accommodation, and thus greatly minimise the usual amount of 'roughing it' incidental to new quarters.

"I expect that our

"Next New Station

will be at Lulanga, some 150 miles north-east from Lokolele. The State people are desirous of our occupying Upoto, a very promising place, one of the best on the river perhaps; but as it means our making a single forward stride of over 400 miles, I feel we ought to take the nearer place first, and gradually work to the front. There are, however, peculiar claims to be urged in favour of Upoto that sometimes make me waver in my decision. Upoto is a place where as yet the Arabs have obtained no hold, and the presence of a mission station there might exercise some influence, and possibly contribute to the barrier which the State is raising against them.

"Important Opinion.

"With the missionaries the Arabs will make no difficulty; they recognise them as men of peace, though they know very well the missionaries do not sympathise with their modes of procedure. I do not for a moment think that missionaries on the Congo

have anything to fear from the Arabs—I mean in the way of hostilities. The State is sending considerable forces to the front, and I think, by the evidence of its power alone, will prevent fighting. If the promised railway would only come, Europeans would have ready access to the interior, and the Arabs would soon find their vocation gone. The ivory would be taken away by steamers, and slaves would no longer be required for its transport. The railway will do what it is impossible for an army to accomplish. If you were to kill every Arab in Africa, you could not stop slaving, you could only alter some of its details, and possibly change some of the channels through which the system will continue to flow till the country is lifted out of the degradation into which it has sunk. The grace and power of God alone can solve the problem. Force of arms never will.

"GEOLOGY OF THE CONGO.

"I thank you very much for having enclosed Professor Rupert Jones' letter. I read it with great interest. I was afraid the specimens sent could convey but very little information respecting the geology of the country. I have recognised from the first the value of fossils, and I have been looking about very carefully for them, but quite unsuccessfully. I have not come across the slightest trace, nor have I heard of any. I always bear the subject in mind, and should I find anything, I shall esteem it quite a discovery, and send it to you at once. The character of the country from a point some thirty miles above Bolobo is very flat, in fact so flat that till you get up to Upoto (over 500 miles) there is no land visible from the river rising 50 feet above the water. The banks are mostly clay and alluvial deposits, with here and there a parallel strata of ferruginous sandstone, similar to that which obtains at Sierra Leone. The 'ochre box' to which the Professor refers (that is, supposing he refers to the 'aerolite' I sent) was found near the surface in red clayey earth superimposed upon this ferruginous stone—the red clay, by the way, makes capital bricks. I have seen considerable sections laid bare, but have not found the least indication of a fossil.

"THE RECENT REINFORCEMENTS.

"We are greatly encouraged by the coming reinforcements. The work is urgently calling us forward, and now that the men are about to start, we are hoping —we are even commencing to think— about a second new station. With so many urgent calls the difficulty is to decide which place of many to occupy. I am inclined to favour the plan of scattering ourselves over wide areas—each station possibly in a district speaking a different language, and having in view the becoming a centre from which native teachers should go forth. It is impossible for white men to do all the work. With God's help they may do great things, but the burden, it seems to me, will be laid upon the children of the country. Your book on Gospel Ethnology (I had read and enjoyed it before the copies which you so kindly sent had come to hand) very wisely enforces the argument deducible from the universal adaptation of the Gospel to the wants of the people, and the universal inspiration it affords to those who accept it to declare its wonderful message. This latter is the great reason for our hope for Africa, for we see growing up round us, for the doing of the work we know we cannot do, those who, having the love of Christ in their hearts, are deeply in earnest about witnessing for Him; and we are

looking to them, and those whom we are hoping to see gathered into the fold, to carry on the campaign and fight the Lord's battles in fields we cannot reach.

"You ask me to tell you if I find anything 'radically wrong' in your book. It is radically right, and a great encouragement to us. With so wide a scope you could only deal in a general way with Africa, or indeed with any field. Of course we should like to have seen more about our own quarter of the globe —not that the argument needed to be strengthened. You might have added thereby to the mass of evidence; but to the candid mind it will not have been necessary, and to those unwilling to accept the argument the amount of evidence would be a mere detail.

"Work at Bolobo.

"Though but just commenced, I am glad to report our work at Bolobo as very promising. The people listen readily, and acknowledge that what we teach is very good. Our services are sometimes attended by two hundred or more. I have just finished translating the Ten Commandments. That the Supreme should be interested in what they do or leave undone is quite a revelation to them. Why, for instance, He should object to their stealing from one another is quite beyond them. To steal is bad, they know, because it involves penalties. I am sorry to say that though they acknowledge these 'Commandments' as very good, they are not yet prepared to accept the awkward restrictions their adoption would entail; but every one would be glad if his neighbours would do as we tell them.

"Hoping, my dear Sir, that you will forgive my tardy reply, and that this may find you quite well again, and thanking you for all the trouble you took respecting the specimens,

"I remain,

"Sincerely yours,

"George Grenfell.

"S. R. Pattison, Esq."

Evangelistic Work in Po-shan.

WE are pleased to print the following letter from the Rev. E. C. Nickalls, containing still further cheering news to that recently published of evangelistic work in Po-shan:—

"My dear Mr. Baynes,—A few days ago our last centre for famine relief was closed. It was Po-shan, the county town of a district bearing the same name. On account of its manufactures and beauty of situation, this city is more interesting than the majority of places we work in. The history and prospects of evangelistic work in Po-shan also are full of encouragement to faithful toilers in barren fields.

"This city is sixty English miles south-west of Tsing-chou Fu, and forty south of Tsou-ping, from which place it will probably be worked in the future. We journey to it over a rough hill road, but through a fine, bold country. On arriving for the first time, a foreigner is rejoiced to find that nature interfered with the unimaginative Chinese architect when he drew the plan for the city walls, rejected his stock pattern of four straight walls, and made him drag his chain of masonry round the feet of high hills, over the shoulders of lower ones, and along the winding banks of a river.

"Going to Po-shan from this place you see no workmen but farm labourers, tilling the land with rude tools; on arrival, however, you find a city full of skilled workmen and chaffering traders. The people are mainly employed in making dyes, pottery, and glass ware. Merchants from Peking and the far-off province of Ssu-chuan may be met with in the inns. In the neighbouring hills, also, are considerable coal mines. Seeing the methods of manufacture and mining gives a variety to life there which it is impossible to find in the ordinary city of North Shantung.

"In every other place where famine relief was distributed, the recipients were almost entirely dependent on agriculture. At Po-shan there was acute *commercial* distress, trade being almost entirely stopped by the famine in other places.

"The famine, following several bad years, found the warehouses of Po-shan full of wares. When trade almost completely stopped, the masters, however willing, could not give even half-time work to their men. Thousands of people, poor even in the time of plenty, were left destitute. The price of good food need not be mentioned; the weeds even had a market value. Scanty savings were soon exhausted; next, furniture was sold, then clothes, until women and children had to remain in their houses; and finally, the men sold their wives and children. Brokers in human flesh came from distant places and carried back hundreds to be slaves of the wealthy.

"Generally speaking, the early summer harvest stopped the famine, but in Po-shan it did not. Food was cheaper, but all money and saleable things were gone. Trade could not revive, for while the country was covered with th corn of the second harvest no traders dared to travel. Here every plot of corn may be an ambush of robbers. Through the heat, famine-fever raged and swiftly slew hundreds. But now the autumn harvest is past, so the city will be full of the cheerful hum of trade, and the children, who from hunger and weakness had ceased to p'ay, will be happy again.

"BEGINNING OF THE WORK IN PO-SHAN.

"The evangelisation of Po-shan city and country was begun by native helpers about eight and a half years ago. At that time the staff of foreigners was very small, and they were almost entirely employed in the country close to Tsing-chou Fu. There was also great difficulty in Po-shan itself; the people were not even willing to receive native preachers of a foreign doctrine. These brethren could only visit the city on market days, and were always obliged to retire to a village for the night. As recently as two and a half years back, Mr. Couling and Mr. Forsyth, on their way to the famous Tai-shan (a hill resort of pilgrims), were refused a night's lodging in the Po-shan city inns.

"The first real opening of the work was made thus:—A native preacher named Chi-chuan-jen met a Bible-seller named Chung-ming-chu in a neighbouring city. The former said, 'To-morrow I start for Po-shan. I don't much like going though; the folks there are so hostile to the Gospel.' Chung replied—'Two men are better than one; suppose we both go together.' On arrival, they heard that the Honourable Company of Glass-workers were repairing their temple in good style, so these men went to see the work. There they met a devout man called Kao-an-tai. He

belonged to a religious sect which aims at purifying the body and saving the soul through abstinence from meat, &c. He was a man of repute among his fellow-townsmen, and was appointed to superintend the repairs of this temple because he could be entrusted with large sums of money. Mr. Kao was at once interested in the Gospel, soon became a learner, and is now, I believe, a faithful Christian man.

"Another Early Disciple

is a Mr. Chao, whose father for many years read Christian books in secret, and on his deathbed charged his son to study them. Now, I will not write more of these friends; when they have been more fully tried it will be better to speak. A few months back we only had five or six learners altogether in Po-shan.

"Last spring, when the famine broke out, I was appointed to distribute in Po-shan. I went in much fear and trembling. The hungry not being distributed in villages, but huddled in a closely built city, might have stormed my doors. Then the magistrate, who had only just come, was a man of low character, and I had no experience in dealing with officials. But before I started Mr. Jones gave me instructions which proved very valuable, and my native helpers supported me well all through. In the providence of God the distribution of relief was quietly conducted, the attendance at divine worship steadily increased, and many people of the literary and trading classes became friendly. We earnestly hope that Po-shan will never be again closed to the Gospel, and that the number of those who have faith in the Saviour may continually grow.

"With sincere regards,

"I remain, yours truly,

"Ed. C. Nickalls.

"A. H. Baynes, Esq."

The Tenth Annual Conference of Native Christians of Barisaul and Madaripore.

WE have just received the following interesting report of the Conference of Native Christians, recently held at Madaripore, from the Rev. E. Spurgeon:—

"The meetings were exceptional in many ways this year. They were held at Madaripore, and were thus for the first time invited to a head station. It has been a rule for one of the churches in the district to welcome us and make provision; but this year the responsibility was borne by Mr. Teichmann, who had filled my place while I was away in England. Never before have such excellent preparations been made. The huge awning under which the meetings were held was tastefully adorned with Scripture texts in Bengali; and over the chair was erected an arch of green and palm leaves, surmounted by the words: 'Watch, therefore; for ye know not what hour your Lord cometh.'

"The meetings were held on the first three days of 1890, a most unusual time, and in the middle of harvest. As a rule a week during the rainy season, in September, is selected, because then the people have time on their hands and can easily attend. At our first sitting we were not surprised, therefore, to see a smaller number than usual present,

but quite a good attendance was seen at the rest of our meetings.

"MR. BAYNES PRESENT.

"Our time of meeting was fixed so that Mr. Baynes might be present, at least, for a portion of our sittings. Mr. George Kerry came with him; and we had also Mrs. Ellis, Miss Taylor, and Miss Saker, all of whom came in the new Zenana Mission-boat, the *Shantee Doot*. Messrs. W. R. James, Norledge, Bevan, and Davies, who are now stationed at Madaripore, were also with us; and Messrs. J. Kerry, Morris Jewson, and Dutt were present too, thus making our Conference this year, in every sense, an exceptional one. Our people had before them living evidence of the great desire for their welfare that reigns in the Baptist churches of England.

"After a short waiting upon God, the pleasure of hearing Mr. Baynes was allowed us. No one in England need to be told how complete a knowledge of the vernacular was required to interpret his thrilling words so as to convey even a hint of the force they contained. Then words of gratitude were uttered by myself for the recent short furlough I had enjoyed in England through the kind offer of the natives to help pay my passage. I also introduced Mr. James and his colleagues, and the ladies. Mrs. Ellis spoke in a most touching manner, and was loudly applauded for her expressions of affection for them. A native brother read a poetic welcome to Mr. Baynes, a translation of which, with the original, was given to our beloved secretary.

"PAPERS BY NATIVE CHRISTIANS.

"Mr. Teichmann was chairman, and Babu Joy Nath Chowdri was elected vice. Then began the papers named in the programme, which had been distributed to the principal people present. Much of what transpired was interpreted to Mr. Baynes in sufficient detail to keep him acquainted with the substance of the discussions; and he must have gained a very fair idea of the talent, or want of it, that was before him at each sitting of the Conference.

"John Sirhar presented a long paper, giving a historical glimpse of work in the district from the very first, and everyone became deeply interested. This was followed by a brief statement of the present condition of the churches. Mr. George Kerry then urged the need of more Scripture study and spiritual life if the churches were to grow in numbers and strength. Babu Koilas Chondro Sirhar followed with a paper full of force and wisdom, in which he boldly criticised the Christian community, the native evangelists, and the foreign missionaries. A lively and earnest discussion followed. Mr. Baynes had a literal translation of the paper handed to him, so that he was in complete touch with all that was uttered.

"On the second day the two sittings again brought before us most important subjects for thought. Our numbers were now increased to over two hundred, all representative men from the churches. The subject introduced by Koilas Babu seemed to require further discussion. Criticism is so captivating an employment; and it is not every day such an opportunity presents itself. Besides, Mr. Baynes was present; and it was but right that he should have all the information he could get. Another paper on the 'Independent Mission' was on the same lines unfortunately, and we began to weary of it. 'Love and Faith' was a far more desirable matter for thought, and the brother succeeded so well that the printing of his paper was at once urged as a duty. This was followed by short addresses

from pastors and deacons who cared to speak. One brother told us how well his church were caring for him, and, in addition to his regular allowances, were giving for the repairs of their chapel. But another brother had a very sad tale to tell of a church who would not give regularly, and he entreated them to release him from his engagement. A wealthy deacon, who could alone meet all the expense of his support, said the tide was about to turn; but he did not promise to treble his gifts. It was evident from these and other statements that the people are gradually and surely and willingly comprehending the responsibility of self-support.

"That evening we had a Nogorkirton. A number of mottoes and banners had been beautifully prepared by Mr. Teichmann for the occasion. These were carried by our brethren, while singing and music heralded our procession. Preaching was carried on at intervals along the route. At a ghat near the town we all assembled to see our friends, Messrs. Baynes and Kerry, off in the Mission-boat. Farewells were taken and given amid much excitement. Mr. Baynes stood on the upper deck and Mr. Kerry on the lower waving their hats. As the boat pushed off a real English shout was raised; and as she glided away we sang, "All hail the power of Jesu's name"; for whether we go or stay that is the cry of our hearts and the purpose of our lives. It was late that evening before the procession returned to the Mission-house, and prayer in the moonlight by Mr. James concluded the day.

"School Reports.

"On the third day the following subjects were brought forward: Reports of School Inspectors as to their Work; How we can improve our Schools. A letter from Mr. Holliday, Secretary of the Y.M.M.A., was translated; and the inspectors were asked to send a joint reply thereto in our name. Sunday-schools received their meed of notice, and profitable suggestions were made. Bible Study was the heading of a long paper that had to be curtailed; but more than two hundred members of the Scripture Union were enrolled and cards taken. Instead of the closing sermon from our chairman, and before the Lord's Supper, a very encouraging time was spent. One of our senior brethren spoke on voluntary work for Christ. Some talk followed. But one old man (who, by the by, has learnt to read only a year or so ago, in order to be able to read the Bible) stood up, and in most powerful language pleaded for all to promise to do something. His thoughts were incompletely expressed, but there was no mistaking his purpose. To strike while the iron was hot seemed inevitable, and so the question was put to the audience, 'Who will resolve now to do what they can for Jesus among their neighbours?' And over fifty hands were raised. It was a grand sight. No European had spoken. The result followed native entreaty and native zeal. Oh, that this might prove as the rising tide that shall flood the land with Gospel preachers and Gospel power!

"Robert Spurgeon."

We are glad to notice that at the recent Cambridge Local Examinations sixteen out of seventeen candidates passed from the Walthamstow Hall School for Missionaries' Daughters. Of these eight were classed in Honours divisions, and, in addition, three were distinguished in Religious Knowledge, three in English, one in German, one in Music, and one in Botany.

The Rev. H. K. Moolenaar reports as to his Work in San Salvador, Congo.

THIS letter, we give from Mr. Moolenaar of the prosperous state of the work in San Salvador, calls for much thankfulness :—

"MY DEAR DR. UNDERHILL,—Your letter, dated October, 1889, came duly to hand at Underhill, and I have now the pleasure of presenting you with a short account of my work while at San Salvador.

"In looking over the work in and around the neighbourhood of San Salvador, for the year 1889, I cannot but feel devoutly thankful to Almighty God for His goodness to us in sparing our lives, and for giving us so many signs of His approval in connection with the blessed work of propagating the glad tidings of salvation among the heathen.

"While taking my share of the work at San Salvador itself, I more especially confined myself to itineration work among the numerous villages found a few miles from the station. I made a plan —which I found worked very well— of going out every other day. I left early in the morning, and came back towards evening. In this way I visited a large number of towns and villages, and was able to hold about 150 meetings. With the exception of a few I was always well received by the natives ; indeed, in many places the people began to look forward to my visit, and to express disappointment if I had not paid my usual call. I had many opportunities in this way—of what, I think, is a very important part of mission work, both at home and abroad—of personal talks with the people. In this way I was not only able to tell them of God's love, but I became directly acquainted with their numerous difficulties, and, I trust, enabled them to see the truth more clearly.

"In September my wife and I spent some time at our branch station, 'Etoto.' Here we had very large meetings, the whole town coming out on Sunday to the meeting-house. My wife held a Bible-class for women in the afternoon, when usually seventy came. The whole of our stay we were kept busy by the people coming to our hut asking us to sing and inquiring about all sorts of things. One of the principal men of the town, Nzabo, is not far from the Kingdom of Heaven. And let us hope that this is so with many who have heard the message of love, that they may not only be near the Kingdom of Heaven, but that they may find peace and pardon through the crucified One.

"We hope soon to be able to send these people an evangelist, who will permanently settle among them with his wife ; both are members of the church at San Salvador, and earnest Christians. We look forward, 'through God's goodness,' to great results from these young converts, and hope soon to be able to supply many needy parts with native teachers.

"In the absence of Mrs. Lewis, who was in England on furlough, my wife had the pleasure of carrying on the work among the women and girls. The attendance at the day-school was, on the average, forty. The progress these girls make is most encouraging, considering that they can only spare one hour a day for school, most of their time being occupied in farming, fetching water, and other household duties. Many of them are so far advanced that they can read portions of the New

Testament which have been translated in Congo, and in many other ways they are improving themselves.

"On Sundays my wife conducted a Bible-class, usually attended by fifty women. This class was much appreciated by the members of the church, as they were at liberty to ask questions on any difficult part of their Bible lesson.

"In looking back over the past year's work, we feel that we are insufficient in ourselves to accomplish any good; but our sufficiency is of God, and we rest assured that our work was not in vain in the Lord.

"I remain,

"Dear Mr. Underhill,

"Yours very sincerely,

"Henry K. Moolenaar."

Habitations of Cruelty.

OUR missionary, Mr. Clark, of the Congo, reports a sad instance of heathen cruelty which has recently come under his notice:—

"Lukolele, B.M.S.,

"Congo River,

"Nov. 18th, 1889.

"My dear Mr. Baynes,—A few days ago a man died in one of the towns here, and in accordance with their horrible custom, the people put to death two persons as part of the funeral ceremonies. When I heard that they were going to kill somebody, I thought I ought to do no less than go and remonstrate with the chief and protest against it, though I knew I should have no power to prevent it. When I got into the town, I saw a great crowd of people, some of whom were dancing, while under a shed close by was the dead man whose funeral rites they were celebrating. I stepped inside and saw a strange and ghastly sight. The corpse was sitting bolt upright, supported, I think, by wooden props. The body, from the neck to the waist, was coloured with a white pigment, with alternate perpendicular stripes of black and yellowish brown. The arms to below the elbows were similarly coloured. The wrists and hands were covered with red camwood, and on the arms were bracelets of brass wire. The face was likewise entirely covered with paint, being black in the front and yellow and white on either side. The mouth was opened and a piece of red cloth thrust in. On the head was a warrior's hat of cocks' feathers. The dead man's two guns—the old flint-locks they use—were placed against his shoulders. In front of the body were all his earthly goods—viz, cloth, beads, bottles, tin plates, &c. After looking for a while at this strange spectacle, I stepped outside and was soon informed that a woman had been put to death that morning, and another was to be murdered later on. I went at once to the chief, and told him as well as I could, with my imperfect knowledge of the language, how wicked such things were in the sight of God. He pretended not to know anything about it, and indeed denied it altogether. Of course, I knew he was telling lies and told him so, and then, as I could do no more, I came away with a sad heart that such things should go on so near us. To make sure, I was careful to inquire from several if the deaths did take place, and all confirmed the information I had as to the two persons being killed.

"Oh, that these deeds of cruelty and

shame may soon become things of the past, and that the light of the Gospel may shine into the sin-darkened souls of these poor heathen! I know, dear Mr. Baynes, that is your prayer as well as ours.

"With kindest regards, in which Mr. Scrivener heartily joins,

"I am,

"Yours very sincerely,

"JAMES A. CLARK.

"A. H. Baynes, Esq."

An Indian Fruit Seller.

THIS engraving represents an Indian Fruit Seller. The photograph from which it is reproduced was taken during a Jugganath Car Mela. The fruit consists of pine apples, cocoa-nuts, plantains, and guavas. The fruit seller is being helped in his sales by his wife or some other relative.

Incidents in Zenana Mission Work.

MISS SAKER, who was formerly in Africa, and is now a Zenana missionary in India, writes as under:—

"In a zenana yesterday a young girl said to Miss Hayward: 'Give so and so (naming another of the family) Luke this time, and then when she has her lesson I will sit by and hear hers as well as mine.' Another one said: 'Yes; I do like the Bible stories; but the Bible is such a big book I cannot find places in it.' So Miss Hayward gave her some marks in her Bible to help her. Some poor women have just joined the church in the district. One of them came this week to see us. Mrs. Anderson talked to her and asked her why she became a Christian. She said: 'I am getting old, and I want a good religion. I heard the Christian religion was a good one, so I have come to it.' She seemed very ignorant and dull, but Mrs. Anderson says often the poor people come in like that. You cannot make out much from them, but they come and then get instructed afterwards; but their Christianity is feeble. I gave her two pictures to hang on her walls at home—two Scripture scenes. I wished I could talk with her.

"I heard the other day of a young widow and a young wife in one family who heard of Jesus! They obtained a Bible, and determined to leave home o join the Christians. At night they quietly rose, went round to all their sleeping relatives, and salaamed in Eastern fashion to them all (they stoop forward and touch the dust with their hands, and then raise their hand to the forehead). This is reverence!

"WOMEN BAPTIZED.

They then went to the missionaries at Serampore and were baptized. The relatives were dismayed, and said the Christians had spirited them away. These women returned home; but they would not receive them. They offered to be very quiet and do all their duties as before; but they might not enter. To be baptized is a serious thing. Some may become Christians, and confess it at home; but there is no forgiveness if they are baptized."

Sonepore Mela, 1889.

DR. CAREY, our missionary at Dinapore, sends the following description of a recent mela at Sonepore :—

"Dinapore, Bengal, India,
"November 16th, 1889.

"Sonepore, a small, insignificant village at the junction of the Ganges and Gandak rivers, about 350 miles by rail north-west of Calcutta, would be unknown except for the mela, or fair, which is held there annually towards the end of October. The mela usually lasts about a fortnight, the principal days being those immediately preceding and the two after the appearance of the full moon. It is a very ancient institution, having been established from time immemorial. It is asserted that during recent years the mela has lost much of its importance, and does not now attract as many visitors as it did formerly. But it still is attended by an immense concourse of people from the surrounding districts, and on the last occasion the number present on the great day (Thursday) was roughly estimated at 150,000 persons.

"The Origin of the Mela

is lost in obscurity. There is a legend current that on one occasion an elephant while crossing the river had one of its legs seized by an alligator. In its distress the animal called upon the god to deliver it from danger. Hari promptly rendered help, and in commemoration of this signal deliverance the temple which now stands near the junction of the rivers was built in honour of the god.

"According to a custom which has been observed by us for many years past, we mustered in force at the mela this year. Besides our own party there were a few missionaries with their helpers from Warbhunga and Mozafarpur. Connected with our Society there were present our venerable brother Broadway, of Bankipore, who has attended the mela regularly for the past twenty-four years, brethren Stubbs, Jordan, Mitchell, Patterson, Evans of Monghyr, Carey of Calcutta, and myself. Altogether we formed, with our respective preachers, evangelists, and colporteurs, a party of about twenty-five workers.

"Our encampment was situated on the right bank of the Gandak, in the midst of a grove, a position we have occupied for the past forty years, and admirably adapted for work. Directly the tents were pitched preaching at various points of the field began. The first two or three days the audiences were comparatively small, but they gradually increased till some 200 or 250 hearers were frequently seen surrounding the preacher at one time.

"The bathing ceremony takes place at the junction of the rivers, and is considered specially efficacious if performed at the time of full moon. This happened on the Thursday of the week we spent at the mela, and from 3 a.m. that day and the whole of the two succeeding days the bank of the river from just below our encampment to its bend near the temple was covered by a dense crowd of worshippers passing down to and from the water. Each bather after performing his ablutions entered the temple with a small vessel containing the sacred water, which he poured upon or in front of the idol.

"Incidents.

"Of several incidents connected with our visit to the mela I shall refer to a few.

"Our encampment was flanked on each side by a large number of Sádhús, worshippers of both Siva and Vishnu. The mahant, or leader, of the former sect is an intelligent old man who comes to see brother Broadway regularly on his visit to the mela. This year, when he called, I happened to be present, and was greatly pleased with the man's friendliness and frankness. He may be a secret disciple of the Lord Jesus, but dare not, without incurring the loss of all things, perhaps life itself, openly confess Him. Curiously enough this man's principal *chela*, or disciple, who was regarded as his successor, has forsaken his master to become the leader of the opposition sect. Each leader, with his followers, had his allotment right and left of our encampment, while in the immediate vicinity were assembled other leaders and their adherents, so that this year there were probably no fewer than six hundred Sádhús, or devotees, round about us. Yet notwithstanding the fact that we were thus nearly surrounded by so large a number of men, roused to a high state of fanaticism by the liberal use of intoxicants, and who bear the character of being downright rogues and thieves, we neither received personal violence from them nor had an article stolen from our tents. We attribute this immunity from harm and loss, under God's providential care, to the control exercised over them by their leaders, who are well disposed towards and respect us. Numbers of these poor creatures, whilst passing to and fro before our tents, stopped to listen to the message of life, and with very few exceptions did they attempt to interrupt us in our work. They fought and quarrelled amongst themselves, and robbed each other, but did not molest us. One instance of theft may be mentioned. A mahant came from a distant part of the district with Rs. 300, to perform certain rites on behalf of a number of men who could not personally attend the mela. He took up a position immediately behind our tents. Soon after his arrival, a Sádhú expressed his attachment to the new *guru*, and was cordially received and hospitably re-entertained by him. On the evening of the great day it is customary to give the Brahmins a feast. The three hundred rupees the mahant had brought for this purpose were now required, and the man went to his bank (a hole in the ground) to draw the money, when to his dismay he discovered that the cash had disappeared and so had the disciple!

"On the first three days of the week we went in bands to different parts of the field, some across the river to the small town of Hajipur, preaching wherever we could obtain a hearing. The latter portion of the week we spent preaching in front of our tent, in turn, from 7 a.m. to sunset. A continuous stream of people were passing to and from the temple all day long, and great numbers stopped to hear us. On the whole the listeners were well behaved and attentive. Of course the accuracy of some of our statements was called in question and warmly discussed. But this is inevitable in all assemblies composed of men differing in religious opinion, and when the discussion is carried on (as it was on these occasions) in a proper spirit, tends rather to the furtherance than the hindrance of the Gospel. There were counter-demonstrations conducted by Mohammedan and Arya Somaj preachers, but these meetings did not affect our gatherings.

"BAPTISM OF A NATIVE.

"One of the most interesting incidents connected with our work at the

mela was the baptism of a native believer the day before our encampment broke up. Shoshi Biswas is the son of Christian parents and a pleader in practice at Bankipore. Desiring to make a public profession of faith in Christ, it was decided that he should be baptized at once. The ceremony was a very impressive one, and witnessed by a large number of visitors to the mela. Brother Jordan began the service by reading passages from the Scriptures bearing on the subject of baptism, and was followed by Brother Imam Masih in an address explaining the rite about to be administered. The candidate then proceeded to the river, surrounded by the whole band of Christian workers singing a Hindi hymn. On reaching the water, Bro. Jordan baptized Shoshi, and we returned in the same order, singing another hymn. Never before had such a scene been witnessed at Sonepore Mela, and no doubt impressions were there made which we trust may eventually result in confession of faith in Christ. Indeed, the following day three Hindus came to our preachers apparently as earnest seekers after the truth as it is in Jesus.

"The sale of books was pushed as vigorously this year as on former occasions, but owing to the prevalence of famine in the district (happily now subsiding), the proceeds were not as large as usual. We were, however, able to dispose of books to the aggregate value of Rs. 30, most of the publications sold being copies of the Gospels.

"We have all now returned to our respective spheres of labour. All who took part in preaching have suffered more or less from loss of voice power, but feel invigorated in body by the fresh country air, and refreshed in mind by brotherly intercourse and the consciousness of having, in obedience to the Master's command, preached the words of eternal life to thousands who might never have heard them otherwise. It is too soon perhaps to expect to see any tangible results of our recent labours; but assured that God's word will not return unto Him void, we are content to wait patiently for the fruit which must in course of time be the result of precious seed sown broadcast in faith, and in humble dependence upon Him whose we are and whom we serve and from whom we look for the blessing.

"W. CAREY."

Glasgow Zenana Auxiliary.

WE have been asked to insert the following circular from Miss Nimmo, the newly appointed Secretary of the Glasgow Auxiliary of the Zenana Missionary Society:—

"The General Committee of the Western Division of the Ladies' Auxiliary of the Zenana Mission regret to intimate the retirement of Mrs. Alex. Rose and Mrs. Allan Macdiarmid from the official management of this Branch of the Mission. They desire to thank these ladies for their long and appreciated services, and are glad to know that, although resigning their official connection with the Mission, it will still receive their continued sympathy and help. The following ladies have kindly consented to take office, viz.:—President, Miss Japp, 13, Royal Crescent, Glasgow; Secretary, Miss Nimmo, 26, Belhaven Terrace, W., Glasgow; Treasurer, Mrs. George Cuthbertson, 20, Napiershall Street, Glasgow. The Committee trust that this year the general interest in the Zenana Mission will be maintained, and hope to succeed in enlisting the sympathies of many friends who have not hitherto considered the claims which this important sphere of Christian work presents."

Lufiaulwisu.

LUFIAULWISU, whose portrait we are able to give and whose death we are grieved to record, was a native of Mbangu, a town near the Arthington Falls. He was my personal boy, and came with me to England last May. In that month I took him to London, and while there we went to the Crystal Palace, and there the Holy Spirit produced deep impressions upon his heart, which eventually led to his personal trust in the Saviour for salvation. The following is a translation of what he told me the next evening about the matter :—

"In the evening, yesterday, you took me outside the Palace, and we saw thousands of people gathered there; all at once the sky seemed in a

LIFIAULWISU.—(*From a Photograph.*)

blaze, and I thought this is as it may be on the judgment day, and this thought made me very sorry, for I knew I was not ready to meet the Judge. O, sir, how shall I get rid of my sin?" Then I told him about Jesus, and afterwards prayed with him, and before we went to sleep that night I believe he rested on Christ.

His life since then has been an earnest endeavour to do his Saviour's will. Although naturally he was unattractive in appearance, and exceedingly plain, yet his gentle manners and humble spirit entirely overcame this defect, for he was liked by all who knew him here (Randalstown, Ireland), and very many gathered at his funeral to show their sorrow.

We laid his body to rest in a foreign grave, looking upward from the earth with its mortality to the Father's home above, where his immortal spirit now rests for ever.

The death of the white missionary on the Congo has borne fruit, and in this district we are not without signs that our beloved black boy's death will bear fruit in the salvation of souls. Thus by life, by death, may our Lord's Kingdom be extended until black and white are all one in Christ.

H. Ross Phillips.

Kali Ghat.

THIS engraving (from a photograph taken by the Rev. T. R. Edwards, of Serampore) shows one of the ghats, or flights of steps so common in connection with the Hindu religion. This particular ghat is in honour of the goddess Kali, and was no doubt built as an act of religious merit.

KALI GHAT.—(*From a Photograph.*)

The figures in the picture represent the ceremony of bathing—we say ceremony, because the Hindus believe that, by bathing in the waters of their sacred rivers, they wash away their sins. "It is very sad," says the late Mrs. Rouse, "to see crowds of the poor Hindus on the day of some great festival going through their acts of idolatrous worship to the River Ganges, or 'Gunga-ma,' as they call it. They are not taught that it is a great sin to lie, or steal, or cheat, but they would regard it as a sin to omit any of the usual acts of worship, or to be touched by a Christian after being washed in the sacred water. So, too, they do not know the good

works which God requires from them, but imagine that building a ghat and washing in the river will ensure them an entrance into heaven." It is the blessed errand of the missionary to tell of that Fountain which has been opened for sin and uncleanness, and that not by works of righteousness which we do, but according to His mercy, God saves us by the washing of regeneration and renewing of the Holy Ghost.

The Lord Loveth a Cheerful Giver.

"ONE WHO OWES," in sending an additional subscription of £10 for the Congo Mission, expresses the opinion that "the income of the Society ought to be increased this year by 50 per cent., if it were to participate as it should in the improved condition of trade." "My dear father," writes a contributor of £1, "after using tobacco for nearly fifty years, has given up smoking for the sake of mission work; and this is what he has saved in one year. Please acknowledge in the HERALD as 'tobacco money.'" A Lover of Missions sends two shillings with the following note: "I want to send this mite as a thankoffering for spared life during apparent danger while on the sea last summer at the time of my holidays." The Rev. E. H. Brown, in forwarding a sovereign from one of the members of the church at Twickenham, writes: "I was visiting her this afternoon (she is but in humble circumstances). After my leaving and visiting another friend hard by she was at her door and called me back, and then slipped a sovereign in my hand, telling me it was for the Lord's work, and to be devoted to China, as we are interested therein by reason of Mrs. Medhurst, who is still one of our members. At my expressing great astonishment at so large a gift from her, she told me she had been keeping it some little time for this opportunity, and it was a thankoffering for the raising up of one of her children last winter, and because the doctor's bill was, in her estimation, so moderate. This is a very precious pound, and means an immense deal. Would that all our church members were similarly moved." Mr. James Gibbs sends £2 7s. 10d. from friends at Milford, saying: "We read with interest the monthly reports. We would gladly send much more, but we are few and poor." A Friend sends ten shillings in loving memory of her dear sister, as "a mite in aid of the beloved Mission." Reginald P. Dawbarn (fourteen years old) has pleasure in sending the contents (twelve shillings) of his missionary collecting box. Miss Tovey sends a case of breast pins "as a present for the cause of Foreign Missions." Miss E. Beecroft forwards £1 8s. from "Three Friends for the dear Congo boys." The Rev. R. Herries sends £5 from a Friend "whose heart is warm towards our foreign missionary work, but does not wish her name to appear in the HERALD." Two pounds from Perth for Congo Mission, "from one who hopes to have the privilege of labouring in Africa one day in the Master's cause."

Our best thanks are due to all these contributors, as also to the following friends for their very timely help:—Mr. E. Rawlings, £272; J. S., £140; Mr. F. Illingworth, for *China*, £100; In Loving Memory of the late Mrs. T. Haworth, of Accrington, from her Family, for *Congo*, £250; Matt. vi. 1-4, for *support of Congo Missionary*, £60; Mr. W. Walker, £50; Mrs. Slack, £30; Lady Peto, £25; Mr. R. Pullar, £25; Mr. T. Haworth, for *Italy*, £25; "Meg," £25 for debt

of last year; A Friend, £25; Rev. P. W. Grant, £20; Rev. Isaac Lord, £10; Mr. and Mrs. Luntley, £10; Mr. W. Hurst, £10; from Readers of "The Christian," per Morgan and Scott, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the following welcome and useful gifts:—A parcel of clothing for Mrs. Wall, Rome from Mr. J. A. Tawell, of Earls Colne; a parcel of Bible pictures from the Religious Tract Society, for Rev. Jno. Stubbs, India; some magazines for the Congo Mission, from Mrs. Johnstone, Southport; a box of clothing from the Missionary Working Society at Upton Chapel, Lambeth, per Miss Warton, for Rev. J. H. Weeks, of the Congo Mission; a parcel of blue-gum seed (*Eucalyptus globulus*) from Mrs. Aldis, Wade, New Zealand, and some vegetable seeds from Mr. Cousins, of Wood Green, for the Congo Mission; box of little articles from Scholars in Wood Green Sunday-school for Mgwana and Diosgwan, native boys at San Salvador, Congo; a box of drugs from Messrs. Burroughs & Wellcome, for Rev. G. J. Dann, of Allahabad; grants of Bibles from the British and Foreign Bible Society, and of Hymn-books from the Sunday School Union, for the native churches and schools at Cameroons and Victoria, West Africa; and parcels from Plymouth for the Rev. R. H. C. Graham; and from the Young People's Working Party at Kingston-on-Thames, for Mrs. Bentley, of the Congo Mission.

Recent Intelligence.

BY the time this number of the Missionary Herald is in the hands of our readers, it is expected Mr. Baynes will have left Ceylon, and be on his way home.

Mrs. Pewtress, of Camden Road Church, has forwarded the following account of her mother, the late Mrs. Hunt, of Southampton, an intimate friend of Mr. Knibb, which we readily insert, as it will be of much interest:—

"Many of our readers will have seen the paragraph in the *Freeman*, of March 7th, headed "A Brave Lady," relating to the late Mrs. John Atlee Hunt, of Southampton (formerly of Bournemouth), who passed to her eternal rest on February 3rd, in her eighty-fifth year.

"The paragraph in question tells principally of Mrs. Hunt's early life, but her latter days were no less remarkable. By her death the Baptist Missionary Society has lost one of its most devoted workers; her untiring zeal and energy were most encouraging and stimulating to others, and it was impossible to be with her long without catching some of her missionary spirit. Her name is familiar as appearing very frequently in the column "The Lord Loveth a Cheerful Giver." The warm rugs and the scrap-books she constantly made for missionaries going abroad, and above all, her fervent prayers, have gladdened and cheered many a one, and even up to the last few weeks of her life she continued working. Not only did her zeal find vent in work for foreign missions, but for years the church at Midhurst was kept alive solely by her exertions, and soon after her removal to Bournemouth

ceased to exist; but the churches at Boscombe and Lansdowne owe very much to her earnest and devoted work.

"During the twelve years she resided at Bournemouth she laboured most energetically in the interests of the Lansdowne Baptist Church. What she accomplished in the way of needlework (for sale in aid of the various causes she had at heart) was wonderful, and it was no small privilege to be able to spend a few hours in her company, when she would tell, while she worked, remarkable stories of bygone days, and of missionaries of former generations, whom she knew personally. She nearly always had something fresh of missionary interest to relate or show, perhaps a rug just going off to the Congo, or some Scripture pictures to be used in a scrap-book, to help some missionary in his explanation of the Word of God, or a letter from a missionary, or perhaps the sad news of the death of one of our beloved brethren in a far-off land. This latter would sorely grieve her, but she always looked on the bright side, and would lift up her heart in prayer to God that the vacant space might soon be filled. Her death was characteristic of her whole life—bright and joyous. 'I shall soon see my blessed Saviour's face,' she said, 'and then I shall be satisfied—yes, satisfied—satisfied, Her anxiety for souls was evident till her last conscious moment, when, speaking of one, she said, 'I fear he knows but little of the Home to which I am going.'

"We thank God for her life, and for her triumphant death, but there is now a vacant place in our ranks. Who will try to fill it? "E. M. H.

"Bournemouth, March 12th, 1890."

The Rev. W. Pratt, M.A., Mrs. Pratt and four children, left Southampton in the s.s. *Moselle*, for Jamaica, on the 20th inst., to take the oversight of the church in Kingston, of which the Rev. D. J. East has for many years been the pastor.

As some of our friends in Wales have not seen the notice announcing the discontinuance of the small English Report for circulation in Welsh churches, we beg to state it is not now published.

We trust the following appeal from the Rev. T. Richard, of China, will meet with a ready response :—

APPEAL FOR TYPEWRITER.

"Timothy Richard, of China, though otherwise able to prosecute his work as usual, is, in consequence of his last summer's illness, still unable to write even the shortest note without suffering afterwards in right hand and arm. If any friend of the Mission could kindly provide him with a Hammond Typewriter it would be gratefully received; and the time of his wife, who has been for some months acting daily as his amanuensis, could be devoted to other Mission work."

Mr. S. C. Gordon, formerly of the Calabar College, Kingston, Jamaica, and now of the Pastors' College, London, was accepted at the last monthly meeting of ommittee for Mission Work on the Congo.

Contributions

From February 13th to March 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

Annual Subscriptions.

Archer, Rev. W. E.	1	1	0
Arnold, Mr. G.	5	5	0
Barrett, Mr. Jos.	0	10	6
Bass, Mr. W. K.	0	10	6
Bilbrough, Mrs.	2	0	0
Birrell, Mr. H. G.	2	2	0
Do., for *W & O*	0	18	0
Brown, Mr. Timothy	1	1	0
Butterworth, Miss M. A.	3	0	0
Do., for *W & O*	0	10	0
Do., for *Congo*	2	0	0
Do., for *Italy*	0	10	0
Carpenter, Mr. Edwin	1	1	0
Cartwright, Mr. R.	2	2	0
Colman, Mrs. Jas.	5	0	0
Colman, Miss	3	0	0
Colman, Miss Kate E.	0	10	0
Cox, Mr. Thos., Luton	0	10	6
Crowe, Miss E.	2	0	0
Crudgington, Miss F. E.	1	1	0
Day, Mrs. Ruth	0	10	0
Delday, Mr. J. H.	1	1	0
Dennis, Miss	0	15	0
Edmond, Mrs., Edinburgh	1	0	0
Fearnall, Mr. W.	1	0	0
Fletcher, Mr. W., Barnstaple	5	5	0
Do., for *W & O*	2	2	0
French, Mrs.	1	1	0
Green, Mrs., Leicester	1	0	0
Greenstreet, Mrs.	5	0	0
Gurney, Mrs. H.	1	0	0
Harding, Mrs.	1	0	0
Henderson, Rev. W. T.	0	10	6
Henderson, Mr. H. A.	1	1	0
Johnson, Mr. J., J.P., Wigan	5	0	0
Lavers, Mrs., Torquay	5	0	0
Karby, Miss	1	1	0
Do., for *Congo*	1	1	0
Lord, Rev. Isaac (2 yrs.)	10	0	0
McAlley, Miss J., for *Congo*	0	10	0
Morgan, Mr. B.	0	10	0
Morris, Rev. R.	1	1	0
Morris, Mrs. R.	0	10	6
Munns, Mr. and Mrs. F.	1	1	0
Papillon, Major	1	1	0
Peak, Mr. H., Guildford	2	0	0
Pedder, Miss, for *Congo*	1	0	0
Peto, Lady	25	0	0
Potter, Mr. and Mrs., Alresford	0	10	6
Pullar, Mr. R.	25	0	0
Rawlings, Mr. E., for *support of missionary*	272	0	0
Rees, Mr. D., Llandeloy	15	0	0
Do., for *N P*	5	0	0
Reynolds, Mrs. C.	4	0	0
Sayce, Mr. G.	10	0	0
Shorrock, Mr. and Mrs., for *China*	1	1	0
Smith, Mrs. R.	1	2	6
States, Mrs.	1	0	0
Stevens, Miss L.	0	15	0
S. T.	1	2	0
Do., for *Africa*	1	2	0
Terry, Mr. and Mrs. P. (half-year)	1	0	0
Thomas, Mr. T., Ealing	5	0	0
Tucker, Mrs.	0	10	0
Walker, Mrs. E.	2	2	0
Walker, Miss	1	1	0
Walters, Mrs.	0	10	6
Whitchurch, Mrs. G. B.	2	10	0
Wilkinson, Mrs., Sabden	3	0	0
Williams, Mr. M., Llandebie	0	10	0
Young, Miss Isabella, for *Congo*	1	0	0
Under 10s.	1	0	0
Do., for *Congo*	0	2	6

Donations.

A Friend	5	0	0
A Friend, for *Congo*	1	0	0
A Friend, per Rev. R. Herries	5	0	0
Anonymous, for *China*	0	10	0
A Welshman	5	0	0
Bible Translation Soc., for *T*	250	0	0
Collier, Master E. W., box	1	3	6
Cooke, Rev. J. H.	2	2	0
Cosburn, Mr. G. F.	0	10	0
Dawbarn, Master Reg. P., box	0	12	0
Druce, Mr. J. H.	5	0	0
E. S. and Family, for *Congo*	5	0	0
Foster, Mr. C. F.	200	0	0
Illingworth, Mr. F., 4th instalment of £500 donation, for *China*	100	0	0
In Loving Memory of late Mrs. T. Howarth, of Accrington, from her Family, for *Congo*	250	0	0
In Loving Memory of a Dear Sister	0	10	0
"One who owes," for *Congo*	10	0	0
Readers of *The Christian*	2	13	6
Shaw, Mrs. C. T., for *China*	2	0	0
Stone, Mr. Huntington	10	0	0
Three Friends, Bowdon, for *support Congo boys*	1	8	0
Two Friends	1	0	0
Tobacco Money, for *Congo*	1	0	0
Watt, Mr. A., Leith, for *Congo*	0	10	0
Y.M.M.A., Whittington Avenue	1	15	6
Under 10s.	0	10	0
Do., for *Congo*	0	2	0

Special Donations for Prevention of Debt.

A Friend to Missions	50	0	0
Anonymous	0	10	0
Anonymous Friend	1	0	0
Ashmead, Mr. G. C.	10	0	0
Barker, Miss, Eastbourne	0	10	0
Casson, Mr. W.	4	6	0
Gurney, Mrs. H.	1	0	0
"Meg"	25	0	0
Powell, Miss H.	0	10	0
Under 10s.	1	0	0

Legacies.

Avila, the late Miss Louisa Emma, of Theydon Bois, by	25	0	0
Holtum, the late Mr. W., of Whitfield, Kent, by Mr. John Spain	200	0	0
Rough, the late Mr. Geo., of Dundee, by Mr. J. D. Bruce	126	4	8
Slade, the late Rev. A. D., of Congo, by Mr. F. H. Slade	30	0	0

London and Middlesex.

Acton	6	15	6
Do., for *Congo*	0	10	0
Alperton	2	2	0
Do., for *W & O*	0	17	3
Battersea, York-road, for *W & O*	2	2	0
Battersea Park, for *W & O*	1	1	0
Brixton Hill, New Park-road Ch. Sun.-sch.	11	11	8
Do., for *N P*	1	1	0
Brondesbury	12	17	0
Do., for *Congo*	0	3	0
Camberwell, Denmark-place Ch. Juv., per Y. M. M. A., for *Training Institute, India*	2	0	0
Do., do., for *Congo boy and girl under Mr. Bentley*	5	0	0
Do., Cottage Green	1	11	6
Do., Blenheim-grove Sunday-school	1	6	0
Camden-road, for *Bengali school*	6	0	0
Charles-street, Camberwell New-rd., Sun.-sch.	1	0	3
Child's Hill	0	6	7
Crouch Hill	2	13	0
Do., for *W & O*	3	12	10
Enfield, Totteridge-rd. Sun.-sch.	6	0	0
Forest Gate, Woodgrange Sch., for *W & O*	3	1	1
Grove-rd. Ch., Victoria-park, Sun.-sch., for *NP*	0	7	6
Hammersmith, West-end	10	17	0
Do., for *W & O*	5	0	0
Do., for *N P*	0	17	0
Hampstead, Juvenile	15	9	7

Harrow, Sun.-sch., for *N P, India*	2	4	0
Highbury Hill, Sun.-sch.	11	0	1
Highgate, Southwood-lane, for *W & O*	1	10	0
Islington, Cross-street, for *W & O*	2	2	0
Do., Salter's Hall Ch. Sunday-school, for *School, Backergunge*	5	0	0
John-street Ch., Bedford-row, Y.M.B.C.	5	1	11
Do., Sunday-sch., for *Trinidad*	8	4	0
Do., Calthorpe-street Sun.-sch. for *Congo*	16	4	6
John-st., Edgware-rd.	11	0	8
Do., for *W & O*	1	12	8
Kingsgate-street Ch.	3	2	2
Metropolitan Tabernacle	141	7	6
North Finchley	10	18	0
Notting Hill, Ladbroke-grove	10	8	9
Nunhead, Edith-road	4	3	2
Do., for *W & O*	1	3	6
Do., Sunday-school	3	3	6
Putney, Union Ch. (moiety), for *W & O*	6	4	9
Do., Werter-road, for *W & O*	1	10	0
Regent's Park Chapel	40	0	0
Do., for *W & O*	16	8	3
Shoreditch Tabernacle, for *W & O*	8	16	0
Stockwell, per Y.M.M.A.	10	2	2
Twickenham	1	0	0
Upper Holloway	12	2	1
Do., Sunday-school	8	14	0
Do., Y.M.B.C.	0	11	3
Do., do., for *Congo*	5	7	3
Do., Sun.-sch., for *N P*, per Y.M.M.A.	0	10	6
Walworth-road Ch.	12	12	0
Wood Green Sunday-school, for *N P*	1	8	6

BEDFORDSHIRE.

Bedford, Bunyan Meeting	10	0	0
Do., for *W & O*	6	0	0
Do., Mill-street, for *W & O*	2	5	0
Biggleswade	17	15	8
Do., for *W & O*	1	9	0
Do., for *N P*	0	16	8
Blunham	1	4	6
Do., for *W & O*	0	2	0
Do., for *N P*	0	2	0
Keysoe and Brookend, for *N P*	0	13	9
Maulden	18	16	0
Do., for *W & O*	0	15	0
Do., for *N P*	0	19	0
Ridgmount	7	16	11
Do., for *W & O*	1	0	0
Do., for *N P*	3	3	7
Sandy	22	11	4
Stotfold	1	14	0

BERKSHIRE.

Bourton	14	0	10
Do., for *W & O*	1	3	2
Do., for *N P*	1	0	0
Finfield Village Mission	4	7	6
Reading, King's-road	33	1	2
Do., for *N P*	6	4	5
Do., Carey Ch.	3	17	7
Do., do., for *W & O*	5	0	0
Do., do., Sunday-schl., for *support of Mr. Forfeitt's Congo boy*	5	0	0
Reading, Wycliffe Ch.	18	9	7
Do., for *support of Mr. Forfeitt's Congo boy*	3	8	2
Wallingford, for *W & O*	4	6	4
Wokingham, for *W & O*	3	0	0

BUCKINGHAMSHIRE.

Bierton	1	16	0
Do., for *W & O*	0	6	0
Cuddington, for *N P*	0	6	0
Deanshanger Sun.-sch.	0	12	0
Dinton	6	2	6
Great Marlow	5	18	6
Do., for *W & O*	0	13	6
Do., for *N P*	0	8	0
Little Kingshill	2	14	3
Do., for *W & O*	0	5	0
Do., for *N P*	1	14	9
Long Crendon	4	0	0
Mursley Sunday-school	0	12	0
Speen, for *W & O*	0	10	0
Stantonbury	1	2	9
Do., for *W & O*	0	8	6
Do., for *N P*	0	6	3

CAMBRIDGESHIRE.

Cottenham, for *N P*	0	15	0

CHESHIRE.

Birkenhead, Welsh Ch., for *W & O*	0	6	0
Do., Sun.-sch., for *N P*	3	3	7
Chester, Grosvenor Park	8	19	6
Do., for *W & O*	2	5	0
Egremont, for *N P*	1	0	0
Latchford, for *W & O*	1	1	0
Little Leigh	4	16	11
Do., for *W & O*	1	0	0
Do., for *N P*	0	13	1
Ouston	16	18	6

CORNWALL.

Falmouth, for *W & O*	1	10	0
Helston	2	9	7

DERBYSHIRE.

Clay Cross	8	7	6

DEVONSHIRE.

Appledore	10	8	0
Bampton, for *W & O*	0	2	0
Chudleigh	0	10	0
Do., for *W & O*	0	15	0
Devonport, Morice-sq.	0	13	0
Hemyock and Saint-hill	4	4	7
Do., for *W & O*	0	13	4

DORSETSHIRE.

Gillingham	0	18	4
Do., for *W & O*	0	15	0
Do., for *N P*	2	19	2
Iwerne Minster	0	19	4
Do., for *N P*	1	6	6
Poole	0	14	0
Do., for *W & O*	1	6	5
Do., for *N P*	3	11	10

DURHAM.

Consett, for *W & O*	0	10	0
Do., for *N P*	0	17	4
Spennymoor, for *N P*	0	12	10
Sunderland, Lindsay-road	0	2	6
Do., for *N P*	0	5	0
Do., for *Congo*	1	17	6
Wolsingham	0	18	0
Do., for *N P*	1	12	6

ESSEX.

Blackmore, for *N P*	0	2	6
Burnham, for *W & O*	0	19	6
Do., for *N P*	1	0	3
Colchester	14	0	0
Earl's Colne, for *N P*	2	3	2
Langham	0	10	0
Saffron Walden	53	4	0
Do., for *W & O*	2	2	0
Upton Cross, per Y.M.M.A.	0	10	2

GLOUCESTERSHIRE.

Blockley	9	9	6
Do., for *N P*	0	13	3
Cheltenham, United School	2	5	4
Cirencester	6	9	3
Do., for *W & O*	2	0	0
Do., for *N P*	3	7	2
Eastington, Nupend Ch., for *N P*	0	16	0
Gosington	1	5	8
Gloucester Sunday-sch.	4	8	3
Do., for *China*	2	0	0
Do., for *Congo*	2	10	0
Do., for *N P*	5	0	0
Do., for *Jessore*	5	0	0
Do., for *support of Congo girl under Mr. Bentley*	5	0	0
Kingstanley, for *W & O*	0	10	0
Old Sodbury	1	6	0
Do., for *W & O*	0	5	0
Thornbury	1	10	0
Stonehouse, for *N P*	0	8	6

HAMPSHIRE.

Andover	2	10	0
Bournemouth, for *Congo*	2	0	0
Do., Lansdowne	31	11	9
Do., do., for *Congo*	5	0	0
Broughton	0	11	6
Do., for *W & O*	1	17	9
Do., do., for *N P*	2	13	9
Lockerley and Mottisfont	6	14	11
Do., for *N P*	4	16	8
Lymington	1	7	4
Milford, for *W & O*	0	10	0
Do., for *N P*	1	17	10
Poulner, Ringwood	2	0	0
Westbourne	7	16	9
Do., for *W & O*	3	9	10
Do., for *N P*	4	15	9
Winchester, City-road	13	11	6
Do., for *W & O*	1	3	5
Do., for *N P*	1	14	1

ISLE OF WIGHT.

Road	1	3	6
Ryde, George-street	19	4	3
Do., for *Congo*	1	1	0
Do., Park-road Sunday-school	1	0	0

HEREFORDSHIRE.

Fownhope	2	9	0
Do., for *W & O*	0	10	0
Do., for *N P*	2	10	0

Gorsley	5	18	8
Hereford	61	14	10
Do., for *W & O*	3	7	8
Do., for *N P*	8	6	10
Kington	2	10	0
Ross	14	11	10
Do., for *W & O*	1	0	0

HERTFORDSHIRE.

Boxmoor	5	0	0
Hemel Hempstead	1	0	0
Mill End	3	7	7
Do., for *N P*	1	6	10
New Mill, Tring	6	1	2
St. Albans, for *support of Congo boy*	2	10	0
Watford	79	11	0
Do., for *China Medical Fund*	4	6	8

HUNTINGDONSHIRE.

Huntingdonshire, on account, per Mr. G. D. Day, Treasurer	85	0	0

KENT.

Beckenham, Elm-road	1	1	0
Do., for *W & O*	4	0	0
Bexley Heath, Trinity Chapel, for *W & O*	1	1	0
Belvedere, Sunday-sch., for *N P*	0	16	5
Chatham, Zion Ch.	35	15	5
East Plumstead, for *Congo*	1	5	0
Erith, for *Congo*	12	4	7
Eynsford	9	14	0
Eythorne	15	10	0
Margate, Foresters' Hall	1	1	0
Do., for *W & O*	0	5	0
New Brompton, Sunday-school	2	3	4
Ramsgate, Ellington Ch.	9	19	0
Do., for *N P*	1	7	4
Plumstead, Park-road, for *W & O*	0	10	6
Smarden	1	0	0
Tunbridge Wells	2	2	0
Woolwich, Parsons-hill	1	18	0

LANCASHIRE.

Accrington, for *Italian Missions*	25	0	0
Ashton-under-Lyne, Welbeck-street	12	5	0
Do., for *N P*	0	19	6
Do., for *Shansi Mission*	2	10	0
Bacup, Zion Chapel	23	1	0
Barrow-in-Furness	3	2	8
Do., for *W & O*	1	13	1
Blackpool, Union Ch., for *W & O*	1	6	0
Burnley, Angle-street	13	9	0
Bryn, for *N P*	0	8	5
Cloughfold, for *N P*	0	13	2
Colne, for *W & O*	1	10	0
Goodshaw	13	19	2
Do., for *W & O*	1	7	10
Haslingden, Trinity Ch.	6	7	1
Liverpool, Myrtle-street	55	19	6
Do., for *W & O*	45	0	0
Do., for *China*	0	8	0
Do., Juvenile, for *Mr. Hay's school work, India*	10	0	0
Do., do., for *school work, China, under Mr. Forsyth*	5	0	0
Liverpool, do., for *do., at Liverpool Station, under Mr. Darby*	5	0	0
Do., do., for *do., under Mr. R. Spurgeon, Bengal*	5	0	0
Do., do., for *do., at Calabar Institution, Jamaica*	10	0	0
Do., do., for *do., under Mr. Hutchins, Jamaica*	10	0	0
Do., do., for *education of two girls at Trelawny, Jamaica*	10	0	0
Do., do., for *do., under Mr. Wall, Italy*	5	0	0
Do., Richmond Chapel	11	13	7
Do., Kensington Ch.	11	11	2
Do., Walton, for *W & O*	1	1	0
Do., Everton Village Welsh Ch.	8	14	9
Nelson	19	12	1
Do., for *W & O*	1	10	5
Preston, Fishergate Sunday-sch., for *N P*	1	5	4
Southport, Hoghton-st.	68	15	0
Do., for *W & O*	5	0	0
Do., for *N P*	0	11	6
Do., for *Stanley Pool*	1	5	0
Stretford, Union Ch., for *W & O*	2	3	4
Warrington, Golborne-street	1	2	0
Waterbarn, for *W & O*	1	0	0

LEICESTERSHIRE.

Aylestone Sunday-sch.	1	1	0
Hallaton, Union Ch. Sunday-school	1	2	7
Leicester, Belvoir-st.	34	4	2
Do., Harvey-lane Sun-sch.	23	8	8
Do., Melbourne Hall, towards *support of Mr. Roger, Congo*	24	19	0
Do., Belgrave-road Sunday-school	1	10	0
Do., Emanuel Ch., for *W & O* (moiety)	1	1	0
Oadby	7	13	0

LINCOLNSHIRE.

Barton-on-Humber	1	10	0

NORFOLK.

Diss, for *W & O*	1	1	0
Foulsham	6	6	6
Do., for *W & O*	0	10	0
Swaffham	20	0	0
Do., for *W & O*	2	0	2
Yarmouth, Park Chapel	36	18	4
Do., for *W & O*	3	0	9
Do., Tabernacle	5	0	0
Do., Martham	4	10	8
Do., do., for *W & O*	0	5	0
Do., Ormesby	1	11	8

NORTHAMPTONSHIRE.

Blisworth, for *W & O*	1	10	0
Do., for *N P*	1	15	3
Bugbrook, for *W & O*	0	8	0
Earl's Barton	5	10	6
Ecton	5	15	0
Do., for *W & O*	0	5	0
Guilsborough, for *W & O*	0	10	0
Do., for *N P*	1	4	0
Hackleton, for *W & O*	0	10	6
Heyford, for *China*	0	10	0
Kingsthorpe, for *W & O*	0	10	0
Northampton, Princes-street	13	16	8
Weston-by-Weedon Sunday-school	0	7	1
Wollaston, Zion Chapel	9	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	10	18	0
Do., for *Debt*	4	2	0
Broomley	11	18	1
Newcastle, Rye Hill	2	9	8
Do., for *W & O*	2	11	10
Do., Sunday-school	0	14	7
Do., for *N P*	2	7	1
Gateshead	18	6	0
	26	9	2
Less auxiliary expenses	1	9	0
	25	0	2

OXFORDSHIRE.

Hook Norton	7	2	5
Do., for *W & O*	0	12	0
Do., for *N P*	0	14	7
Leafield	2	0	0
Do., for *W & O*	0	10	0
Oxford, Commercial-rd. Sun.-sch., for *Congo*	5	3	9
Woodstock	3	3	1
Do., for *W & O*	0	7	0
Do., for *N P*	1	12	6

SHROPSHIRE.

Oakengates Sun.-sch.	0	16	0
Whitchurch	7	2	6

SOMERSETSHIRE.

Bristol, on account, per Mr. G. H. Leonard, Treasurer	40	0	0
Do., Unity-street, for *China*	1	10	0
Do., do., for *Africa*	1	10	0
Do., Philip-street, for *W & O*	1	15	0
Cheddar	3	10	0
Street, for *N P*	0	18	0

STAFFORDSHIRE.

Bilston, Salem Chapel, for *W & O*	1	0	0

SUFFOLK.

Ipswich, Stoke Green Sunday-school	8	0	0
Do., Turret Green	20	0	0
Do., do., for *W & O*	5	0	0
Walton	0	5	0

SURREY.

Croydon	37	5	10
Do., Sunday-school	2	18	1
Do., do., for *support of Congo boy*	5	0	0
Do., do., for *Native Student*, per Y.M.M.A.	2	0	0
Do., Memorial Hall Sun.-sch. for *Congo*	3	18	11
Dorman's Land, for *W & O*	0	10	0
Dulwich, Lordship-lane	8	6	1

Haslemere	1	14	6
Do., for *Debt*	1	5	6
Kingston Sun.-sch., for *N P*	0	19	5
Lower Tooting, Longley-road	7	1	6
Do., for *W & O*	1	7	9
Mitcham Sunday-sch., for *support of Congo boy under Mr. Roger*	1	9	6
New Malden, Friends at Congreg. Ch.	5	5	0
Penge Sunday-school, per Y.M.M.A.	5	6	3
Do., for *support of Congo boy*	1	5	0
South Norwood, for *W & O*	2	10	6
Sutton	15	1	7

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treas.	150	0	0
Do., Christ Ch., for *education of Native student, Serampore*	6	0	0
Do., Hagley-road, for *San Salvador*	2	10	0

WESTMORELAND.

Westmoreland, Balance	1	18	0

WILTSHIRE.

Damerham and Rockbourne	2	13	0
Do., for *W & O*	0	5	0
Trowbridge, Studley Green Sunday-school, for *N P*	1	0	0
Whitbourne, for *W & O*	0	7	0
Do., for *N P*	0	15	3

WORCESTERSHIRE.

Bromsgrove, New-rd.	2	17	4
Evesham	6	16	9
Do., for *W & O*	2	9	3
Kidderminster	24	14	9
Do., for *W & O*	2	4	9
Do., for *Congo*	5	0	0
Worcester	80	0	0

YORKSHIRE.

Boroughbridge and Dishforth	2	13	7
Do., for *W & O*	0	5	0
Huddersfield, Primrose Hill Juvenile	5	0	0
Keighley, for *W & O*	2	14	4
Lindley Oakes Sun.-sch.	0	18	0
Scarborough, Ebenezer, for *Congo*	2	0	0
Do., Sun.-sch.	7	0	0
Shipley, Roose-street, for *W & O*	2	5	0
Skipton	6	10	5
Do., for *W & O*	0	11	0
Do., for *N P*	3	17	9
South Stockton	0	10	6
Do., for *W & O*	1	0	0

NORTH WALES.

DENBIGHSHIRE.

Colwyn, for *W & O*	0	4	0
Do., for *N P*	0	8	2
Pontrey, Sion, for *N P*	0	5	0
Rhosddu	1	0	0
Wrexham, Chester-st.	2	3	0

MERIONETHSHIRE.

Trausfynydd, Salem, for *N P*	1	5	1

SOUTH WALES.

BRECKNOCKSHIRE.

Garth, Pisgah	0	16	6
Hay	0	6	6
Llanfrynach, Hermon, for *N P*	0	18	8

CARDIGANSHIRE.

New Quay, for *N P*	0	10	0

CARMARTHENSHIRE.

Cwmfelin, Ramoth, for *N P*	2	6	0
Cwmsarnddu, for *N P*	1	6	10
Llandyssul, Hebron	1	2	2
Llandryrwyn, Zion, for *Congo*	0	18	0

GLAMORGANSHIRE.

Blackmill, Paran, for *N P*	1	9	6
Caerphilly, Tonyfelin	3	17	5
Do., for *N P*	1	12	0
Cardiff, for *Italy*	0	5	6
Do., Tredegarville, for *W & O*	4	4	0
Do., Canton, Hope Ch., for *N P*	12	6	2
Do., Tabernacle	64	13	0
Deri Tabernacle, for *N P*	3	19	5
Maesteg, Bethel	1	12	0
Do., Bethany, for *N P*	0	15	9
Neath, Orchard-place, for *N P*	6	14	10
Rhandarmwyn, Sion	0	18	0
Rhondda	1	11	3
Do., for *N P*	2	9	5
Do., for *Italy*	0	2	6
Wauntrodau, Ararat	3	15	6

MONMOUTHSHIRE.

Llanwaches	1	18	1
Do., for *W & O*	0	7	5
Maindee	0	6	6
Tafarnanbach, Siloam, for *N P*	1	3	9

PEMBROKESHIRE.

Harmony, for *N P*	3	4	2
Haverfordwest, Salem	4	16	8
Mynachlogddu, Bethel, for *N P*	1	3	2
New Quay, for *N P*	0	10	0
Neyland	4	0	6

SCOTLAND.

Aughnachloy	1	0	0
Ayr, Sunday-school	0	4	0
Cambuslang, for *N P*	1	10	6
Glasgow	18	9	0
Do., Adelaide-place	93	10	0
Do., Frederick-street, for *N P*	7	9	3
Do., Bridgeton	6	0	0
Greenock, for *China*	2	0	0
Do., for *Congo*	1	18	0
Hawick, for *W & O*	0	10	6
Do., for *N P*	2	2	0
Do., for *Mr. Jones, Agra*	5	0	0
Irvine	5	8	0
Kirkcaldy	13	3	10
Lochee	2	0	0
Do., for *W & O*	2	0	0
Do., for *N P*	5	0	0
Lochgilphead, for *N P*	1	0	0
Do., for *Congo*	1	3	6
St. Andrew's	2	0	0
Do., for *Congo*	2	0	0
Tobermory, for *Congo*	0	5	0
Tullymet, for *W & O*	0	10	0
Do., for *N P*	2	5	4
Do., for *China*	0	10	3
Wick Sunday-school	2	0	0

SHETLAND ISLES.

Lerwick, for *N P*	3	9	0

IRELAND.

Belfast, Great Victoria-street Sunday-school	7	10	3
Carrickfergus, for *W & O*	2	1	5
Do., for *N P*	2	13	0
Tandragee	4	9	0
Do., for *N P*	5	14	4

FOREIGN.

Constantinople, Tarring, Mr. C. J.	2	2	0
Odessa, Jacob, Mr. E. G., for *Debt*	2	10	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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A GROUP OF BOYS LIVING WITH US ON THE MISSION STATION, SAN SALVADOR, WITH H. ROSS PHILLIPS AND DOM MIGUEL, SAN SALVADOR, IN THE BACKGROUND.—*(From a Photograph.)*

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Each annual report of a missionary society is a waymark in the progress of the Kingdom of God towards that consummation so clearly foretold in the Scriptures of Truth, when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14). The tributaries to that mighty flood are of many kinds, and proceed from many quarters. Each little rivulet contributes its requisite share, and the larger rivers gather their streams from many mountains and plains, in their flow making the wildernesses and desert places "to rejoice and blossom as the rose."

Each year, too, has its vicissitudes. The experiences of the Church of God are as varied as the ages through which she passes on her way; but as they pass, whether joyous or sorrowful, they one and all contribute in their measure to the majestic and glorious issue, and to the glories of that day when the Lord God, the Omnipotent One, shall reign from the river to the ends of the earth.

THE MISSIONARIES.

We begin the story of the labours of the year with the changes that have taken place in the staff of workers—the sad memorial of losses by death. The first death that we have to record is that of the oldest of the Society's missionaries, the Rev. H. Heinig, who for thirty-six years laboured with unwearied diligence at Benares, and after forty-four years of service, closed his long career at Allahabad on the 13th January last.

But youth is no security against the perils of the missionary life, and one amongst the youngest has been called to the rest of God a fortnight after his arrival at the scene of his proposed labours. The Rev. W. F. Wilkin-

son reached San Salvador on the 14th of December, rejoicing at the prospect before him, and in a few days succumbed to the fever which has proved so often fatal in Africa.

The Rev. S. Silvey, also a missionary on the Congo, has died, and was buried at sea, after two or three years of diligent and zealous labour.

The Rev. J. G. Brown, having left the service of the Society, also died at sea, on his way home.

The Committee has also had to mourn the loss of an equal number of the brethren who shared with them the direction of the Society at home. The first to be named is Sir Samuel Morton Peto, Bart., who for many years, as Treasurer, presided over the conduct of the Society's affairs. In the following minute the Committee have recorded the services that he so devotedly rendered to the Mission :—

"It is with profound sorrow that the Committee record the decease of Sir Samuel Morton Peto, Bart., which took place at Blackhurst, Kent, on the 13th of November last. The connection of Sir Morton Peto with this Society as one of its Treasurers, and the eminent services rendered to it for a period of nearly fifty years, make it the duty as it is the affectionate desire of the Committee to express somewhat fully their sense of the deep obligations under which the Society and its missionaries have been laid by their deceased friend.

"Mr. Peto became a member of the Committee in the year 1845 ; and during the annual services of that year he took part in the anniversary meeting at Exeter Hall. His speech was a brief review of the events of the year, making special reference to hindrances existing in India from the action of the representatives of the Propagation Society, but emphasising with great warmth of feeling the commencement of the African Mission at Fernando Po, and the blessed results of the Society's labours in Jamaica, both with respect to the accomplishment of emancipation, and also to the fruits of evangelistic toil. The failing health of their long-tried friend, William Brodie Gurney, Esq., led the Committee, in the following year, to request Mr. Peto to become his colleague. On Mr. Gurney's decease, in 1854, Mr. Peto was elected the sole Treasurer.

"By Mr. Peto's munificence he made successful the visit of Dr. Angus and the late Rev. C. M. Birrell to Jamaica in the year 1846-7, enabling them also to remove the grievous pecuniary burdens which stood in the path of the true independence of the native Church, and to relieve the pressing necessities of many of the pastors. The Society was also indebted to their Treasurer in an eminent degree for a somewhat similar service in 1852, when the late Rev. Joshua Russell and Dr. Leechman visited India on its behalf ; and later on, when, in the years 1854-1857, their Secretary, Mr. Underhill, fulfilled a somewhat similar duty in that vast dependency of the British Crown, and in the spiritual welfare of which country Sir Morton Peto to the last took the deepest interest. This generous kindness was repeated when, in the year 1859-60, the Rev. J. T. Brown and Dr. Underhill visited the mission churches in Jamaica and other islands, the scenes of the Society's labours ; and again, when Dr. Underhill undertook a journey to Western Africa, in 1869-70.

"Nor can it fail to be remembered how often Sir Morton Peto occupied the chair at the anniversary seasons of the Society, always welcomed and ever manifesting his deep interest in the welfare and progress of its native missions. He regarded these meetings

as among the most sacred of religious services, and on the last of these occasions he spoke in terms of the greatest earnestness of the solemn responsibility which lies on all the disciples of Christ, and especially on commercial men, to regard themselves as Christians placed in trust with the Gospel, and so, in the spirit of Christian love and faithfulness, to exhibit an ever-increasing liberality.

"Circumstances, which need no further reference here, led to the resignation of the office of Treasurer in the year 1867, but not without, on the part of the Committee, a deeply-felt recognition of 'the wisdom, the courtesy, the diligence, and the unrivalled munificence' with which, for twenty-one years, Sir Morton Peto had presided over the Society's affairs. Since that period until his lamented decease, as an honorary member of the Committee, Sir Morton did not cease to afford the Society the benefit of his counsel and support.

"The interest of Sir Morton Peto in the welfare and comfort of the missionaries was constant and tender. He welcomed them to his house, and by many generous deeds of unobtrusive kindness he manifested his esteem and affection. It was one of his last acts as a member of the Committee to propose and help to carry into effect the plan of each missionary having in this country one friend at least among the supporters of the Society, with whom the missionary might correspond concerning the various incidents of his service, and so gather encouragement from such Christian fellowship.

"The interest of Sir Morton Peto in missionary work was only one part of his consecration of life to the glory of Christ. It branched out in many ways in the denominational work of the churches, and in many generous efforts for the well-being of the Church of Christ in connection with other bodies. But the Committee dare not fail to express, in their special relation to him, their warmest love and esteem, and to acknowledge him as a faithful fellow-labourer in the Kingdom and patience of Jesus Christ; as a man of the noblest type, of unstinted generosity of feeling, and of truest fidelity to Christian verities and labour. As a friend he never failed; as a Christian he walked humbly with God. In this expression of their gratitude and esteem, the Committee only desire, while making mention of his worth, 'to glorify God in him.'

"To Lady Peto and the family of their valued friend the Committee respectfully offer their most affectionate sympathy, and desire to commend them to the grace of Christ, into whose presence the husband and father has passed, and in fellowship with whom he will find his eternal rest and reward."

Another of their most useful colleagues, Mr. J. P. Bacon, has also been summoned to his reward, and in the following minute the Committee expressed their high appreciation of his services:—

"The Committee record with very great sorrow the decease of their highly esteemed colleague, Mr. Jacob Perkins Bacon.

"He was elected a member of the Committee of the Baptist Missionary Society in the year 1868, and from that time was annually re-elected. In 1880 he became Chairman of the Finance Committee, which office he filled till the day of his decease. Few members of the Committee have been so punctual and assiduous in their attendance at the meetings of the Committee, or have given to its business a more devoted and conscientious attention. He always displayed the deepest interest in the affairs of the Society, giving special attention to its accounts, expressing freely the views he entertained, the fruit of thought and conviction, and winning respect and regard from both those who agreed with him and those from whom he differed. He was a man of deep piety and true Christian spirit, drawing largely and generously on his means for the support of the cause he loved. He will be greatly missed from our counsels, and it will be most difficult to repair the loss.

"To his bereaved family he has left a name honourable in every department of life, and the Committee cordially offer to them their respectful sympathy in the sorrow his departure occasions."

The Committee have also to mention with great sorrow the decease of two other highly valued honorary members, Mr. John Templeton, of London, and Mr. James Nutter, of Cambridge, for whose long services they would express their grateful thanks to God and their deep sense of the loss the Society has sustained.

But while lamenting these losses, the Committee rejoice that there has been no lack of successors, and that the following brethren have for the first time gone forth as messengers of Christ to the heathen:—

To the Congo—

Mr. J. L. FORFEITT, both as missionary and business manager;
Mr. ROBERT GLENNIE;
Mr. W. H. STAPLETON;
Mr. S. C. GORDON, a native of Jamaica, and student of Calabar College; and also
Mr. J. A. A. FULLER—the son of our esteemed brother, the Rev. J. Fuller, of the Cameroons Mission—as the assistant of a senior missionary.

To India—

Mr. T. W. NORLEDGE, B.A., Mr. W. DAVIES, Mr. G. W. BEVAN, } Under special regulations, in association with the Rev. W. R. James.

Mr. ALFRED DAY, as pastor of the English Baptist church meeting in Havelock Chapel, Agra.

To Italy—

MR. J. CAMPBELL WALL, the son of our indefatigable missionary in Rome, the Rev. J. Wall.

Of other changes in the mission staff we record the following. The undermentioned have been compelled to return to England for a season of rest and change:

From the Congo—Rev. H. R. PHILLIPS,
Rev. F. G. HARRISON,
Rev. and Mrs. H. K. MOOLENAAR,
Rev. R. D. DARBY,
Miss SILVEY.

From India—Rev. J. R. ELLISON,
Rev. J. G. KERRY,
Rev. C. JORDAN,
Rev. J. G. POTTER,
Rev. B. EVANS.

From China—Rev. C. S. MEDHURST,
Rev. J. J. TURNER (on special leave).

From Jamaica—Rev. and Mrs. D. J. EAST.

The visit of Mr. East has had partly for its object the selection of a pastor for the church in East Queen Street, Kingston, from the oversight of which he has retired. The Rev. W. PRATT, M.A., of Liverpool, has undertaken this duty, and sailed with his wife, in the month of March.

The Committee cannot omit to mention the kind and efficient services of their old friend, the Rev. THOS. MARTIN, who went out in June last to take the oversight of the College during the absence of Mr. East.

In like manner the Committee have gratefully to mention the service rendered them by the Rev. C. A. DANN, who proceeded to Nassau, in the Bahamas, in the month of August, for a period of twelve months, to relieve the Rev. D. Wilshere, laid aside by a painful malady, rendering necessary a prolonged visit to New York.

The Rev. H. R. PIGOTT is at present spending his deserved furlough in Australia.

The four following brethren have been lost to the Society for various reasons:—The Revs. GEORGE GRAY and A. B. WEST have resigned. The Rev. GEO. EAVES, of Japan, has withdrawn through failing health to Denver, in Colorado, U.S. The Rev. JNO. EWEN, of Benares, will settle in a home pastorate, the health of Mrs. Ewen forbidding their return to India.

Two brethren have retired from active service after many years of devoted labour—viz., the Rev. J. H. ANDERSON, of Bengal, after thirty-six years of toil; and the Rev. W. TEALL, of Annotta Bay, Jamaica, after a most useful and successful career of more than forty years.

The following have resumed their missionary labours in good health after the usual period of rest:—The Revs. J. W. THOMAS, E. S. SUMMERS, B.A., J. R. JAMES, and A. JEWSON, and Mrs. HAY have returned to India; the Revs. P. DAVIES, B.A., R. H. GRAHAM, Mrs. BENTLEY, and Mrs. LEWIS, to the Congo; and Mrs. WALDOCK, to Ceylon.

Some changes have taken place in the fields of labour in which the missionary brethren toil, but these will be found recorded under the respective stations they occupy.

Eastern Missions.

INDIA.

PRINCIPAL STATIONS:—

BENGAL.—Calcutta, Howrah, Serampore, South Villages, Bishtopore, Jessore, Khoolna, Dinagepore, Dacca, Furreedpore, Pubna, Commilla, Mymensing, Barisal, Madaripore, Chittagong, Soory, and Jamtara.

NORTH-WEST.—Monghyr, Patna, Bankipore, Dinapore, Gya, Benares, Allahabad, Agra, Muttra, Delhi, Simla

WESTERN INDIA.—Bombay.

SUB-STATIONS	124
Missionaries—European and Native (6 in England)	57
Native Evangelists	95

EVANGELISTIC LABOURS.

Among the duties of the missionary life, preaching the Gospel necessarily takes the first place. This is carried on under a great variety of circumstances. In the bazaar, in the street, among crowds gathered at festivals, and even at times at the very gates of the temples of heathen gods and the mosques of Islam, the messenger of Christ delivers his message. He visits the markets of the villages, speaks with the people at the doors of their dwellings, and in private intercourse seeks to persuade men to be reconciled to God.

Illustrations of this department of missionary labour are numerous. Thus Babu Prem Chaud reports:—

"As usual, after the last Conference meeting, I worked at the great Sonepore mela, and in February last visited the Magh mela at Allahabad, where, in company with Messrs. C. Jordan, G. J. Dann, Mirza Ali Jan, and S. Paul, I preached the Gospel at the mela and in the town for a week. At the Ras mela, in Howrah, I preached to a large number of people, who listened very attentively, and a good number of Christian tracts and books were sold. At our local Ramlila mela, held some five miles to our north on the Barrackpore road, I preached in company with another evangelist for a week.

"The advantages offered by melas to scatter far and wide the seeds of Gospel truth could not be gainsaid. The Arya Samajees, and even the Mohammedans, are now taking advantage of melas to propagate the tenets of their respective creeds.

"*Street Preaching.*—I have preached in several places in Calcutta six times in the week with Rev. C. Jordan, and with others generally four times in the week in fixed and new places, in the town and suburbs, where we could gather a crowd; I

have also visited people at their houses when I found them disposed to listen to the Gospel truth. Great obstruction in preaching in new places in Calcutta is offered by the police. Our crowds are generally dispersed, and we have to retire with a heavy heart."

The native missionaries of Barisal speak of their work as follows :—

"In this year we visited fourteen melas in various directions of the district of twenty-four Pergannahs, and revisited two of them, in which melas more than fifty or sixty thousands of Hindus and Mohammedans heard the Gospel message of the love of God, and many received our Christian tracts, and bought Gospels and other portions of Scriptures from us ; and we have heard our hearers speak in favour of our Christian religion, and our hearers respected and loved us.

"Every month I took our evangelist Babu Padma Lochan Roy with me, and visited distant villages, markets, and bazaars ; in our house preaching in the distant villages, we were very much encouraged to see educated and influential Hindu Babus help us in our work by calling their relatives, friends, and villagers, both old and young, to hear us, and many became glad and thankful to us for visiting their villages, and the poorer Hindus and Mohammedans sat before us as they do to their religious teachers.

"In distant bazaars and markets often we get a good number of attentive hearers. In Phulta Balaghata market one Hindu Babu with whom I was acquainted when once I visited Deygunga, took me into his house and fed me with sweets, and took two Gospels and some tracts. At Neebunda bazaar, one Hindu old man told me that if you preach in the bazaar frequently that's good."

Mr. Tregillus, of Jessore, mentions some of the blessed results of this diligent preaching of the Word of God :—

"At Dawlatpore two Mohammedans with their families have become Christians. Of these, Akram Biswas had for some time been under regular instruction. He gave clear testimony that he possessed a heaven-born faith in Christ, and I had great pleasure in baptizing him on Sunday, May 5th, 1889. In his family are included two married sons. These, with their wives, have thrown in their lot with us. The other convert, Taj Mohamed, has been living a quiet consistent life since coming amongst us. I anticipate his seeking baptism at no distant date. Others there are in the village of whom one might say that they are Christians in nearly all but name. In Mohammedanism they have not the slightest confidence ; they are fairly regular attendants at the services amongst the Christians there, and they are not slow to speak of their firm conviction that Jesus is the only Saviour. Only fear of their own people prevents them from openly declaring themselves Christians.

"One of the class just referred to died in October, after a severe and somewhat protracted illness. The prospect of death seemed to take away all fear of man, and he was unable to withhold the confession of his attachment to Christ. His faith seemed at no time to waver, and he spoke clearly and often of Heaven as the end of his journey.

"In yet another village, Dowlatdihi, nearly six miles from here, one Gobadhan has declared himself a Christian. He is an unlettered man, but has shown himself a man of strong faith. The persecution against him at first was most severe, but now all his neighbours seem to respect his firm position and unite in speaking well of his character. Living so far from Jessore he cannot often unite with us in worship. In his own simple characteristic style he has done a great deal of preaching. He is now anxious to publicly confess Christ, and I hope to baptize him at an early date."

Mr. Tregillus also mentions the good effects of the use of his knowledge of medicine. He has been able, through the kind gift of Messrs. Leath & Ross, to relieve a great deal of sickness during the year. The patients come to his house, or are met with in his visit to their villages, and frequently the gratitude expressed is most touching, and they are found most ready to listen to the Gospel story.

The following, by Mr. Morris, of Barisal, is a very fair and characteristic example of the preaching work which is steadily going forward wherever missionaries are found :—

"My colleague, Mr. John Kerry, has helped in the work when at home, for he has had a good deal of work to do outside of Barisal during the year. From May last we arranged to have preaching in the morning in addition to the usual afternoon work. The morning work is carried on just near the fish and vegetable market, to and from which large number of people keep going and returning during the morning hours. Many among them stand and listen to the Word of Life; others who cannot or will not stand, cannot help hearing even parts of the message as they pass along. The preaching in the afternoon is generally carried on not far from the commercial part of the town. We usually have a large number at this time, as the people are more at leisure in the afternoon than in the morning. Among our hearers I have noticed some few who, though convinced of the truth of Christianity, are by no means willing to give up all for Christ and follow Him. One such has been to see me at my house two or three times, and received further instruction from me, but does not seem willing to take up the Cross, for I have gathered from what he has told me that he is an assistant in a shop where dál (pulse), rice, ghee, &c., are sold, and fears that he will lose his employment if he becomes a Christian; of course I read and explained to him our Lord's teaching applicable to his case, from the 6th chapter of Matthew. I have not lost hopes of him. He will, I trust, come for more instruction and be led into further light."

Mr. Wright Hay carries on a most interesting work among the students who, in large numbers, visit Dacca for education. It is a class highly intelligent, and a class on which much of the near future of India depends. From this class he has gathered a considerable number, who meet him regularly on Sabbath mornings and Thursday evenings. It has grown from a membership of thirty last year to seventy-five this year; their studies have led them through the Gospel of Mark, and they are now engaged upon Luke. Thus many bright and earnest students are brought under his constant influence, and it is not rare for as many as twelve in one day to seek further instruction in Gospel truth. We give two or three illustrations of this most important work :—

"One evening in July two young Brahmins, students of the B.A. class, at the close of my address accompanied me home to hear more about Christ, and since then they have been diligently and devoutly reading the Gospels, and thus learning of Him; and in other ways the open-air preaching has received the seal of the Divine favour. In connection with the last-mentioned branch of service, the following extracts from

letters received from students during the year will be interesting. One, a Brahmin writes: 'When I am alone, I think of God through the Saviour and find consolation in Him. Even I often cannot but sob when I think of Jesus' sufferings on the cross and His profound prayer at the time of being crucified. He has been day by day creeping into my heart, and constituting my will according to His own choice. I explain portions of the Bible to my friends. They approve one part and reject the other, but they glorify them after all.'

"Another, also a Brahmin, who one day in my study slipped off his sacred thread and snapped it in two, saying, 'May I cast sin from my mind as I take this from my body,' writes: 'The only persecution that I suffer here at present is that the people of my society deny my high birth, on account of my behaviour, and decline to eat with me. I never mind this, and hope that the helping hand of God will not fail to assist me while I pray to Him through the one Jesus Christ, who died instead of all sinners to save sinners like me.'

"A third, a young man who had to leave Dacca owing to failing health says: 'The loss of your company is a great loss indeed both to my peace and to my spiritual life, but I hope that you will pray to the Lord that this apparent loss may be turned into a real gain by my having the Lord Himself as my Companion, Master, and Saviour. I am reading my Bible and think that the loss of human sympathy is contributing much to the growth of my friendship with the Lord.'"

A work of a similar character is being successfully pursued in the Barisal district. It is described in a letter, addressed to Mr. Baynes, by the Rev. R. Spurgeon:—

"You will remember the crowded preaching hall here where you addressed an nteresting and interested audience of English-speaking natives; and you will be glad to hear that each Sunday evening sees the building full of listeners as eager. The burden mostly falls upon Mr. Jewson, who is specially qualified for this work.

"Besides the weekly lecture, Mr. Jewson holds Bible-classes there, keeps a stock of books for sale, sees that two vernacular services are held on Sundays for Christians who may be in town, and makes it as much as possible a centre of evangelistic effort. Sunday mornings find him visiting the Babus' homes and lodgings to keep touch with those who come in the evenings.

"A few days ago the head-master of one of these large schools was to have a farewell meeting. Mr. Jewson presided. Eight English addresses were given by native gentlemen present. Only one was in Bengali. Presents and a garland of flowers were given to the much-respected retiring master. In the short speech from the chairman our brother pointed out that it could not be personal regard that had induced them to ask him to preside, for he was a new-comer to Barisal, so it must be in honour of his Master. Another night, at the same school, a social gathering was held for all students who had that day finished their entrance examination, and would, on the morrow, scatter throughout the district. During the day Mr. Jewson had distributed a number of Mr. Rouse's tract, 'The Great Examination,' and it was evident from the words of many that the gift had awakened thought. Reference was made to it from the platform by a Hindu speaker, with evident pleasure.

"A leaflet, containing texts from the Bible and sentences from English authors, was prepared by a student, and given to all present. On the top was printed 'A Brotherly Gift,' and the word 'Brethren' was the first that was uttered that night by a native. 'Greet one another with a holy kiss' headed the list, and 'Grace be to all, and love and peace from God the Father,' ended it. In the middle stood the words of Peter, 'Add to thy faith virtue,' &c.; and one could almost believe that many present possessed already

that foundation grace. Mr. Jewson spoke on the text, and was greeted with a hearty response to many of his manly utterances. After my short address a native gentleman, evidently a student of moral philosophy, chose as the basis of a capital address another sentence from the paper—viz., 'Whensoever you see corruption by your side, and do not strive against it, you betray your duty.' A magnificent address in Bengali then followed on the 'Golden Rule,' and all were urged to live by it. Then the large and intelligent audience became desirous to see the pictures of the death of Jesus. 'They teach the sublimest morality,' said one of them, 'and it will be a fine sequel to the evening's meeting.' So one after another the scenes of the dark hour, the resurrection dawn, and the victorious ascension were illustrated and described and enforced to this select audience in English. It was a great privilege to speak to those present, many of whom may fill influential places under Government, or, better still, become slaves of the Lord Jesus. 'There is a fountain' appeared on the sheet at the end, and our two voices sang it, while hundreds read the words. Many were the words of thanks uttered by the audience, and many were our feelings as we walked home together. Would that we could give our friends in England some idea of the gathering and the communings we had with each other."

It is a new and an interesting feature of the work in Barisal that some of the lads of the school go out to the villages around to sing and preach. Even in school-holidays special effort is put forth by Christian youths, and they are everywhere warmly welcomed. Quite a change has come over them of late. Thirteen are earnestly desiring to be baptized. They meet on Sunday nights by themselves for prayer and fellowship, and often the feeling displayed is most intense. "What a difference there is among our boys now!" one of them said to the missionary. High words used often to fall from their lips; all is now peace and affection.

Incidents like these may be gathered from every part of the Indian mission-field, and as the fruit many converts are gathered into the fold of Christ. One additional illustration may be given of a somewhat peculiar kind. Mr. Stubbs, of Patna, writes:—

"In one or two villages, especially in Bahadurpur, a very large village inhabited by stalwart proud-looking Rajputs, the greatest obstacle to the reception of the Word was the pride of the people. But sometimes we found the humility of the people our greatest difficulty. Thus, in Bela village the people were like the centurion who sent to Christ, saying:—'Neither thought I myself worthy that thou shouldest come under my roof.' The people said they were Mochis, and were not worthy to listen to God's Word. It took several minutes to controvert this notion, and to assure them that the poorest were as precious in God's sight as the rich. Then they said:—'Oh, but we are despised people. No one ever comes near us. We are not worthy that a Sahib should speak to us.' After a while, however, I got them to listen to a *bhajan*, and then I told them how Jesus was a poor man when He was on earth, and that He was always helping poor people who applied to Him, and that He was just the same now in heaven, and that he would help and bless them if they would only come to Him. I deeply felt that I was sowing in good ground, for such humility must surely be a preparation for receiving the truth.

"As a rule I have both in the villages and the city muhallas followed the Saviour's injunction in Matthew x., and have preached in or opposite the houses of those whom I

have thought, or ascertained, to be worthy, or devout, or outwardly respectable. But, remembering that the Son of Man came to seek and save the lost, I have sometimes gone in search of bright gems for His crown to *the miry places where the most depraved and dissolute congregate*. Thus I was informed concerning a village, Nanda Lal Pur, that it was inhabited by *badmashes* who, before the Gya railway was made, were notorious as robbers of pilgrims ; certainly most of the people had a *badmash* sort of face, and it so happened that close to the village we found on the footpath a child's skull. It was a great joy to publish to such a people the news that 'Christ Jesus receiveth sinful men.'

"I have also visited, both in the villages and in the city, *tari* and *sharab khanas* [grog-shops], and have reasoned with the frequenters of these places, of 'righteousness, temperance, and judgment to come.' It is not pleasant to visit these haunts of vice. To see men, women, and even children swarming around such dens, like the flies of Egypt around a piece of bread, is a shocking sight. Still I am sure the Master has always been with me in these places."

THE NATIVE CHURCH.

Next to the preaching the Word, the growth and spiritual well-being of the native churches are of the utmost importance. From them must come the pastors and evangelists, both of the present and the future, and the Church at home must look with the greatest interest and anxiety on their advancement in liberality and independent action for the more rapid development of the Kingdom of God. With this in view we select a few among the many notices received from the missionaries' reports.

DELHI.

The churches in and around Delhi embrace between three and four hundred converts. The people are mostly poor, of the class known as Chamars, but often they present bright examples of true Christian virtues. The missionaries write as follows:—

"Our efforts, with the help of God, to lead our Chamar Christians to a healthier spiritual life have been earnestly renewed this year, and carried on with much prayer, many disappointments, and not a little encouragement. Gradually our brethren are responding to these efforts, and drawing together into the local '*panchayats*' [committees], which formed so important and helpful a factor in the native church organisation years ago. In four *muhallas* this year these *panchayats* have been re-established, and are already showing the wisdom which first led to their formation, and the fatal mistake of breaking them up during John Bernard's pastorate. Those Christians who refuse so far to distinguish themselves from their heathen neighbours by joining their Christian *panchayat* have been cut off. This pruning is by no means completed, and probably ten or twelve more will have to be removed as soon as the *panchayats* have been fairly started in the remaining *muhallas*.

"Recently our central church has elected its own pastor, the unanimous choice of the members, and I believe of the Holy Spirit, falling upon Benjamin Ali, son of the martyred Wilayat Ali, a man whom the Spirit has, I believe, been preparing for this work, to a degeee not seen in any other of our brethren in Delhi. Their new pastor possesses this great qualification—a heart sore and saddened at the spiritual destitution of his

flock, combined with a confidence in a power higher than his own. Our prayers are with him, his need is great, the care of this church is no small one. The members are now pulling together to raise as large a portion as they can of their pastor's salary, our subscriptions making up the rest for the present.

"The church at Sabzi Mandi has been blessed by the earnest efforts of their new school teacher Tika; and that at Shahdara, under the watchful, prayerful shepherding of Anand Masih, keeps well together, and sustains meetings for worship and singing. Our friends there have suffered much from the depression in the shoe trade of the last few years, due mainly to the grinding down of the profits by the wholesale dealers through whom the makers sell. Several families have been compelled to leave. The changes in membership up to 30th November have been as follows:—Baptized 38, of whom 10 were girls, and 4 boys from our boarding schools; restored or admitted from other churches, 6; total, 44. Died, 12; dismissed to other places, 17; excluded, 6; total, 35; present membership, 364.

"In connection with certain statements which have recently been made, regarding the 'dissolving church,' the following reported facts may allay the misapprehensions those careless statements may have caused. The membership in 1885 was 297; in 1886, 315; in 1887, 340; in 1888, 355; in 1889, 364. Baptisms during the last four years, 131.

BACKERGUNGE.

The numerous churches in this district contain nearly 2,000 members, and during the last few years much patient effort has been expended in the endeavour to make them independent of the Society's support. This has not yet been attained, and, as will be seen from the following paragraphs of the missionary's report, much difficulty has yet to be surmounted before the Committee's anxious desires can be fulfilled:—

"The churches in the Barisal division have with one exception been without pastoral supervision by those whom we are accustomed to place in the category of ministers. Two elderly brethren who were native preachers have officiated occasionlly at two of the stations, but they are not chosen by the churches to be their permanent pastors. At the largest station, Ashkor, many of the people are at present in distress owing to the high price of provisions, and as their pastor could not obtain from them the means of support he has relinquished his office. He is remaining there only till some one can be found to take charge of the Society's premises.

"At the other stations the deacons and leading members have during the past year conducted the services. My colleagues and I thought that it was not expedient suddenly to appoint to the pastoral office men inexperienced in teaching, and who, in most cases, are endowed in but a very humble measure with intellectual and educational qualifications for the duties of that office. It was thought well to let a year pass and then set apart some of these brethren. This is a matter which will require attention at the beginning of next year. I have been cheered by knowing that there is still a disposition on the part of two of the largest churches to support a pastor as far as their means will allow, but they regard themselves incapable of raising a sum that would suffice to support a college-trained minister. It may be desirable during the coming year to set apart four of the best of the evangelists to go about continually among the churches with the view of seeking to train those who shall be the future pastors for the work of the ministry, and in order to encourage and strengthen the churches. Being without any proper teaching and without pastoral supervision the churches are in a feeble state."

In the Madaripore division, Mr. Spurgeon reports that Milon Chandra Sirkar has been instituted as the pastor of the independent church at Mandra.

SOUTH VILLAGES.

The churches in this section of Southern Bengal number about 350 converts, under the general direction of the assistant missionary, Kristanga Biswas. The Committee have received the following report:—

"Blessed be the name of our Heavenly Father. Through His grace I was able to carry out all my duties in His vineyard for another year. During the year, though our people have fallen into a lamentable condition of distress on account of last year's excessive rainfall, yet our merciful Father has given all that was needed. Through His Holy Spirit I was able to bear hardship. The present condition of the churches is satisfactory. Though sectarian opposition stands as before, yet our churches, I am confident, are in peace and harmony. Regarding the independence of our churches I have found that though it is a burden on them, on account of their poverty and the want of pure knowledge about Christian truth, still there is a great hope that they will be able to stand on their own legs in time. Although it is a great burden yet, all of our churches have been well instructed to bear all sort of troubles for the sake of their Master. Thank God that He has given me knowledge and power to help our poor people who were starving for want of food. I collected more than three hundred rupees in different ways for our poor. At the beginning of the year I called a meeting at Bishtopore for the benefit of our churches, and I am glad to say that Mr. and Mrs. Rouse and Mr. Edwards joined with us, when Mr. Edwards gave an address on spiritual life, which is very important for our churches. In regard to our General Fund I am glad to say that with so many hindrances our funds have not gone down, but that it has been raised from Rs. 64 to 78-11-6. Though it is very small, and is unworthy to be mentioned in a report, yet it shows the peaceable state of things. The Sunday services of our churches are regularly conducted by pastors and schoolmasters. Prayer-meetings at Bishtopore have been regularly conducted by Jonathan. During the year a few people of Rusul Mahmood have left us through quarrelling with their pastor on account of their property. Beside this the church of Khari has also suffered much for a few months from a wicked fellow whom our people have excommunicated from the church. During the year 26 were baptized and 11 have become Christians from the heathen."

Of the churches under the general care of Babu Gogon Chunder Dutt, numbering over 200 members, he relates that they are in a better state than in other years. Thirty-two persons, men and women, have been baptized, four of whom were Hindu or Moslem converts, the rest were the children of Christian parents.

DINAGEPORE.

Of this group of churches, numbering 196 members, a few words must be said. Dinagepore is a district hallowed with the memories of Carey and Thomas, Fountain and Fernandez. The mortal remains of the two latter remain amongst the people for whom they gave their lives.

"During the year (says Mr. James) there have been fifteen persons baptized in the district of Dinagepore; five of these are converts from Hinduism, and two of the

five are over seventy years of age. One is a convert from Islam, and the others are members of Christian families ; there have been other candidates for baptism, some of whom we hope to baptize soon.

"The spiritual condition of most of our churches has been such as we can rejoice over, and magnify God's grace which brought them to it. Peace and concord have prevailed, and the moral tone of our communities has been of a high order. There have been, however, two exceptions.

"Owing to the unhealthiness of the place, and the high rent they had to pay for their land, our brethren who lived at Dacra have all removed to the eastern border of the district, some have settled at Mukrampore, others at Lukma. Dacra henceforth will not appear in our list of sub-stations."

NATIVE CHRISTIAN TRAINING INSTITUTIONS AND SCHOOLS.

SERAMPORE COLLEGE.

During the year Mr. Edwards has continued to conduct the studies of the students, assisted by Mr. Rouse and Mr. Jordan. He speaks gratefully of the labours of these brethren. The only student in the English department has been Mr. Smylie, who has made good progress in the studies to which his attention has been directed. Of the Native Theological Class Mr. Edwards thus speaks :—

"We commenced the session this year with nineteen students. Of these twelve were old students, and seven were probationers. At the close of the probationary period three of these seven were admitted for the full college course, and the other four were dismissed to their homes. Of these, three would have done very well for third-grade preachers ; but since that grade has been abolished, we think it our duty to admit only such as are likely to reach in their qualifications what used to be our second grade. This, therefore, accounts for such a large proportion of the probationers being rejected. Towards the close of the session we were obliged to strike off the register the name of Shorot Chondro Acharjea. He came to college from Mymensingh. In many respects he was a promising young man, but he unhappily incurred a heavy debt. Since leaving he has expressed much sorrow for his indiscretion, and has also remitted money to pay off his liabilities. This debt question is one which continually gives us much trouble.

"I have now the pleasure of reporting that four young men have completed their course of three years' study, and are ready to be appointed by the Conference as native preachers. They are all young men of much ability, and have preserved a good Christian character while in College. We can recommend them with much confidence to the Conference, and shall be happy to hear of their acceptance as evangelists. On the closing day of the session brethren Kerry and Jordan were present, and were much pleased with what they saw and heard of these students.

"As several of the students are married, we have kept up the class for their wives. They are taught reading, writing, arithmetic, also sewing. One of the Johnnugger native Christian women is employed as teacher. One of the rooms in our house was used as class-room, and this rendered it easier for Mrs. Edwards to superintend their work. Mrs. Manuel kindly undertook the examinations, and she reports much progress during the year. We trust that the teaching given in this class will qualify them to be much more efficient help-meets to their husbands."

DELHI TRAINING INSTITUTION.

The course of instruction pursued has varied little from that of former years; but at the request of the Committee Mr. Imam Masih removed from Calcutta to Delhi to take up the work of the Institution. His presence has been just what was needed. He has rendered invaluable service by living in the compound, and taking the oversight of the students and fifth class boys. The value of his work as a teacher has been well shown in the satisfactory results of the examinations. Mr. Stephen Thomas reports as follows:—

"*Students.*—At present there are ten men in the preachers' class. Their conduct has been very satisfactory. During the year Chuna Lal and Duli Chand have died. Chuna Lal, whom I hoped to send out at the end of this session, was a most promising student, and his death was a great personal grief to me. Two, W. Barnard and Lal Chund, have been expelled under circumstances that can only be recalled with pain. Lal Mahammad, Prem Masih, and Mangala are about to leave the Institution for such work as the Conference shall assign them. Sulaiman and Nand Kishor have been admitted from Agra, and I have great hopes of their success. Daniel is now reading with a view to entering Agra Medical School.

"As suggested in last year's report, a greater prominence has been given to work in Hindi, and by the affiliation of the fifth class with the Institution the attempt is initiated to provide trained Christian teachers.

"*Consulting Committee* (Revs. J. Smith, D. Jones, W. J. Price, and G. J. Dann). The appointment of this Committee has proved a step in the right direction. Several times during the year I have had occasion to ask counsel which the brethren have generously given. The meetings at Delhi in March were characterised by the utmost cordiality. Two days were spent in prayer and consultation, and I believe that, with God's blessing, this yearly meeting will furnish the needed link between the Institution and N.-W. stations."

DAY AND SUNDAY SCHOOLS.

It is with pleasure the Committee report a steady increase both in the number of the day-schools and in the attendance upon them. This is also the case with Sunday-schools, which of late years, consequent on the growth of Christian churches, have sprung up in nearly all the mission stations. Already missionaries report additions to the churches of scholars from these most useful institutions, while everywhere the day-schools open the way in many villages to the introduction of the Gospel and the diffusion of the Scriptures. The returns show that there are about 150 teachers employed, and the number of children in attendance in the day-schools numbers upwards of 3,000. The Sunday-schools gather together every Lord's-day some 1,400 children, and 120 voluntary teachers lead them to a true knowledge of God, and of Jesus Christ whom He has sent.

TRANSLATION AND LITERARY WORK.

Although much tried by sickness, Mr. Rouse has been able to accomplish a considerable amount of work. He reports :—

"During the year it became necessary to begin a reprint of the Bengali Bible, both for the Bible Society and for ourselves. The printing has proceeded to Deuteronomy, and we shall have at once to begin also a reprint of the New Testament.

"The Committee of the Bible Translation Society have more than once expressed their approval of the plan of giving brief explanatory notes in the Scriptures which they issue. Hitherto this has only been done in the case of separate portions, but I have thought that it might be desirable to carry out the same plan in regard to the Testament, and even the whole Bible. This year I have begun to work out the idea. I first obtained the opinion of the brethren in Calcutta, and they all approved of the plan. We began with the New Testament, which we are bringing out in crown octavo, and in the same type which we use for the separate portions, larger than the type of the existing Testament. The notes are chiefly explanatory, and some Scripture references are also added.

"In regard to the Bible the matter was more difficult. Even as it is, the Bengali Bible is so large a book, that we felt we must not increase the size of the type, and must be very sparing in the way of increasing the number of pages. Still, I thought we might try, and I again consulted the Calcutta brethren, who all warmly approved of my plans. What I proposed, and have carried out, has been, in the first place, to divide the Bible into sections with headings of subject-matter, the chapters and verses being also marked. This will give the reader a better idea of what he is reading about than if he simply begins a book like Genesis, of fifty chapters, and reads on, not knowing where one subject begins and another ends. In the next place we explain words and phrases which an ordinary Bengali reader would not be likely to understand. And, thirdly, we give a few references to other passages of Scripture, which would illustrate the text. We have put the headings and notes in the smallest existing Bengali type, because it was necessary to make a distinction between the text and the notes; and, as the notes are all very short, I hope people's eyes will not be much tried by the small type. I have been as chary as I could be of space, in order to keep the Bible in as small a bulk as possible.

"During the year I have continued the 'Commentary on the Prophets,' which I am preparing for the Tract Society. Isaiah, Jeremiah, and Lamentations have been published separately, and I am now proceeding with Ezekiel. As Bengali editor of the Tract Society, I have also attended to the bringing out of the two monthly four-page gratuitous series, the *Monthly Messenger* and the *Zenana Leaflet*. I am also seeing through the press a translation of Dr. Murray Mitchell's 'Letters to Indian Youth,' on the Christian Evidences, made by our brother Joynath Chowdhry. The *Khristiya Bandhab* has been brought out as usual, every month.

"My book, 'Workers with God,' has just been put into Bengali, and is published by the C.V.E.S. It has also been put into Hindi by Mr. Price.

"The issues for the year are :—

"*For the Bible Translation Society.*

Bengali Matthew	5,000
,, Mark	7,500
,, Luke	5,000
,, John	5,000
Genesis i.—ix.	5,000

Musalman Bengali, Luke	5,000
,, ,, John	3,000
Hindi Matthew	5,000
,, Mark	5,000
,, Luke	5,000
,, New Testament	2,500

"*For the Calcutta Auxiliary Bible Society.*

Bengali Matthew	20,000 } C.A.B.S. Re-
,, Mark	20,000 } vised edition.
,, Psalms	10,000
Kaithi Mark	3,000

Mr. Prem Chand informs us that he has been busily occupied in bringing out a tract on Temperance, the first ever written in Hindi, besides revising and preparing for the press the Gospel of Mark in Kaithi. He particularly mentions the publication of a newspaper in Hindi, which has obtained the marked approval of many Christian friends. The present number of subscribers is about 300. He has begun to translate Mark's Gospel from the Greek with the readings of the Revised Version, which would appear to be thought highly of by various missionaries to whom it has been submitted. Other works in Hindi have also proceeded from his active pen.

PROSPECTS OF THE FUTURE.

This necessarily imperfect review of the year's work of our brethren among the heathen population may be closed by the striking remarks of our venerable and experienced missionary, Mr. Broadway, of Patna:—

"We observe indications of the advance of the Gospel among the people. They are gradually giving up old prejudices, superstitions, and also pilgrimages, in attending to all which they used to be exceedingly strict, believing them essential to their spiritual welfare. The priests and devotees who live by the shrines say that the people no longer visit these places to worship and make offerings as in former years, consequently their income has been considerably reduced, and they blame us for it. The Brahmins, who were once looked upon with awe, and who demanded and obtained both honour and support as superior beings or demigods, are also no longer regarded as objects worthy of the attention they exacted, owing to which they have commenced to serve the lower classes as common menials. These indications have induced people who are still jealous of their creeds to form societies, and to have preachers to propound their faith in opposition to Christianity; but these measures are not succeeding, on the contrary they are stirring up a spirit of inquiry, and as a result the call for our Scriptures is increasing daily. It will thus be seen that the Gospel is slowly and imperceptibly gaining ground, and that the leaven of truth is permeating the masses.

"The assertion made by critics that mission work in India is a failure would therefore seem to be advanced without due consideration. This assertion is mainly supported by statistics; but can the work be tested by figures alone? We are expressly commanded to preach the Gospel, and that is our part of the work. Conversion is from God and by the power of the Holy Spirit; so the number of

conversions is a part of the Lord's work, for the Lord Himself has said that 'no man can come to me except the Father draw him.' We have to be patient, believing that the preaching of the Gospel will, by the grace of God, in the fulness of time bring forth fruit, as it is written, 'The husbandman casteth in the seed and waiteth for the precious fruit of the earth, and hath long patience for it until he receive the early and the latter rain.' Missionaries have, no doubt, to meet with much opposition, and the educational policy of Government has, no doubt, considerably counteracted the teaching of missionaries; but, notwithstanding all opposition and discouragement, the Gospel still progresses, and will continue to progress until at the name of Jesus every nation, kindred, and tongue shall bow the knee; and His dominion shall also be from sea to sea, and from the river unto the ends of the earth."

The views expressed by Mr. Broadway find corroboration in a remarkable pamphlet by a Hindu, which has lately appeared in Calcutta. It is entitled, "Are we really awake? An Appeal to the Hindu Community." We quote from it the following striking statements:—

"The life-blood of our society is fast ebbing away, and irreligion is eating into its vitals. Looking beneath the surface, we find that the mischief under which we, Hindus, at present labour is owing chiefly to the influence of Christianity, brought steadily and constantly to bear on our national mind for nearly a century and a half. Raja Ram Mohun Roy, of happy memory, felt its influence with the deepest concern, so far back as 1821, and did all he could to check its progress. Since his time, it is to be regretted, no Bengali gentlemen (with one or two honourable exceptions) have done so much as to send a serious thought after this matter which is of such vital importance to our society.

"The result of this national apathy is, as might be expected, that the countless Christian missions at work in this country, especially in Bengal, are in a fair way of achieving their object, not so much, however, by carrying conviction to our hearts about the superiority of their religion as by slowly and imperceptibly changing our ideas with regard to our moral, social, and domestic life. The unflagging energy and the systematic efforts with which these bodies are working at the foundation of our society will, unless counteracted in time, surely cause a mighty collapse of it at no distant date."

The writer then proceeds to designate the Mission schools, the entrance of Christian women into the zenanas, and other similar influences as sapping the foundations of the family life which is bound up with the Hindu system, and prognosticates its overthrow in a few generations if not speedily checked.

THE ENGLISH CHURCHES.

As these churches exercise an important influence on the progress of the Gospel in India, and aid in various ways those who are more directly engaged in the work among the heathen, it may be interesting to give a brief account of the churches which were originally planted by our mis-

sionaries, and which continue in great measure closely allied with our operations.

CIRCULAR ROAD CHURCH, CALCUTTA.

PASTOR, C. JORDAN.

The pastor reports that the attendance has been fluctuating, though not, perhaps, more so than is usual among so floating a population as is the English in India. But he mentions that the prayer-meetings have been well attended, and the piety of the church has been in some degree most gratifying. The following extract will bring to notice the bearing of the ministry of these English communities on the growth of the Kingdom of God:—

"During the year the pastor has baptized seven persons. Four of these were of European origin or descent; amongst them Rev. E. J. and Mrs. Petrick, now in the American Mission, Assam; the other three were East Indians. One was a Nepalese lady from Miss Fendall's Home, by name Gulab; another was a Bengali, H. C. Chukladar, now a student at Serampore College; the third was of Christian parentage, S. B. Biswas. The latter was baptized in the River Gunduk in the presence of hundreds of Hindus at the Sonepore mela.

"Through the kindness of the church, the pastor has been able to do some direct mission work. There has been regular preaching in Hindustani at Wellington Square and Park Street. In connection with the latter, we have three inquirers receiving further instruction from Mr. Prem Chand. Four lectures in English were also given by the pastor on Sunday evening. The subjects were—God, Christ, Sin, and Salvation. Several native gentlemen were present. I have also visited and preached at the melas held at Allahabad, Sonepore, Carragola, and Monghyr, and some literary work has been done in Hindi. A Hindustani service has also been commenced on Sunday morning at the Colinga chapel. Our thanks are due to the Rev. G. C. Dass and the members of that church for their sympathy with us in this effort to do good."

Two vernacular Sunday-schools are also maintained and conducted by members of the church.

LAL BAZAR CHURCH, CALCUTTA.

PASTOR, G. H. HOOK.

This church owes its origin to the labours of the Serampore brethren, and the chapel is placed in the midst of a very diverse population. The pastor speaks of his English work as giving him cause for great thankfulness to God. The financial condition is prosperous. A weekly Bible-class is maintained for young men, and seventeen students of the Medical College attend its meetings. Many attend the Sabbath services, and one has been baptized. A good work is done among the poor, and many children are clothed and fed. The prayer-meetings also are well attended. Twelve persons have been baptized during the year.

The following incidents well illustrate the peculiar circumstances under which the work of God is carried on:—

"One day a young Jew of some respectability came to the vernacular service, and began to look over the books of various languages that I had on the table. So I gave him a Hebrew tract, and he began to read it aloud. I said, 'Your pronunciation is different from what I have heard in England.' This led to further conversation, and he called to see me at the Parsonage, and while talking he said, 'How is it? You believe in Moses and the prophets that we believe in, and yet you worship idols just as the Hindus.' 'What!' I said, 'worship idols? How so?' 'Why,' he said, 'when I go into a Christian church I see at the end of the building a large cross, with a quantity of flowers and lights, or else the figure of a woman that they tell me is the Virgin Mary, and all the people bow to it when they come in. Now what difference is there between the Hindus and the Christians? they both have an idol, be it the cross or the Virgin Mary, and flowers and lights about the idol, and yet it is said by Moses and the prophets, in which you believe, "Thou shalt not make to thyself any graven images nor bow down to them."' 'Ah!' I said, 'you must not make me responsible for the sins of others. We have no idols, nor pictures, nor flowers in our church nor our own worship.' He said, 'I should like to see your church.' So I took him inside the building, and there was nothing there but the platform, and the tablets of Dr. Carey and other good men, who had served God as pastors of the church. Then he said, 'I will come to your church, but I will not enter where they break the commandments, and make to themselves graven images; as a Jew I abhor idolatry.' I think I see the veil that is upon his mind being rent in twain. Oh, that Christ would put forth His power as He did in His dying hour when the veil of the temple was rent in twain, and rend this veil away!

"This year we have been able to give away a very large number of tracts and Bibles. I am nowadays struck with the great eagerness with which the people receive the smallest tract, and always ask for more. There is a vast change now from what there was in years gone by. One of the old native preachers was telling me the other day that, when they first printed the Bengali Testament, they could not get the people to take it for love or money; the Brahmins had cursed the book, and said they must not take any book from the Christians' hands, although they had them bound in red morocco with gilt edges. So the missionaries had a boat-load, got up in this gorgeous way, and the native boatmen were told to scuttle the boat, so that it might seem like an accident, just above the place where the people were bathing on one of their festival days, and so take the people by guile, and get them to pick up what they would not take from the Christians' hands. When the boat slowly sank the Testaments began to swim and float down among the people bathing in the river. This was too much for the cupidity of the natives, and so they all went fishing for these red-morocco Testaments with gilt edges. Whether they thought that the holy water of the river had purified them from the polluted touch of the Christians' hands I cannot tell. I daresay they did, for they do think these things. But I have heard that again and again men have come across some of these Testaments, old and stained with age and their baptism in Gunga's stream, which were highly prized by those who had them, and had thrown light upon the darkness of many during those long and weary years."

ALLAHABAD.

PASTOR, G. J. DANN.

Mr. Dann furnishes the following particulars of this community

originally founded by an old missionary of the Society, long gone to his rest:—

"During the year we have again lost some of our oldest and most prominent members, notably our former secretary, B. D. Gordon, Esq., and his family. Mr. Gordon has gone to Bareilly to be principal of the Government College there. The state of religion in Allahabad generally is very low just now, and, in common with the other evangelical churches, we suffer from this cause. The Sunday-school has revived somewhat of late, and we hope it may improve still further. Mr. Robinson works as city visitor and Scripture reader, but, we are sorry to say, he does not receive much support. The pulpit services were carried on during Mr. Dann's absence in the district by Rev. Isaac Allen, M.A., and, so long as his health would permit, Mr. Allen took alternate services with Mr. Dann. When, in January, he was smitten down again by illness, Mr. Dann again took sole charge, and since February has been enabled to sustain the whole of the pulpit work. In addition to our losses by removals to distant stations, the hand of death has been busy amongst us. Mrs. Heinig was removed at the beginning of the year, and on August 9th, after months of suffering, our aged friend Mrs. Carr received her Master's summons. These were from among our regular communicants and members. Others, more or less regular attendants in public worship, have also been removed by the hand of death.

"Some proposals for baptism have been made during the year, but in each case they have been withdrawn for a season. The 'fear of man which bringeth a snare' prevents some identifying themselves with us, as they are directly or indirectly dependent upon the favour of High Churchmen for their daily bread. However, in spite of all, the Gospel has been preached, and in this we find cause for rejoicing."

AGRA.

PASTOR, ALFRED DAY.

The formation of this church owes much to the labours of that eminent man, General Havelock, while stationed in command at Agra. In the absence of a pastor, Mr. Jones has had charge of the church, and he reports as follows:—

"We are thankful to say that a brother, Mr. Day, of the Pastors' College, has accepted the pastorate of the Havelock Chapel, and is now on his way to India. May he be spared to labour successfully in Agra for many years! The work has been encouraging during the year. In the hot season I took over charge of the English services. The congregations were good. We baptized in all thirteen during the year. Over some we have had much cause for rejoicing, for they had turned from their evil ways. Others were followers of Christ already, but feel they ought to put on Christ in baptism.

"The Wednesday evening Bible-class has been a happy and profitable time. We have also had a variety of services at the chapel, which were appreciated.

"The Sunday-school has had over forty names on the rolls, with an average attendance of about thirty children, and a very happy work we have had. Mrs. Jones started a working meeting for the ladies of the congregation, and this has been continued with very satisfactory results in a large quantity of clothing for our boys and girls in the boarding schools of our Mission in Delhi. The Manchester Regiment leaves Agra this season and will be replaced by the Leinster Regiment, in which nearly all the men are Roman Catholics; this will make a considerable difference in our attendance. We are thankful for such a strong band of men in the Batteries here who attend. We shall not

soon forget the good work that has been done among the men of the Manchester Regiment. It will help to cheer us in days to come. Not a few men have found Christ here. May they be kept faithful unto death !"

VISIT OF MR. BAYNES.

Again the Committee have to mention with gratitude and thankfulness the second visit of their esteemed General Secretary to the stations of the India Mission. This arduous task has been accomplished not without much anxiety. Ill-health has attended our friend throughout, but nothing has daunted him. He has energetically fulfilled the trust committed to him, and has returned home, they trust, with no material injury to his constitution. It will afford our friends great pleasure to peruse the following sketch—by the Rev. G. Kerry—of the work that has been done, while awaiting from Mr. Baynes' own lips a fuller detail of the deeply interesting journeys he has accomplished, and of the important issues that may arise out of them :—

"The past has been a very busy month for me, as I have accompanied Mr. Baynes to many of our stations in Bengal. We reached Barisal on Saturday evening, the 28th December, and had a very busy Sunday there—in the morning and afternoon with the Christian friends in the Bengali chapel, and in the evening at the Gospel Hall, which was well filled by some Christians and the Mission workers, and a large number of Hindus and Mohammedans, who had been invited to hear addresses from Mr. Baynes and myself. After this meeting, we started in company with Messrs. R. Spurgeon and J. G. Kerry in the Mission boat for Madaripur, to attend the Annual Conference of the Backergunge Mission Churches, held this year somewhat later than usual, that the brethren might have the pleasure of Mr. Baynes' presence. We reached Madaripur on the evening of 31st December, and were heartily welcomed at the Mission bungalow by Mr. and Mrs. Teichmann, and Messrs. W. R. James, Norledge, Bevan, and Davies, who had preceded us. The next day, Messrs. Jewson and J. D. Morris arrived in the smaller Mission boat, and Mrs. Ellis and Misses Taylor and Saker in the new Zenana Mission boat. There had never before been so large a gathering of missionaries at Madaripur. Mr. and Mrs. Teichmann had made abundant provision for the arrival of so large a party. The Conference lasted three days, and was attended by about one hundred and fifty native brethren representing the different churches. The meetings were held under a large shamiyana erected for the purpose. Proceedings commenced on Wednesday, the 1st of January, with a meeting for prayer. Various subjects of great importance were discussed, each subject being introduced by a brother previously selected for the purpose. A cordial address of welcome was read to Mr. Baynes, to which he replied in his hearty and impressive way. The meetings were spirited and helpful, the discussions were well sustained, and demonstrated the existence of intelligent and earnest appreciation and grasp of Christian truth, and an apprehension of the responsibilities and privileges connected with the reception of the Gospel of Christ. Our time was so limited that we were unable to remain till the close of the Conference. We were due by previous arrangement at Commillah on Saturday morning, and had, therefore, to start for that place on Thursday evening. Arrangements had been made for a 'Nagar Sangkirtan' (a singing procession through the town) for Thursday evening, and we were able to join in this striking demonstration before we left. After dinner, some two

hundred native Christians, with all the missionaries, men and women, started walking from the bungalow, with banners and illuminated texts, and with drums and cymbals. Gospel hymns were sung as we marched along. Every now and then the procession stopped to give opportunity for a brief statement of the Gospel, and a proclaiming of the name of Jesus, and of firm belief that He would save the people of India. At one of the ghats the smaller Mission boat was waiting for us, and we took leave of the procession which stood above and on the sloping bank of the river; and as we pushed off in the bright moonlight, 'All hail the power of Jesus' name' was sung, we joining as we receded from the shore.

"We had a long journey of two nights and a day to Commillah in the Mission boat, two steamers, a country cargo boat, and by pony cart, and reached the end of our journey at 4 a.m. January 4th, pretty well tired out. We had a busy day at Commillah, where we were cared for well by the lady missionaries, Miss Arnold and Miss Denness, of the New South Wales Baptist Mission. We inspected the new Mission House, which is being erected there at a cost of £1,300, met the native Christians there, and attended to various matters which required attention. That night we had to start again by palki dak, and reached Narayangunge on Sunday morning, where we spent a quiet day. We returned to Calcutta, which we reached on Tuesday morning. On Friday afternoon we left for Dinajpore, which place we reached on Sunday morning, the 12th January, with Mr. W. B. James and Mr. J. H. Anderson, who met us at Parbuttipore Station. We had cheering meetings here with the Christian brethren, large numbers of whom had come in from the district. We left that same evening for Jalpaiguri, where we spent Monday, and, leaving by the mail train, reached Calcutta on Tuesday morning, the 14th. Mr. Baynes finally left Calcutta on Monday afternoon, the 20th, for Soory, and goes on to the North-West stations. He hopes to complete his visitation during the month of February, and to leave Bombay for Colombo on the 27th of February. It was expected that his stay in Ceylon would extend to the 26th March, when he would embark on the P. and O. steamer *Oceana* for home."

CEYLON.

PRINCIPAL STATIONS:—
Colombo, Ratnapura, and Kandy.

SUB-STATIONS	88
Missionaries	5
Native Evangelists	24

The Kandy district, under the charge of the Rev. H. A. Lapham, presents few features of stirring interest. The work of evangelisation is in various ways steadily prosecuted at and around all the stations, and the day-schools continue to disseminate instruction both in secular and Christian knowledge. Sunday-schools have received much attention, and there are now nine schools in the district, all earnestly worked and numerously attended. The masters of the day-schools, who are a body of intelligent and earnest young men, have given very efficient aid in this work, and the native pastors have also entered hear into it. Five

young people were baptized in Kandy early in the year, and six others were admitted to the church at Korigammana. Inquirers are also reported at other stations. A spirit of apathy is in some instances apparent, a spirit pre-eminently characteristic of the Buddhist system from which the converts are gathered; but new ground is in process of occupation; especially is this the case around Mátalé; but the native churches in general greatly need a new baptism of the Spirit. At Katugastota a schoolroom has been built, suitable for use as a chapel. The plan of the structure was kindly furnished by the Rev. F. Waldock. It is occupied by a large and promising Sunday-school, and there is a large field of usefulness in the neighbourhood never yet occupied by any missionary society.

COLOMBO DISTRICT.

From the report furnished by the Rev. F. D. Waldock we quote the following passages:—

"The past year has been one of steady work and moderate success. There have been 52 added to our churches by baptism. We have now 910 members, and a good number of candidates, who will, we hope, in due time be received into full fellowship.

"The number of our Sunday scholars is 821, showing a falling off of 100. This is largely due to our having had to give up a school attended exclusively by Buddhist children, who have, however, been saved to the day-school, where they receive good moral and Christian teaching daily.

"The numbers of our day scholars is 2,042, as compared with 2,287 in 1888. The decrease has been caused by our being obliged to close a school owing to the failure of a planting enterprise which had attracted a large number of people to the place, and to our closing two others in order to make a stand for discipline and moral purity.

"The contributions from the stations are far below what they should be; but it is something that they are appreciably more than in 1888.

"The usual evangelistic tours have been undertaken in most of our districts, our brethren going 'two and two,' often considerable distances, to bear the light into dark places.

"In several of our stations a series of special services has been held; some having been assisted by brethren of other denominations.

"*Colombo, Cinnamon Gardens English Church.*—Mr. Durbin, the pastor, has kindly furnished the following report:—

"'We are thankful to record another year of happy and successful work. All departments of the church have been well sustained by an earnest band of loving and willing helpers, and God has greatly blessed our efforts in the conversion of sinners and the restoration of some who had backslidden. We have lost several members by death, but we have had the pleasure of immersing sixteen new converts, some of whom have become most earnest workers for Christ, besides receiving five others into church fellowship.

"'The church is becoming increasingly a missionary one. Quite a number of Tamil and Singhalese young men attend regularly our Sunday evening services, and some have been led to decision for Christ, and have made a profession of their faith in Him; and one of the most pleasing features in our year's work has been the readiness

with which these have taken part in Christian work amongst their own countrymen, by conducting services in private houses, distributing tracts and books, and preaching in various places in the open air.

" ' In addition to the work done in Colombo, we have several members of the church living at out-stations, or up country on tea estates, who are doing splendid Christian work by conducting services for English-speaking people residing in the various districts, and also services for the hundreds of Tamils (in some instances) employed under them.

" ' Twice during the year I have the pleasure of visiting many of these friends, and on both occasions have been greatly cheered and gladdened by what I saw and heard.'

" *Grand Pass and Mattakkuliya.*—Mr. J. Samuel Perera says :—

" ' During the year 1889 I have had the pleasure of baptizing four persons, while the loss by death has been only two members, belonging to Grand Pass Church. In the open-air services and in the prayer-meetings I have been assisted very much by one of the deacons of Mattakkuliya Church and one of the members of Grand Pass. I have great pleasure in stating that the Sunday-schools of both the churches are in a prosperous state.

" ' I have been able this year to make another evangelistic tour, with seven of the brethren, to the high country as far as Badulla. In this tour we had to travel on foot about 300 miles; speaking and preaching to more than 4,000 persons.

" ' The Grand Pass Church has been self-supporting for twenty-seven years. While we thank those who have helped us on in the past, we find that, in order to continue self-supporting, we cannot but solicit the help and sympathy of friends and brethren in a larger measure.'

" *Colombo, South.*—Mr. Chas. Peries, who was removed from Gampola to this station in March last, gives a report, the gist of which is as follows :—

" He has seven sub-stations, or centres, where he carries on his work, assisted frequently by an evangelist who is mainly supported by the subscriptions of a number of ladies.

" At the numerous open-air meetings the people have listened with great attention, sometimes three or four Buddhists coming forward to confess that they have been impressed by what they have heard; while some, it is hoped, have been more fully convinced of the truth of Christianity and will accept the Lord Jesus as their personal Saviour.

" *Hanwella and Welgama.*—Mr. Gunasékara reports that, in addition to his other work, he has preached to a large number of persons, mostly Buddhists, once a week at the Gansabáwa (village council), and that six persons have been added to the church by baptism.

" *Kotikáwatta.*—Mr. Lewis reports the maintenance of his various labours, but no additions to the church. However, to my own knowledge, there is one matter for satisfaction and hope, the fact that he is aiming to habituate his younger members to Christian work; some of them being formed into a band for evangelistic efforts on one day in each week.

" *Hendala and Leper Hospital.*—Mr. Henry de Silva says :—

" ' We have to report, with grateful thanks to God, the addition of ten members to the church. One of these was an old member restored, another was admitted by transfer, and the remaining eight were new converts. Amidst much depression in trade and cultivation, the subscriptions have kept up to the same amount as last year's.

" ' The open-air preaching has been mostly carried on by some of the younger members of the church.

" 'The appointment of a catechist to the Leper Hospital by the "Mission to Lepers in India," under our superintendence, has been a great help to the work there. The catechist, who is one of our deacons, has also been of much service in the general work of the church. A day-school having been opened in the Leper Hospital, the patients are taught four days during the week, while the Word of God has been preached to them either by visiting them in their wards or in the chapel, which is within the asylum.'

" *Gonawala.*—Mr. D. A. Benjamin says :—

" 'Our losses have been more than compensated by the admission of eight persons to the church, four by restoration and four by baptism. There are also several earnest inquirers, who, we trust, will ere long make public profession of their faith. The Sunday-schools and the Bible-class for women have been well attended. We have commenced two more girls' day-schools, one being close to Kelaniya, which, with its famous temple, is a stronghold of Buddhism.'

" *Koralawella.*—This church has an interest all its own, being presided over by a good brother, who labours without fee or reward, Mr. Haramáins de Silva. His earnest efforts, seconded by his people, have been rewarded by the addition of six converts, raising the membership to fifty-two. Caring for others, they have continued to maintain a school in a village a short distance away, where the people are grossly ignorant.

" Before closing this report it must be noted that generally we have to encounter a growing opposition arising from the recent Buddhistic revival. This, however, should nerve, and not depress us. Earnestness, even in error, is better than a deathlike stolidity. As Christians, believing in the immortal power of truth and the predestined universality of our Lord's Kingdom, we can hopefully advance, assured of ultimate victory."

CHINA.

PRINCIPAL STATIONS:—

SHANSI—Tai Yuen Fu, Shao Tien Tzee, Hsin Chow.

SHANTUNG—Tsing Chu Fu, Pei Su Chu Fu, Tsi Nan Fu, Chan Shan and Chouping.

SUB-STATIONS	62
Missionaries (Two in England)	21
Native Evangelists	8

The work of the Mission in China is mainly confined to the two large provinces of Shantung and Shansi, both situate in the north of the Empire, the former containing a population of twenty-nine millions, the latter seventeen millions.

SHANTUNG PROVINCE.

The past year will for long be memorable as a year of Famine. A very large number of people were reduced to the extremest want and died of starvation, while multitudes more were reduced to poverty, to

recover from which years of struggle and hardship must be faced. We take from the report of Mr. Bruce the few following paragraphs, as fairly descriptive of this dreadful calamity :—

"As is now well known, the year 1888 was one of disaster for North China. We scarcely had time to forget the catastrophe caused to the province of Ho-nan by the change in the course of the Yellow River when Shantung was visited by a succession of calamities. Earthquake and rebellions spread terror among the people ; cholera decimated the population ; finally, drought and floods destroyed the crops, causing a famine unparalleled in this part of China since 1877.

"It will be remembered that last year there was a long period of drought followed by eleven days, in the middle of August, when the rain came down in torrents as though some waterspout had burst. In some parts of the province away from the neighbourhood of rivers this rain itself flooded the country to the depth of three or four feet, or, as a native expressed it, 'as high as that donkey.' This water remained so long that the ground was left like the mud bottom of a lake, impossible to till. In some parts this continued so late as the following May, rendering the soil useless for spring crops.

"In addition to these rain-floods, as I might call them, the accumulated waters from the hills caused the rivers, which are full in ordinary years, to overflow and in many parts to burst their banks. These rain and river-floods following the drought, caused a general failure in the autumn crops. In most places the harvest averaged one-sixth of the usual crop or even less ; in others the failure was complete ; while in the best districts the crop averaged not more than one-third. In a sentence, it may be said that the grain was successively impoverished by the drought, rotted by the excessive rains, and destroyed by the floods.

"In the northern districts this calamity was preceded by five years of bad harvests, and thus the enduring power of the people had become exhausted. The richest had become poor, the poorest were barely existing, and even this bare existence was to be denied them. In the southern districts the distress was not so general, though where it did exist it was equally severe. Land had a value the whole time, so that although there was severe distress, and the number of deaths from starvation and disease was great, still those who had land could sell, while in the northern counties it realised nothing. *Owners died of hunger.*

"The indications of the distress were for the most part uniform throughout the entire district. Beggars and refugees began to pour into the cities. The great roads as early as October became crowded with emigrants making their way by families, with their scanty belongings carried in barrows, pulled in many cases by women. Grain and all kinds of food rose at an alarming rate to famine prices. Land as quickly fell in value. The markets became filled with furniture, household effects, and the timber-work of demolished houses. Soon a new commodity began to appear—viz., chaff (selling in some places at the usual price of grain), and later, roots and weeds. Finally women and children were, secretly in some districts, in others openly, sold. The price of a girl seventeen years of age would be about one and a half or two dollars (five or six shillings). A woman over forty would go for her keep. Mr. Jones says of his district : 'There was no village without the sale of women and children. Li-chin city alone was said to have lost 700 to 800, and we heard of one village where the majority of the females were sold.' I have mentioned beggars, refugees, and emigrants. By the first of these I mean the universal professional beggar class, and need not comment on them. By the second I refer to a large number of poor people who in all parts turned out of their homes, and becoming temporary beggars went to other parts of the province to beg for

their food. In addition to these there were many who sold all that was saleable, gathered the rest together, and emigrated in families to a distant province—mostly Shen-si. It is impossible to estimate to what extent this prevailed. In some parts, of course, the proportion of emigrants and refugees was higher than in others. Answers to inquiries alway pointed to exceedingly high numbers."

A calamity so overpowering and widespread it was beyond the resources of the country to meet. Many pages of this report would be occupied in giving in any detail, however brief, an account of the efforts of the missionary brethren, in co-operation both with members of other missions and the officers of Government, to meet this dreadful catastrophe. They at once set the example of liberality by a contribution of £400, and by devoting their time for several months in organising relief, and in distributing to the need of the people from the funds committed to their care. Besides the sum of £4,700 raised by the churches of our body, they were the almoners of other friends, and a total of not less than £40,000 passed through their hands to the utterly destitute. Of the strenuous efforts that were made to save the perishing, the self-denial that was required, and the perils of every kind that beset their steps, no adequate idea can be given. We must refer to the pages of the *Missionary Herald* of January last to give to our friends some fuller account of the labours accomplished and the sufferings endured.

Of the bearing of these terrible events on our missionary work sufficient time has not elapsed to form a just estimate, but we may quote from the letters of the missionaries a few details of their subsequent visits to those scenes of sorrow and distress. Thus Mr. Harmon writes :—

"The year 1889 will be memorable in China as a famine year. We have good hope that it will also be memorable in the annals of our Mission as a year in which many of us gained a deeper insight into the character and needs of the Chinese, and in which large numbers of the Chinese were brought into direct contact with Christian teaching reduced to practice.

"The indications are that last year's work will mark the point of a new departure both in the attitude of the people—educated and uneducated—towards foreigners, and as the commencement of an active, energetic, and promising evangelistic work in both old and new regions.

"About the middle of July I left Ching Chou Fu for Chou'ping and, in company with Mr. Jones, started for the northern counties of Po Hsing, 'Pu'tai, and Pin Chou. These districts had been worked over by our men as famine relief distributors, and there were indications that the people were anxious also for the 'Bread of Life'; we hoped to pick up the threads of the work which had been successfully inaugurated by the native evangelists during the spring. Our expectations were more than realised. We found numbers of people reading our books and attending worship.

"Since then I have taken three other trips to the same region. Mr. Mills has also spent some time in both Po Hsing and Pin Chou, and on my last trip my wife accompanied me.

"At present it is quite impossible to say what will be the outcome of this new work. A large number of people in all three counties—Po Hsing, 'Pu'tai, and Pin Chou—are now under instruction; many of them promise well. Over forty of the more prominent amongst them attended Mr. Whitewright's classes for leaders in November, and that gentleman expresses himself as well satisfied with their general behaviour and ability. There are undoubtedly some amongst them of whom we may entertain the highest hopes.

"On the whole, although the district is a poor one, the country being subject to frequent inundations, the inquirers are, I think, rather over the general average of our present church members in point of education and mental ability. Many of them are schoolmasters and some few are in possession of degrees.

"In conclusion, I am happy to say that my last trip revealed two very encouraging aspects of this new work:—

"1. Some of the new stations (there are none older than July, 1889) are already manifesting their vitality by the propagation of the truth. We have now on the roll several stations, offshoots from others. Two or three of these are in districts not touched in the work of famine relief last year.

"2. There are several teachers who are voluntarily teaching their scholars our Catechism and other Christian books. The evangelist in Pin Chou (Han Chen Tung) has, I find, quite a number of schools to which he has introduced teachers, where our books are regularly read and committed to memory, and where worship is held on Sunday."

Writing from Tsing-cheu-fu Mr. Forsyth gives some general statements of the result of the year's toil:—

"Last year there were in all 100 persons added to the church in this district by baptism and 24 more are ready. We lost 30 members by death, 26 were dismissed, and 46 removed to Shen-si owing to the famine and severe times here. Of those who went to that distant province (thirty days' journey off), two have just returned bringing glowing accounts of the prospects there, land being cheap and food abundant, and requesting that a missionary be sent to help them, as over 100 meet for the worship of our God and many more are interested, and there is no missionary of any society in all that region.

"Our total membership enrolled stands at present at 1,024. Besides these are 785 adults and 295 children who attend public worship or are under instruction of a religious sort, but who are not yet sufficiently advanced to be admitted to the church, or who have not expressed themselves as yet willing to cast in their lot with the people of God.

"These members and adherents are gathered into 66 branch stations under the native pastor Ching, who is supported by the Grosvenor Street Church, in Manchester, and two elders who are supported by the native church, and one general deacon who gives all the time necessary voluntarily. Besides these are 66 station leaders, duly appointed and authorised, and these are superintended by nine stewards, who divide the district among them. The services of all of these are of course voluntary. All these men do more or less preaching outside their own stations, and are the organised aggressive force of the church. The church collected for general purposes among themselves, and entirely unconnected with foreigners, a sum equal to about £43 of our money, or nearly an average of 1s. per member for the year, a sum which seems respectable considering that last year was famine year and the majority of the people were in great straits.

"Mr. Couling has a training school for boys in this city, the boys being the sons of our church members, and some of them themselves members of the church. The roll at present numbers nineteen, but with increased facilities in the way of accommodation

no doubt this number might be easily increased. These boys all receive a good grounding in their own native books, and a fair knowledge of such subjects as general history, geography, and arithmetic, &c., besides and above all a good hold of the Scriptures and the truths most surely believed among us. During last year the parents of these boys contributed about £15 of our money towards their board. The city school work is supplemented by the establishment of village schools, now numbering 13, with a roll of 145 scholars, all under the general superintendence of Mr. Couling, who pays to the school teachers a grant per head for all who pass a satisfactory examination in the subjects he appoints to them. This plan works fairly well, the difficulty being to find careful, conscientious, and efficient Christian teachers. The aim, of course, is to have a village school in at least every one of the 66 stations of the church.

"The book-shop, notwithstanding bad times, has lately had larger sales than ever before, and in the department of books and tracts for free distribution the demand has been altogether unprecedented. A colporteur works in connection with the book-shop, and frequents all the large markets in the district with fair success considering the times. His salary is divided between the British and Foreign Bible Society and our own Mission, thus lessening the cost and becoming the means of the more general diffusing of Christian literature throughout the district

"In Chi-nan-fu, Mr. James has had to fight an uphill battle with the authorities over the outrage to Mr. Harmon and the robbery of his property, and hopes still to win. He has secured a good house on one of the main streets suitable for Mr. Richard's work, and has kept two evangelists employed in the district who report favorably of their prospects."

To the facts already given we add a few additional ones from the report of Mr. Wills, full of hope and thankfulness:—

"Looking back upon the labour and blessings of the past twelve months, surely as individuals, and as a mission, we can joyfully exclaim, 'The Lord hath done great things for us, whereof we are glad.'

"Throughout the year each department of work has been vigorously maintained, and many of our native Christians have given their willing aid.

"The Sunday services in the city have been well attended. Often there has been lack of sitting accommodation, the regular worshippers filling the chapel, which seats about 200.

"The new mission station at Chou-p'ing, sixty miles from Tsing-chou-Fu, has been opened. Four of our brethren are now residing there. This new work is full of promise, already much blessing has followed the efforts put forth, and we are expecting great things in the future.

"Two of the summer months I stayed at one of the out-stations situated on a hill, and from there visited several others in the surrounding district. Some of the students in the Training Institution, being at home for the summer harvest, accompanied me to the different fairs, temples, and markets, assisting me in preaching and distributing tracts, &c., &c. In the evenings we held open-air meetings, and many expressed themselves anxious to learn more of the doctrine. Several little presents from one and another of the people who received medicine have been since sent me as expressions of their gratitude.

"In the spring I was out in the famine field taking silver, &c., to the brethren engaged in relief work. In September I revisited those places; it was just after their second and further calamity, caused by the bursting of the banks of the Yellow River. I was greatly cheered midst all the poverty, sickness, fever, sorrow, despair, and death, to find many rejoicing in Christ, their newly found Saviour, of whose love they first heard of during the famine. Everywhere we went we found men, women,

and children anxious to learn more about Jesus, the Saviour of the world. For a month I was daily engaged doing my utmost to relieve their bodily sufferings, and seeking to lead them to 'the Great Physician,' when I fell ill with the prevailing disease, ague and dysentery, and for a time seemed past all hopes of recovery; but the Lord has spared me, and permitted me again to work for Him.

"During the year I have seen and given medicine to 2,160 patients—949 men, 707 women, and 504 children. Besides these registered cases, hundreds received relief both from myself and the evangelists who were with me during the ague epidemic. A large supply of quinine for this work was kindly sent us by friends at Shanghai.

"While we ask Divine aid for all that lies before us, we also pray that the Lord will send more labourers, that the harvest may be very great, and that His name may be abundantly glorified."

NATIVE CHRISTIAN TRAINING INSTITUTION.

The interesting training institute carried on by Mr. Whitewright is full of hopefulness. For three months the studies were suspended, as all hands were needed to cope with the distress around them. The students assisted in providing food for the starving people, and also making known to them the Way of Life. In the later months of the year work was resumed, with much to encourage their teachers in the application the scholars gave and in the progress made. Towards the end of the year advantage was taken of a series of examinations being held by the Government for literary and military degrees to do systematic work among the students presenting themselves. The contempt felt for foreigners has hitherto precluded any successful attempt to lead this class to the consideration of the Gospel. But a breach has been made, numbers of them now listen to the preaching, and a large quantity of suitable books and pamphlets have been distributed among them.

Writing from Tientsin, the Rev. T. Richard has furnished a very interesting account of some interviews he has enjoyed with a few leaders of the people:—

"Early in the year Mr. Shorrock and I called upon a Lama leader and a Buddhist leader. Afterwards I had interviews with a Mohammedan leader, and in the autumn with a Confucian leader, and more recently a village leader. Some idea of what these men are thinking may be of interest. The Lama leader is the high priest of Lamaism in China, and the Buddhist is the Peking high priest of Buddhism. Questions bearing on religion the Lama answered in an unsatisfactory manner, leaving the impression that, though full of intelligence and power, his mission in Peking was more political than religious. He himself is from Thibet. The Buddhist high priest, on the other hand, was profoundly religious, and was a most intelligent and amiable man. He mourned over the decline of Buddhism in China in this age. Both acknowledged this decline, and on being asked what was the cause of the decline, the Buddhist attributed it to want of Government support, whilst the Lama attributed it to the times being a waning period in religion, but as the waxing follows the waning he looked forward to a revival of Lamaism again.

"On asking the Confucianist what he thought of the influence of foreign thought in China, he expressed his opinion that it was far greater than most foreigners are aware of, and that some of the leading Confucianists had actually prepared new text-books for educational use in China, which are more in accordance with the needs of the times than anything in use now.

"As to the Mohammedan, it was he who came in search of me first, and his remarkable question was this—'The Koran speaks of the coming of Christ again; what are the signs by which we shall know Him when He comes?' He was a Chinese mandarin, a devout man, and very anxious to know the truth.

"I need not say that I did my best to lead them all to a higher religion than they possess.

"Another leader, but only a village star, who has spent most of his time in searching for Truth in the native religions, has come to us. He has spent some weeks in the study of Christianity, and is now engaged in copying some of our Christian books. He now professes to have found in Christianity what he was so eagerly in search of."

The health of Mr. Richard is far from good; but he has been able to render service in the preparation of books for Chinese use. One in particular is addressed to the all-important question put to him by the greatest man in China, the Viceroy Li-Hung-Chang, some fifteen months ago—viz., "What is the good of Christianity?" The reply is finished; and treats historically of the material, intellectual, political, social, moral, and spiritual benefits of the Gospel of Christ. This he hopes also to publish in English as well as Chinese. Other books are also in preparation, which Mr. Richard trusts may prove most useful in the present state of the Chinese mind. Should his health allow he will shortly take up his residence in Tsi-nan-fu.

SHANSI PROVINCE.

The centre of operations in this province is at Tai-Yuen-Fu. The station is under the charge of Mr. Sowerby, and from his report we extract the following passages:—

"Not being very satisfied with the attractiveness of our shop on the Tung Tang street, I closed the place for a few days at the New Year, so as to get it cleaned up and put in order. After the Chinese New Year we reopened the place, with a very different appearance. I had had the Lord's Prayer and the Beatitudes written out on two large handsome red scrolls. I also got hold of some copies of the 'Life of our Lord,' and some of the lives of some of the Old Testament worthies, with coloured illustrations, and these, together with some illustrated tracts and picture sheet-calendars, made the little place look very attractive. On one side of the shop, with characters on it a foot square, was a long strip of red paper urging the necessity of repentance, and on the other side of the shop there stood the question and answer: 'What must I do to be saved?' 'Believe on the Lord Jesus Christ and thou shalt be saved.' And repentance and faith have been the main burden of the preaching there day by day.

"The Chinese are in utter ignorance of Divine truth, but occasionally one gets pleasingly surprised with the answers that are given; as, for instance, I asked one man: 'Do you know who Jesus Christ is?' 'Yes,' he replied, 'He is the Son of God and died on the cross for our sins.' 'Where did you learn all that?' I asked in astonishment. 'At Wu Ting Fu, in Shantung.' Oh! that one could get that simple fact about Jesus Christ right home to the hearts and consciences of these people, what a difference might be wrought in this wicked city!

"This year, owing to the Emperor's wedding, as a special act of grace, an examination of students, corresponding to the triennial examination for civil and military degrees, was held here, so the city was again crowded with students. Not very many of them came to the shop, but some did, and generally listened politely without raising opposition. As the students were dispersing from the examination hall, a band of four of us, Messrs. Morgan, Shorrock, Duncan, and myself, distributed tracts amongst them. We were anxious to put into the hands of the students the best books we could, and we had not too large funds at our disposal, so that we were only able to distribute about 1,600 small books, but these were for the most part well received.

"Last April our friend Dr. Edwards returned to England, and, as no medical man has come here to take his place, a good deal of medical work has fallen to me. I have carried this on with great difficulty for lack of convenient premises, but have been seeing patients as well as I could at my own house. Dr. Edwards, indeed, kindly offered to us to continue the hospital during his absence, but with other duties on hand this was too heavy a burden to undertake. I have, however, seen patients daily at my own house for several months, and I have also performed several important surgical perations.

"Among the patients were civil and military students, who came from various parts of the province, as well as others who, for the sake of being treated by the foreign doctor had travelled some thirty, fifty, or even one hundred miles. These left us in many instances cured of their diseases, and having heard something of that Saviour who can deliver man, body and soul, from his misery and sin, and in many cases they were glad to receive tracts and Gospels, whereby they may, if they will, learn of Jesus.

"Mrs. Morgan and my dear wife have been working devotedly amongst the women. My wife has organised a women's sewing class, and once a week from ten to fifteen women come to our house for a day's sewing. They receive from 130 (4d.) to 150 (5d.) cash per day, according to the quality and amount of work done. This is good pay, but not enough to excite covetousness. On Sundays the women gather for a Bible-class at Mrs. Morgan's house. Generally from fifteen to twenty are present. These poor women are ignorant, unhappy, and sinful, and it is something to be enabled to let some rays of Gospel light and love visit them in their darkness.

"We have not yet many inquirers in Tai Yuen Fu, but there is a steady improvement in this respect. On some Sundays only three or four have been present at the services, but on other Sundays we have had from fifteen to twenty. Hitherto our preaching hall and our chapel, where we hold our Sunday services, have been in different quarters of the city, but we have now taken other premises, and henceforth all the work of the Mission (with the exception of the women's work) will be centred in one place, and this will prove a great advantage.

"HSIAO TIEN TZU.

"During the early part of the year I spent some weeks at this place, visiting the church members, seeing patients, and preaching the Gospel in the villages. Not far from Hsiao Tien Tzu is a small village called Ch'eng Hsi. We have now two baptized Christian men in this place and many friends. One afternoon I visited the village together

with our evangelist, Mr. Hsü and the elder Chang. After some conversation with our members, Wu and Wang, I asked if we could not get a room where we could speak to the other villagers. Our friends' rooms were too small, but a woman who had come to ask me for some medicine volunteered to lend us a room, and soon we found ourselves in one of the best rooms in the village, a large, commodious, nicely furnished apartment: and here for more than an hour we told out the glad tidings to a number of the villagers, and amongst the most attentive listeners were our kind hostess and another woman, whom she had invited in.

"The attendance at the Sunday services in Hsiao Tien Tzu have been well kept up throughout the year. Last May I had the great joy of baptizing three men. One of these men, Kuo, has been a notorious gambler. For some years past he has been under Christian influence and instruction, but he could not be received into the church until a new life gave evidence of a changed heart. His testimony is clear, straightforward, and simple, and as he really seems to be a changed man, he was accepted by the church and baptized.

"Mr. Li, who was also baptized, is an old man over seventy years of age, a regular attendant at the services, often walking twenty li (six and two-third miles) on the Sabbath to be present. He has been the head man of his village, and would have been baptized previously, but was kept back by his idolatry, as he was afraid of giving up his idols lest he should displease his sons on whom he is dependent for a living. I visited him early in the year, and the good old man and his wife pointed with beaming faces to the bare space on the wall where the picture of the idol had adorned, or disfigured, the room for many a year. The bare space had a delightful look in my eyes.

"The other man baptized has been a steady inquirer for about two years: his name is Wu, and, although in middle life, has never married. When he began to learn the doctrine he gave up his idols, and broke off opium, with no medicine or any help from me. He bears an excellent character, and is an earnest student of Divine Truth. A few weeks ago he gave me a clear and intelligent account of the 'Pilgrim's Progress,' explaining the meaning of the grand old allegory in a way that showed he entered into the spirit and meaning of it. These three men were baptized publicly in the Fen River, and afterwards admitted to the church.

"This work now passes into Mr. Morgan's hands, after having been in my hands since January, 1885. We have made a steady advance since then, and we have now about fifty members and inquirers. Some who once worshipped with us come no more. At one time the whole work nearly collapsed through the unfaithfulness of an evangelist, and there have been trials and vicissitudes innumerable, severely trying to one's faith and patience. But a church of Jesus Christ is now planted in that neighbourhood, and the Gospel has been preached again and again in the villages all round about, both in the streets and in the houses of the people.

SHIH TIEH.

The work in this recently commenced station has been under the charge of Mr. Morgan. It lies about thirty miles east of Tai-Yuen-Fu, and has a population of about 3,500 inhabitants, and is on the main road to Tientsin. It is a place having a very considerable trade, and in a district somewhat thickly peopled. Work was first begun here by the evangelist Hu, so that at present both attendants and inquirers are but few. Two persons are, however, waiting baptism. Besides frequent visits to the shops of the

town, the villages in the vicinity, fifty in number, have been visited. Over 140 visits have been paid, and all on foot.

MEDICAL MISSION WORK.

This work, under the direction of Mr. and Mrs. Watson, has done solid and efficient service both in the city of Tsi-nan-fu and in the surrounding district. Dr. Watson was called upon to visit the Chief Magistrate of the Prefecture, who resides in this city, at a time when the native doctors had all given him up, and when his household were about to put him in his grave-clothes in which to die. The case was one of paralysis. By the use of the galvanic battery and careful treatment the patient was speedily brought to convalescence, in a way which seemed to the Chinese almost miraculous. The patient was naturally most grateful. He had a tablet made ready, and on an appointed day went in person, and with much formality and show delivered it to Dr. Watson at the dispensary, in the presence of an immense crowd. This tablet is of course hung up as a trophy, so that all who come to the dispensary may see. The general result has been a marked, and hitherto withheld, friendliness on the part of the gentry of the city and district.

JAPAN.

PRINCIPAL STATION:—Tokio.

SUB-STATIONS	19
Missionary	1
Female Missionary	1
Native Evangelists	5

The history of Japan during the year has been a very eventful one, and the changes inaugurated might have been perilous to the peace and prosperity of the land. The greatest event has been the issue of a new constitution by which Japan becomes a new nation with a constitutional monarchy; but one of its truest patriots on the self-same day met his death at the hands of a frenzied assassin—a Shinto fanatic—and another Minister of State barely escaped a like cruel death. The nation is truly in a state of transition. It is adopting with rapidity and eagerness Western ideas and customs, and it seems to depend, under the Providence of God, on

Christian men, whether the issue shall be favourable, not only to civilisation in general, but to the Gospel of the Kingdom of God.

The results of the last year's work of our small Mission are thus reported by the Rev. W. J. White :—

"If we have regard to the number of converts gathered in, the results are not nearly as satisfactory as those of the two or three previous years. The total number added to our own Mission has been only eight as against forty in 1888 and sixty in 1887. But all over the field there have been fewer converts reported. The reason is not far to seek (1) Burning political questions have pushed out the consideration of the claims of Christ. Among both high and low political excitement has been universal, and questions concerning the future political condition of the country have occupied their entire attention. (2) But Buddhism has displayed great activity. The Buddhists have really awakened from their spiritual lethargy and assumed a bellicose front. They succeeded in forming a party having for its motto, Worship Shaka or Buddha, and pay divine reverence to the Emperor. Lectures have been delivered against Christianity, *as a foreign religion*, in almost every village and town in the country.

"But Buddhism has lost its hold almost altogether of the class known as Shisoku or Samurai—the old warriors, and to-day the backbone of the nation. Though Buddhism will die hard and take a long time about it, yet my impression is that in Japan it is doomed.

"A gross infidelity is spreading itself all over the nation—Materialists, Agnostics, and infidel teachers have found their way into the educational institutions of the land, the students of which are only, alas ! too eager to adopt the views of their instructors. The works of Tom Paine, Ingersol, Huxley, Spencer, and others, are translated and freely circulated. I have been surprised to find these books in remote villages.

"The increase in our own Mission has been very small. We have not only shared in the general depression, but have been subject to misfortunes connected with the Mission besides ; I allude especially to the loss of Mr. Eaves. This was a very sad and mysterious providence, and one impossible to understand. It seems very strange indeed that as soon as Mr. Eaves had attained a more than ordinary proficiency in the language he should have had to abandon the work for which he was so well fitted. When Mr. Eaves went, HALF the mission went. At Shimodate our brethren commenced the year by building a small yet comfortable house in which to meet for worship, but the typhoon of last August utterly destroyed it, and so the work there and in the neighbourhood received a check. Last month Mrs. White and myself made a tour of the principal stations, and we were gratified very much indeed by the evident growth in the spiritual life of our converts. All the stations are being maintained as well as possible with the strength we have, and we are sustained by the hope that our honoured Committee will soon find themselves able to send us men whom God shall call to this important field of Christian endeavour. My literary work this year has been the revision of my translation of the 'Pilgrim's Progress' (the Religious Tract Society has published a second edition). I have also published two tracts, one 'The Gracious Visitor,' and the other 'The Power of Grace.' I have also carefully revised nearly the whole of the rough draft of the translation of the 'Baptist Manual.'"

The Committee deeply regret the retirement of Mr. Eaves. He is at present at Denver, in Colorado, U.S. They do not entirely abandon the hope that after a period of rest he may be restored to a field he is so well fitted to occupy.

PALESTINE.

PRINCIPAL STATION :—Nablous.

SUB-STATIONS	4
Missionary	1

The restored health of Mr. El Karey has enabled him to pursue his missionary labours with assiduity. He reports that the chapel is usually quite full at the two services held during the Lord's-day. Two converts have been added to the church by baptism on an open confession of their faith in Christ. The Sunday-school is also doing well; but the need of more teachers is much felt. Although much interfered with by the Moslem Government schools, the day-schools both for boys and girls are fairly well attended, and every effort is made, and not without success, to impress upon their minds the pure truths of the Gospel. The work, "Line upon Line," is found very useful in the mothers' meeting, which Mrs. El Karey conducts, translating it into Arabic, and, by questions, fixing its precious truths on their minds. Slowly it would seem, but surely, the Gospel is again finding its way into the hearts of the people of ancient Sychar.

Western Missions.

AFRICA.

PRINCIPAL STATIONS ON THE LOWER CONGO:—

Underhill (Tunduwa), Wathen (Ngombe), and San Salvador.

PRINCIPAL STATIONS ON THE UPPER CONGO:—

Arthington (Stanley Pool), Bolobo, and Liverpool (Lukolela).

Missionaries (5 in England)	23
Female School Teacher	1

UPPER CONGO.

Step by step progress continues to be made on the Congo River, and as new supplies of missionaries reach the river the brethren endeavour to push forward the occupation of new ground in the Dark Continent. The Rev. Geo Grenfell forwards the following report of their labours on the upper portions of the Congo:—

BOLOBO.

"A report of results at this early stage in the history of Bolobo station I suppose is hardly expected. We commenced clearing the ground for this station in April of last year, but it was not till April of this year that circumstances allowed of my settling here. Since then, Sunday services and visitations of the towns, and daily school work have been regularly maintained. The services on the station have had an average attendance of over one hundred; those in the towns have been better attended, sometimes numbering over two hundred. School attendance has averaged more than thirty. In consequence of one of those ever-recurring little wars among our neighbours, our congregations this month have been smaller than at any time since we first came; but if we have not had the people at our services, we have been able to visit freely the villages of the contending parties. I fear, however, they have not given much attention to our special message during these exciting times; but I am glad to tell you that our negotiations for peace, though not as successful as we could have wished, have resulted in the narrowing of the conflict to two villages instead of the five that were at first involved. At first our overtures were quite disregarded, but a few days' fighting, and the loss of life and money it involved, so far cooled the enthusiasm of the chief, who had been most determined, that he sent to beg me to reopen negotiations.

"We are looking forward very anxiously for the time when the Prince of Peace shall commence His reign, and when some of these poor people shall join our little church. Many of them know enough to make them uneasy in their inmost selves, and we pray that they may soon be led to seek and find that 'peace which passeth all understanding.' We have around us, among our workpeople and elder scholars, a small band of eight consistent believers, whose influence, I feel sure, is for good. Having our brethren, Forfeitt and White, with us on the first Sunday of this month, we made up a company of twelve to gather round the Lord's table, and we had present with us several deeply interested onlookers.

"Our school house having proved too small for our services, we have commenced, and already roofed in, a larger building, thirty feet square. We are also engaged upon a new store for station purposes, to take the place of two or three small and more or less temporary buildings we put up in a hurry immediately after we settled here.

"I have already told you of our hope to be able to move forward and occupy another station before very long. We have permission from the State to occupy either Upoto or Lulanga, or both if we are able to do so. Upoto is 400 miles beyond Lokolele; Lulanga is only half the distance, but it is not so good a site, neither are there so many people accessible. For these reasons I am personally in favour of the farther site, notwithstanding the disadvantage of a longer steamer journey. I deem Upoto a most important strategic point, occupying as it does the apex of the great northern bend of the river, and being apparently in communication with the Welle River, for it has been ascertained that the people speak the same language.

"Our forward policy, as well as our present needs, call for the speedy replacing of the old whale boat, the *Plymouth*, by a new one; and I hope that the specification sent home with Mr. Harrison has been endorsed by the Committee and submitted to builders with a view of meeting our necessity. The *Plymouth* has done splendid service under especially difficult circumstances, and has stood more wear and tear than four wooden boats could have stood. I hope Mr. Harrison will be enabled to despatch the new boat some time before he starts, so that it may all be up country before he arrives.

"I am glad to report that the *Peace*, though she is now well on in her sixth year of active service, is continuing to run satisfactorily. With the exception of one or two thin plates in the bottom, which can easily be renewed, and some little wear and tear

of the woodwork, she is in exceptionally good condition for a steamer of her age, and she gives every promise of continued usefulness for a long time to come.

"At the present moment she is down at the Pool, or by this time possibly on her way back again, with the hoped-for reinforcements that were due at Banana last month. If they arrive we shall at once make a move forward. With a view to preparing for the occupation of a new site, we have already prepared a small frame house with raised floor and iron roof, and it is now waiting to be put on board the steamer and taken to the spot we may determine to occupy. It can be put up in a few days, and before the steamer leaves our brethren will be provided with a fairly comfortable shelter, instead of having to rough it as so many have had to do to their cost. Not that Congo missionaries are afraid of roughing it, but I think our past experience teaches us it does not pay. The Governor-General, while on his way down river last week, told me that since the Government had sent out skilled men to look after the building of houses for the officers, there had been a wonderful improvement in their health. He very emphatically commended to our consideration the importance of good dwellings if we valued our health."

LUKOLELA.

This somewhat recent station is prettily situated on a high bank above the river, well wooded, and of easy ascent. A half-moon-shaped clearance has been made in the forest, in the centre of which stands a very comfortable dwelling. There are numerous towns here within five minutes' walk of the station, constituting an attractive field of labour. Messrs. Scrivener and Clarke commenced their labours in the autumn of last year, and are much encouraged by the reception they have received from the people. Mr. Scrivener furnishes the following brief report :—

"I am glad to be able to report a continuance of good health. My chief concern has been the study of the Kibangi language. My knowledge of Kixi-Kongo I find very useful. I hope soon to be able to speak intelligibly of the things so important for them to hear.

"School work has been recommenced. My lad, Lusala, who has accompanied me from Underhill, has charge of the younger scholars, the older and more advanced being under the care of the Rev. J. A. Clarke, my colleague.

"Medical work has been continued, but has been confined almost entirely to our workpeople and schoolboys. There is not much sickness in the towns, and comparatively few of the nasty ulcers so common down river. The people are also acquainted with many medicinal barks and herbs. We have had a few cases from the towns.

"Distant towns have been visited by means of our steel boat, and I hope soon to make a short trip, perhaps going as far as the mouth of L. Mantumba. I hear there are many people there. I am glad to say we are on very friendly terms with the folk about here.

"We hope soon to erect a building for the school, which will also be available for services, &c.

"I wish I could send you statistics of church membership, but we have no converts yet. Now is the time of the ploughing and sowing—by and by the harvest and the time of reaping. Oh ! that we may be privileged to help bring in the sheaves. God will give the increase. The field is large ; the labourers almost ridiculously few. Many more are wanted."

ARTHINGTON STATION, STANLEY POOL.

We have received from the Rev. J. L. Rogers the following brief report :—

"The work here is in a prospering condition. We are making headway with the language and with the preaching of the Gospel in the towns. Every day we have two services on the station, besides day-school. At present we have twelve boys living with us on the station, and who attend school every day. These boys when I came could not read, but I am glad to say many of them can now. We hope soon to open a new school house at Kinshasha, which is one of the largest towns about here. Five weeks ago I had an interview with the Governor-General of the Congo Free State. In that interview he gave us full permission to build a school close by the town. This we are sure will help us very much, because we shall be nearer the people.

"When we go into the towns we are well received, and the people come in large numbers to hear God's Word. On the whole, the outlook here is very hopeful, and we trust soon to reap what has been sown.

"Let the churches at home still continue to pray ; the blessings we have so long prayed for will come if we have faith."

LOWER CONGO.

NGOMBE, WATHEN STATION.

The Rev. Holman Bentley presents in considerable detail the progress of the work at this station :—

"Wathen Station has seen some changes during 1889, but in spite of that there has been considerable activity. During the first three months of the year Mr. Oram was in charge of the station ; he was assisted by our friend Mr. Casement, who, coming to our help when Mr. Slade died, thus rendered a most kindly aid in a time of difficulty.

"During the latter half of the year we have had the pleasure of welcoming back Messrs. Cameron, P. Comber, and Davies. Mr. Oram went to San Salvador to relieve the shorthandedness there, so the year closes with the permanent staff of the station returned in health and strength from their visit to England, and ready for a good spell of work.

"The little church which was formed on the first day of the year has received two accessions by baptism, and now numbers ten members. We have endeavoured from the first to bring the church to a right understanding of its duties, and it has been a frequent occurrence on Sundays that every member, male and female, have been out teaching and preaching to the best of their ability. They have also been contributing according to their ability to the church fund, and it is their desire and intention to meet all the expenses of native Christian work, and any building necessary at preaching stations, or centres of evangelistic work ; so that the Society shall support its missionaries and pay their travelling and station expenses ; but everything done by the native church in the way of Christian work be paid for by the church. A Communion service has been presented by our kind friend, Mr. C. E. Webb, of Hampstead.

"A service is held on the station every morning, and we have audiences varying from thirty to seventy people—carriers, passers-by, food-sellers, and friends sometimes.

Our own station folk make forty as a rule, now that our school children have so increased in number. My wife conducts the service on Sundays, the missionary staff being out at the towns; and we have a prayer-meeting and address on Sunday afternoons at four o'clock. Preaching in the towns has been actively carried on; the help in this on the part of the members of the church has been referred to. Towns more remote from the station have been visited on Saturday, and after sleeping off the weariness of the journey in a native hut, a service has been held in the morning, and often a second or even a third town has been visited, and its people addressed on the way home on Sunday.

"My wife has accompanied me on several such trips, and has only been prevented from more by an absence of hammock bearers. There are many towns in which the proposal to make them centres of evangelistic work would be gladly welcomed. Only yesterday was a man from Tungwamakuta expressing the earnest desire of his chief, Kusakana, that we should build there a sub-station. A Zombo chief, 100 miles away to the south-east, would much like a visit from us. But at first we shall find plenty—too much—to do without going very far afield. In our journeys we take careful notes and bearings, and are doing our best to make an accurate map of the whole district, so that our work may be systematic and thorough.

"The school was conducted by Mr. Oram until the end of July; since then my wife has taken charge of it, and as the food supply has been of late so much more regular and abundant, we have been able to increase the number of the school children. We have now in attendance twenty-six boys, five girls, and five of the workmen, the latter paying back from their pay one dollar per month for the privilege, and to make up for the time off duty. Since my wife has it in charge, all this schooling can be done without hindering in any way the itineration and evangelistic work of the station staff. The mother of one of our boys came the other day to urge us to keep a very sharp eye on her boy, and not to let him go off the station, for his uncle was hanging about in the grass to catch him, to hand him over as a pledge for a debt, and never to trouble himself any more about it, most likely leaving the free-born nephew a slave. She is glad that her boy is in such safe hands. The brother of another of our boys was sold to pay a native fine; our boy would have gone instead very likely had he not been here. His people could scarcely have fetched him away from here for such a purpose, for there are few secrets here. The owner of another of our boys is also in pecuniary difficulties, and has sold off most, if not all, his slaves, but would not care to call in his boy who is here, because we might then or afterward ask awkward questions. The man is not sorry either that matters are so.

"Last Sunday the uncle of a boy of eight said that he was anxious to send the boy's betrothed wife to the station to be brought up with him, so that they should be more on a par. I told him that we should be happy to receive the young lady. Altogether, we have a nice lot of children—some of good birth, some slaves, many of them lovable children; others require a good deal of pulling into shape. We teach only in Kongo; no English.

"My own department is the translation of the Scriptures. I trust that before this reaches England the translation of Luke will be ready for the press. It has been long delayed in one way and another; but I have every reason to hope that now that our staff is complete I shall be able to devote myself entirely to that duty. In this work the richness of the language is being more fully realised. Already I have a collection of 1,000 words to add to the dictionary. It must be printed out here for preservation and use. Part of the words are of this dialect, part of that of San Salvador. We have been endeavouring to accommodate ourselves more perfectly to the dialect spoken in this district, and that has become more completely the language of the station. Trans-

lations of the Scriptures are made in the San Salvador dialect; that being, so far as we can see, the more cultured and developed, as well as the widest known.

"The printing press so kindly given to me some time ago by friends at Bromley, Kent, is being set up here. Some 'furniture,' &c., is on order; and the type from the Cameroons Press is being sorted from a great 'pie' of several hundredweights. The heavy work will, I imagine, still be done at the 'Edwin Wade' Press at Underhill; but light work and a magazine could be run from here.

"While my wife was in England she learnt telegraphy, and intends to teach the art to some at least of the schoolboys, that they may be fit for positions on the railway and in Government employ. His Excellency Governor-General Janssens honoured us with a visit a few months ago, *en route* for the interior, and was much interested in th idea of the telegraph. Messrs. A. Gurney and Lepard Smith kindly gave us the apparatus. We are only just getting things a bit clear in our new house, so that only two boys as yet have had any lessons; but we shall begin to teach it regularly in a week or two.

"The State is strengthening itself in the country, and is much better understood and appreciated by the natives than in the past. Makitu, a strong chief in the neighbourhood, has been made a political agent of the State for the Ngombe district. To him the natives can apply in the first instance, and he can speak with authority to wrongdoers, and that is generally sufficient. He has no power to make war or commit violence; everything of importance has to be referred to the commissioner of the district. Laws have been proclaimed on the markets, and the general peace and security of the natives is increased. We are on very amicable terms with the local State authorities, and are glad to see the evidences of an earnest desire to govern wisely and well.

"We are making a trial of cattle there, and have two cows and a bull. The cows are in excellent condition.

"As to the natives themselves, we look with some natural impatience for signs of a spiritual awakening among them. But while thus anxiously working, we know that at no station on the Congo has anything of importance appeared in so few years as those during which this station has been in existence (since 1884). We on the spot see no cause for disappointment, and are assured that in the due season we shall reap if we faint not. We are not fainting, and we hope that the friends at home will not faint either, but continue to support us with prayerful interest. Everything out here requires patience and perseverance. But if we have yet to wait a while for the blessing for which we so much long, we have the satisfaction of seeing that year after year we get closer to the people, understand them and their language better, and are better understood and appreciated by them. The country is more open and our visits more desired. At the same time our message is better comprehended, the importance of spiritual things more fully realised. Altogether we have to report decided progress, and have good cause for encouragement and hope."

SAN SALVADOR.

Of this, the first of our stations in Central Africa, the Rev. T. Lewis furnishes the following report:—

"The past year has not been marked by any special incidents of conversions or religious excitement; but has been one full of blessing and encouragement. During the year we have had the joy of seeing several souls gathered into the Master's fold, and ten have followed Christ in baptism and have been received members of the church at this place. There are several more wishing to join us, but are kept back to enable us to see more into the 'manner of life' they lead. The most pleasing aspect of our work is the Sunday visitation of the neighbouring towns by the native Christians. This

work has been carried on regularly now for nearly two years, and with very pleasing results, so that I am justified in writing about it to you as one of the most promising means of the conversion of Africa to Christ. When all our members are at home, as they were yesterday, about twelve towns are visited every Sunday, and thus a large number of people have the Gospel preached to them. I know that the friends at home will pray for these native workers, that their labours be crowned with much success, and that this exercise of their talents may not only be a blessing to those who listen to them, but will make them stronger and more active servants of our Lord Jesus Christ.

"I need not dwell here on the work specially done through our native evangelist—Kivitidi—who is plodding away indefatigably at his weekly round, and who is rapidly gaining influence over the chiefs and people in the towns.

"Our schools—boys and girls—have been on the whole very satisfactory. It is a source of great satisfaction to feel that in our school the children are not only taught to read and to write, but that they are brought to the Lord's feet and learn of Him. Out of the ten baptized during the year four are from our school. As these have the advantage of being able to read the Word of God for themselves, we trust they will prove to be most useful Christian workers.

"Our sub-station, Etoto, has not been neglected. The church members take their turn (without being paid) at the place and hold services in the little house built for the purpose. They also visit a number of towns in the district; while one of our senior school-boys is keeping a day-school at the station. There are now about twenty-seven in attendance. When we find a boy very anxious to get on in school and give promise of usefulness, we give him the privilege of coming to San Salvador and joining the school here, where he has more advantages than at his own town. We have taken in five boys in this way lately, and I am glad to find that such promotion is much coveted by them. Messrs. Moolenaar and Oram have also spent several weeks among the people there, and their visits have been much appreciated.

"Our report cannot be complete without reference to the removal by death of Dom Miguel, one of our leading members, and who had been in close relation to our Mission from its earliest days. Last July, after some months' suffering from the fatal 'sleep sickness,' so common in this part of Africa, he was taken home 'to be with Christ.' We cannot but mourn the loss of such a man who took such an active part in the work, and was a great help to us in every way. Still there is a silver edge to the cloud, and I rejoice in the thought that God has considered one of our firstfruits worthy to adorn the glorious crown of the glorified Redeemer."

Mrs. Lewis adds the following lines descriptive of the welcome she received on her return:—

"We reached here on the morning of the 14th, and I was quite touched by the welcome I received. The women seemed as if they could not do enough to show their gladness; they did not go to their farms that day, and for some days after little parties of two or three were constantly coming with fowls, which they insisted on my accepting, not as 'dashes' to be returned, but, as they expressed it, 'to show they saw plenty joy.' I feel this is a strong proof that these people can be, and are, grateful for the message we bring them, for all the time I have been here I have never given them presents of any kind. I am so glad and thankful to be at home among them once more, and earnestly hope I may have grace given me to work more earnestly and faithfully than before. I have been able to resume my old work in the day-school, where I have sixty-seven girls in attendance, also my women's classes and prayer-meeting. I have besides seven girls living with me and two small babies. There is plenty more work which I hope to do when I am settled."

The West Indies Mission.

THE BAHAMAS, CAICOS, TURKS ISLANDS, SAN DOMINGO, TRINIDAD, JAMAICA, AND CALABAR COLLEGE.

BAHAMAS DISTRICT AND OUT-ISLANDS.

PRINCIPAL STATIONS:—Nassau and Inagua.

No. of Islands	19
Missionaries	2
Native Evangelists	86

SAN DOMINGO, TURKS AND CAICOS ISLANDS.

PRINCIPAL STATIONS:—

Puerto Plata and Grand Turk.

SUB-STATIONS:—	13
Missionary	1
Evangelists...	53

TRINIDAD.

PRINCIPAL STATIONS:—

Port of Spain and San Fernando.

SUB-STATIONS:—	13
Missionaries	2
Native Evangelists	8

JAMAICA.

CALABAR COLLEGE, KINGSTON.

Missionaries (1 in England)	4

In the last report it was intimated that the Rev. D. J. East was about to visit the Bahamas on behalf of the Committee, in order to fulfil the purpose then announced of placing, if practicable, the rest of the West India Missions of the Society under the direction of the Jamaica Baptist Missionary Society. The transfer of the Hayti Mission has proved both wise and beneficial, and the Committee cannot doubt that the same blessing will attend the further carrying out of this policy. It is a cause of devout thankfulness and joy that the churches of Jamaica have entered on this arrangement with great cordiality, and have adopted the plan as a fitting

expression of the gratitude they feel for the blessings which they have received through the instrumentality of the Society in years gone by.

The Committee are happy to report that Mr. East visited the Turks and Caicos Islands and San Domingo, and early in the year laid before them a very exhaustive and favourable statement of the condition of the stations and their preparedness for the transfer contemplated. His report, with a commendatory resolution, is now in the hands of the Committee of the Jamaica Missionary Society for their consideration, by whom they have no doubt it will be received with cordial pleasure, and we may hope with approval. The Committee desire to express their thanks to the Rev. D. J. East for this kind service, adding another to the long list of obligations under which he has laid the Society during the many years of his missionary life.

BAHAMAS DISTRICT AND OUT-ISLANDS.

The affliction under which the Rev. D. Wilshere has so long been suffering led the Committee to invite the Rev. C. A. Dann to go to his relief, and at least for a year render him assistance in his work. He was warmly welcomed on his arrival, and soon found the duty he has so kindly undertaken both useful and pleasant. It is the sincere prayer of his people and of the Committee that the operation which Mr. Wilshere is about to undergo in New York may prove successful, and that he may return restored in health to the work which so greatly flourished under his care.

The missionary work is carried on in nineteen islands, which are found in various portions of the great Bahama banks. Eighty-one stations on these coral islands are supplied with the means of grace by native helpers, and during the year 276 persons have been baptized as the fruit of their labours. The number of church members in full fellowship is 4,352. Besides a large amount of voluntary and unpaid service the churches have raised nearly £400 during the year for local expenses. Several chapels have been built and opened, while others are in progress, the fruit of the willing toil of the people.

In some islands the quiet growth of the churches has been hindered by the efforts of the Episcopalian body, whose "sacerdotal pretensions" and "unscriptural teachings" have led a few unsettled minds astray.

"'It must be carefully weighed,' concludes the annual report, 'in judging the islands, that all resident white influence in preaching is of the "High" Episcopal kind, that the school teachers are of a class almost sure to follow this "Church," and that in many instances the same may be said of the persons who preside in the local justice

rooms. As there is no general knowledge of history, any one can make any false statement and not be contradicted. By such false statements much harm has been done.'"

Nevertheless, as is obvious from the large additions to the churches, the Word of God is not bound, and the churches "grow and are multiplied."

THE TURKS AND CAICOS ISLANDS, AND SAN DOMINGO.

The work of God in these islands has, during the past year, been under the supervision of the Rev. J. H. Pusey, a student of the Calabar College, Jamaica, while he devotes the chief part of his time to the church and congregation of the Grand Turk. Here Mr. Pusey reports the addition of forty-two members by baptism, many of the converts being the fruits of Sunday-school labour. But the church has lost some fifteen by death, several of whom were officers.

The Caicos churches were visited in the month of March, 1889, and weekly intercourse is also kept up with them. Unity and peace prevailed amongst them. The missionary schoolmaster was also a pupil of the Normal School of Calabar College, and is supported by the Government; but he also serves the churches around him, and as a Christian worker is most useful and successful.

At Puerto Plata, in San Domingo, Mr. Donaldson, the missionary schoolmaster, has laboured diligently in the school and sustained the services in chapel in the absence of a pastor. Several candidates are awaiting baptism. The small wooden chapel, to the sorrow of the people who erected it, has been destroyed by fire.

"On a review of the whole work," says Mr. Pusey, "joy and gladness fill our hearts in the evidence and help of our gracious Lord."

TRINIDAD.

During the interruption occasioned by the decease of the former minister, the church would seem, in the judgment of the new pastor, Rev. R. E. Gammon, to have suffered a considerable decline in its spirituality and power. Still he is able to report since his arrival the baptism of four persons, and the addition of seven others from various causes. Three members have died. Thus, after a close revision of the church books, the members at present are 137. The Sunday-school he hopes will soon revive, after the

serious losses in numbers it has sustained from the departure of many to another school.

In the San Fernando district, the churches, under the superintendence of the Rev. W. Williams, embrace 750 members. During the absence of the missionary in England, the native pastors appear to have diligently pursued their labours, and a considerable number of persons have been added to the churches. The summary of the year shows fifteen marriages to have been celebrated; 106 persons baptized on a profession of their faith in Christianity; and there were at the close of the year 887 members in good standing, and fifty-nine inquirers.

JAMAICA.

CALABAR COLLEGE, KINGSTON.

The Rev. T. Martin, at present filling the office of President during Mr. East's absence, sends the following interesting sketch of his proceedings:—

"During the last three weeks Mr. Balfour and I have visited Bethel Town and Shortwood, Mount Carey and Mount Peto, Montego Bay and Falmouth, Stewart Town and The Alps. We stayed on the way to Stewart Town, only two hours at Montego Bay, and a night at Falmouth; but we stopped a week at each of the other places, and preached and gave missionary addresses. What overflowing congregations we had at Shortwood and Bethel Town, and at Mount Carey and Mount Peto! Last Sunday I preached morning and evening for Mr. Webb at Stewart Town, and Mr. Balfour preached at The Alps. I am sorry I was not able to see Gibraltar, where, I hear, Mr. Webb has a beautiful chapel. It was very refreshing to my spirit to see so many people at all these services, and to see them so hearty and cheerful. There is no fear of our losing hold of the people, or of Baptist principles declining, so long as we have such men as brethren Williams, Hewett, Kingdon, and Webb. At these places the people will not soon forget those who were their best friends in times of slavery; but I fear we are losing ground in Kingston and other large towns where competition is so great. There were those 'who knew not Joseph,' and so it will be in Jamaica. Our friends here must not think that they can live upon the past. The work of education as well as preaching must be carried on, and I was thankful to see many schools in connection with the churches. Jamaica is a beautiful island. What magnificent scenery! Interminable hill and valley, crag and cone, deep gorge and narrow pass, and all covered with trees and shrubs, and clothed with beautiful foliage.

"We hope to begin the session in a few days with eleven new normal students and five new theological students. These with the others will number twenty-nine or thirty students for this year. In all there will be eight theological students. The church here will be glad to welcome Mr. Pratt among them."

Writing a month later, Mr. Martin continues:—

"I am thankful to say my health keeps good. During the first few weeks I felt the heat a good deal, but I soon got used to it, and I have been quite happy and comfort-

able in the work of the College. I am fond of the students, and they are always polite and respectful to me. We began the session with twenty-nine students, including the eight theological students. We have just had the results of the examination of the normal students. All of the third and second year's who were examined have passed, but only one-half of the first year's students have passed. One of those passed has since died.

"On most subjects with the theological students we are going on from the point at which we left off last year. Mr. Roberts keeps three of the new theological students. This is no doubt best for the students themselves, as they have not been trained in the Mico or Calabar College. They are all diligent students. I have been very pleased with the uniform good conduct of all the students. Many of them would compare favourably with students in England, both as to conduct and attainments."

With reference to the continued progress of the churches of the Baptist Mission in Jamaica, the Rev. Philip Williams, Secretary of the Jamaica Baptist Union, writes:—

"The Union is now forty years old, and I have, therefore, prepared a comparative statement showing the difference between 1849 and 1889:—

Year.	Churches.	Ministers		Missionaries		Baptized.	Received.	Died.	Excluded.	Dismissed.	Members.	Inquirers.
		European	Native	European	Native							
1889	161	28	26	5	12	2,579	1,535	602	1,309	436	23,703	5,697
1849	46	20	3	—	—	606	587	454	697	99	18,481	1,511
Increase.	115	8	23	5	12	1,973	948	148	612	337	15,222	4,186

"The nett gain for the year 1889 is 1,353. This is the largest increase we have had for very many years. The churches which report their building operation show that they raised £2,359 14s., besides giving a large amount of gratuitous labour. Altogether the year appears to have been a very good one."

European Missions.

NORWAY, BRITTANY, AND ITALY.

NORWAY.

PRINCIPAL STATIONS:—

Arendal, Bergen, Christiansund, Frederickshall, Skien, Tistedalen, Tromsoe, and Trondbjem.

The reports from Norway during the year have shown considerable progress, and in several cases a very marked revival of true godliness and

interest in religious duties. Baptisms have been numerous. One or more chapels are either finished or in process of construction, and in nearly all cases the congregations have been large, and the preaching of the Word has been carried into outlying places with marked encouragement and success. A few extracts from the report sent us by the pastor of the church in Skien will very well illustrate the state of things in Norway :—

"The year 1889 has been rich in blessings. In the first days of the year a revival began, and many souls were brought from darkness to light. Our meetings have been well attended, and we have often had the privilege of praying with inquirers.

"The villages around are numerous and populous. I have held 250 evangelistic services. Thirty persons have been added to the churches by baptism. The membership of the church at Skien is 81, and at Melam 43. One hundred children are enrolled in the Sabbath-school. Harmony and brotherly love prevail, and I am glad and satisfied with my field of labour.

"During the year I have delivered several lectures on foreign missions, and this New Year has commenced with a revival. Some have been converted, and four persons have already been baptized."

BRITTANY.

PRINCIPAL STATION :—Morlaix.

SUB-STATIONS:	
Missionary	1
Native Evangelists	2

The report forwarded by the Rev. Alfred Jenkins is of more favourable character than last year. There would seem to have been both inward and outward progress. Mr. Jenkins writes from

MORLAIX :—

"In Morlaix, both in the town and in its suburb, La Madeleine, the work has presented interesting features. Our congregation at the chapel has been larger, and this has been encouraging, as the congregation is, with few exceptions, made up of former Roman Catholics. The building having been, through the Committee's generosity, renovated, our services there on Sabbath mornings have been very bright and cheerful. It is pleasant to record the fact that, small as our French congregation is, it has in the course of last year given a pastor to the Reformed Church of France, and a ministerial student. The first is Mr. Charles Bott, who, after studying at Montauban, was consecrated at Rennes last April ; the second is Mr. Chopin, a teacher in our Morlaix Board school, and a former Roman Catholic. This young man first heard the Gospel preached on one of Mr. Cook's missionary ships by Mr. Jones, of Quimper. His faith grew and matured during his stay at Roscoff and Morlaix, and he has lately left for Paris to begin his theological studies with a view to the ministry.

"LA MADELEINE.—The Thursday and Sunday services have been held with great regularity at the Madeleine as well as the Sunday-school, and several interesting facts might be given in connection with this work. It is carried on in Breton and among an entirely Roman Catholic population. Gradual as the passage is generally from Roman Catholicism to the full apprehension of Gospel truth, our friends here represent every

stage of Christian growth and maturity. Some there are who float in a state of uncertainty between Romanism and Protestantism. In other cases, less numerous indeed, the signs of God's Spirit acting on the heart and life are more apparent; but in such cases the change has always been attended with struggles and conflicts in the home, and at times with no little persecution from without. Such facts as these have occurred, and we must expect to see them and rejoice over them, as they are a sign of life, and can only strengthen those who are really on the Lord's side. I am glad to say that in no case of the kind have our brethren been turned away from the path of Christian duty by such persecution. Some of these friends have exercised their gifts as preachers during the course of the year, and when the hearers at the different meetings have been added up together, we have found that on some Sundays the number of Roman Catholics who have listened to the preaching has exceeded two hundred.

"LANNEANOU.—From Lanneanou we have cheering news. Our friend Collobert has continued to hold the services in the Mission House, and has extended his operations to a considerable distance from his centre. He and our colporteur, G. Omnes, have made several tours together, visiting the people in their homes, selling the Scriptures, and preaching in the farmhouses whenever they were allowed to do so.

"ROSCOFF.—The work at Roscoff in connection with the Sailors' Rest and Mission Room has continued, as in the past, our friends, Mrs. Messerey and Miss Pollot, having occupied the premises, and been very precious helps during the year. Owing to the failure in the potato crops, the number of English vessels in the harbour has been smaller, and the attendance of English and French sailors has been smaller; but the seed has not been sown in vain in Roscoff, and our position there is very different now than what it was when we first began.

"DIBEN.—I might have spoken of different other places in the country where we have been and preached, and more especially of La Feuillée, where I was very much surprised and pleased by the favourable disposition of the people; but my attention has been more particularly directed towards Diben, a small hamlet on the coast, far from any village, church, or priest, where we have held meetings very regularly for two years past. The fishermen who live here showed from the first a lively interest in the meetings, and that is how I have continued going there. The uncomfortable cottages where we have met hitherto proving too small, we were led to think of building a suitable house and meeting-room. Before very long I hope to be able to tell the Committee that a new beacon has been lit on the very spot where my revered father began his labours in Brittany more than fifty years ago, and where he had the joy of seeing the first conversions."

ITALY.

PRINCIPAL STATIONS:—

NORTH ITALY—Turin and Genoa.

CENTRAL ITALY—Rome, Tivoli, Civita Vecchia, Orbitello Leghorn, and Florence.

SOUTH ITALY—Naples and Avellino.

SUB-STATIONS:—	**11**
Missionaries	**4**
Female Missionary	**1**
Native Evangelists	**10**

NORTH ITALY.

TURIN.

Labouring in this interesting city of Northern Italy, the Rev. W. K. Landels is able to express his devout thankfulness for the increasing numbers that listen to the message of salvation. Since he came to Turin he has carefully noted the numbers at each service, and found them to improve. The Bible-classes are sought, and the Word of God studied with interest. Five persons have been received into communion during the year. Of the two baptismal services observed, one of them was in the hall used for worship, the other on the bank of the running stream.

Mr. Landels lays great stress on the usefulness of the Mission Press. He says:—

"In a country like Italy, where preaching in the open air is absolutely forbidden by law, we are obliged to make great use of the press in order to bring our work and principles before the people. The Baptist churches seem to be the only ones that are fully alive to the importance of the press as a factor in missionary effort in this country. Unless I am wrongly informed, all the denominational printing offices in Italy but one belong to the Baptists. These are four in number. One in Rome and another in Turin belong to our own Society; one, also in Rome, is the property of the General Baptists; and there is a fourth in Sardinia worked by an evangelist of the American Southern Baptist Convention. All of these are, I believe, doing good work, and are a great help to the churches with which they are connected. What is being done in Turin may give some idea of the working of these presses."

Last year about 9,000 handbills were printed. Besides which, 18,000 publications of various kinds were sent to Naples, and 1,600 to Torre Pellice. An occasional paper was printed, many copies of which were circulated in England, containing much interesting information on mission work in Italy. There is also great need of suitable evangelical works for the use of the native Christian people, which Mr. Landels is in some measure endeavouring to supply. For its further prosecution an Italian Baptist Publication Society has been formed, to prepare books, treatises, and tracts to disseminate the principles of the Gospel.

The tract work, spoken of in the last report, has been fully sustained, and some 75,000 tracts have been distributed, both in town and country, through the liberality of the same kind friend who has assisted in former years. The fruit of so much toil is not immediately apparent, but Mr. Landels relates the following illustrative incident:—

"A fine-looking young officer came into our hall one evening just after the meeting, and intimated his desire to purchase a Bible. He was very anxious that it should be a faithful rendering of the original manuscripts. I had no unused copies of the Bible by me at the moment, but I took the opportunity of talking with him, and explained the difference between the Catholic version and our own, and saying that if he would come

to Via Saluzzo (our new locale) I would be able to let him have one of the latter. For some time I heard no more of him; but at length one evening an orderly came to our meeting with a note from him, asking for "a faithful *rendering of the Word of God*," and saying that the bearer was instructed to pay whatever the price might be. I then found that this officer was a young count, belonging to a distinguished family. Now I believe that there are many such cases, men who do not, and probably cannot, frequent any of our meetings, but who, nevertheless, are coming under the influence of the Gospel."

Another event of the year was the opening of a new hall. It is in a quiet street in one of the best quarters of the city. It was opened on October 24th. At first it was but poorly attended, but the congregation has doubled itself. At the next church meeting Mr. Landels hoped to propose four or five persons for membership, all, with one exception, the fruit of the work thus begun. "The future," Mr. Landels adds, "seems bright and hopeful. May we be enabled to follow the example of Carey—to expect great things from God, and to attempt great things for God."

GENOA.

For the following brief report we are indebted to Signor Jahier:—

"The work," he says, "continues to be greatly blessed of God. The meetings, especially on Sunday night, are as crowded as they have always been, and a number of persons are giving evidence of conversion. During the year twelve persons were received into the church, and others are applying for membership. The Sunday-school is still small, being attended by about twenty children. This is owing to some of the children of our members, who go to the Waldensian day-school, being obliged to attend the Sunday-school there."

SOUTH ITALY.

NAPLES AND AVELLINO.

The Rev. R. Walker states that he is able to speak of the year 1889 with more satisfaction than he did of 1888. There are signs of decided improvement. The meetings are better attended, and he enjoys more opportunities of speaking with new people.

"We have only to report five additions to the church during the year, but some of them will very probably lead to others joining us soon. We have at least half-a-dozen candidates for membership, whom we hope to baptize early this year. Two of our Sunday-school girls seem to be decided Christians, and I expect they, too, will be baptized before long.

"The opening of our second hall in Piazza Principe Umberto, in November, marked a distinct epoch in the development of our work. Since then, not only have we had encouraging meetings in the new mission-room, but larger meetings in our central meeting place in Via Foria. This is a clear proof to us that the best plan for evangelising a city like this is to have several preaching places round a centre.

"A very interesting and encouraging mark of extending interest in our work and principles, is the commencement of a weekly meeting of young men—mostly students—for the discussion of questions relating to the religious history of Italy. One of them reads a paper and it is followed by a discussion in which all take part. This meeting was gathered together by one of the young men, who, although not prepared to confess Christ as his Saviour, nor to take upon himself the yoke of discipleship, still, through attendance at the meetings, and talks with Sig. Nardi-Greco and myself, has arrived at an intellectual conviction of the truth of the Gospel. I am hopeful that the Spirit and grace of God will lead him to take the decisive step. There are about twenty of these young men, and they meet in one of our rooms once a week, for these discussions. Sometimes some of them come to the regular meetings, but hitherto very rarely.

"*Avellino.*—In Avellino the work continues to make progress. Slowly but surely the influence of the Gospel is extending. During the summer months, when I stayed with my family at Avellino, I had good opportunities of seeing the work, and I found much cause for gratitude. By universal consent the priests are acknowledged to be very immoral, yet the superstitious portion of the population stand by them. There is in Avellino a considerable number of liberal-minded people who, although unprepared to come with us, are still quite at variance with the priests.

"There have been one or two attempts at persecution, but they have not done us any real injury. The death of one of our adherents early last spring gave occasion to a good deal of talk and opposition, which, however, only had the effect of making us better known.

"Several of the members have given cheering proofs of sincerity and love of the Gospel. But Avellino must become more important as a centre, from which work will be done in the surrounding villages, than for the work in the town itself. Within eight or ten miles of Avellino there are six or seven villages, and I am trying to organise a plan for visiting them regularly.

"When staying at Avellino I came and went frequently to and from Naples, and these journeys furnished several golden opportunities for speaking of Jesus. I was able in this way to place several copies of the New Testament in homes where I have reason to believe they will be read.

"In one of his latest letters, Signor Libonati tells me that he had fifteen new people at a week-night meeting, and that they all promised to return on Sunday."

CENTRAL ITALY.

ROME, TIVOLI, THE MAREMMA DISTRICT, AND FLORENCE.

The work in Central Italy is superintended by the Rev. James Wall, the city of Rome being the centre.

The report forwarded by Mr. Wall presents many features of interest. In Rome itself, there are not less than five halls in which the work of preaching the Gospel is carried on, and two others in Tivoli and Civita Vecchia, are regularly supplied with the means of grace. It is calculated that not less than 83,500 attendances during the year. On the general aspect of religious questions, Mr. Wall makes the following remarks:—

"The year 1889 has been, on the whole, one of great blessing both in Rome and at the stations in the province. Our difficulties in a country like Italy are, of course, many, especially in the metropolis; still our progress has been steady and, in several branches of the work, very encouraging. We have gathered fruit not only from present, but also from past labour. The children of our members are sending an occasional application for membership, and from distant places, now and then, some witness comes to prove that seed sown is springing up.

"The rising tide in Italy is still with liberty, fairness, and, I believe, with Gospel effort. During the past year, laws have been passed which will press very heavily in the future on the clerical party; a large publishing house has just completed its illustrated popular edition of the whole Bible; a political leader—Bonghi—has brought out in penny numbers the Life of our Lord; all Italy has sympathised with the erection in Rome, on the very spot where the inquisition burnt him, of a statue to Giordano Bruno; several leading minds have expressed themselves in favour of pure religion; and the most violent radicals in Italy are collecting funds to honour the Saviour in their own way. Surely Italy is not only throwing off the old, but also groping for something better. We believe we have that better thing which she needs. At the same time, every year seems to increase the difficulties of the Pope, render his stay in Rome less agreeable, and show how fatal the policy which he has pursued is, and how it dooms him and his successors to isolation and decline.

"Next to vocation and character, I have insisted that each agent of the Society under my supervision should devote the whole of his time and strength to the work. At a period in which there is no special awakening among the people, and among a people exhausted morally and religiously by swarms of idle priests, I have thought this to be of vital importance; and the fact that we have succeeded in training a few such workers encourages us, both with regard to the past and the future. Two of these spent many years in Catholic colleges; other two came from art studios, and one from an office in in the Bank of Rome; each of them is not only able to preach, but to get people to listen, to print and distribute tracts, and to visit and evangelise distant towns and villages. These brethren have not reached this vantage ground without patience and sacrifice, but having reached it, are convinced that such a method is most in harmony with primitive Christianity, and best adapted to the present needs of Italy.

The same principle is carried out among the members of the church, where we have Sunday-school teachers, occasional preachers, a special Bible-class, and a theological class, so that when one has fallen in the ranks, or by apostasy fallen out of them, another, as if baptized for the dead, has stepped forward to fill the vacancy.

"It is not for me to speak of the work carried on by my own wife, so efficiently assisted by her sister, but these two are the means of opening many of the doors through which the Gospel is entering in Rome, and I hope that we may be able to secure an extension of such work by the help of other Baptist sisters.

"A considerable number of persons have professed to find the Saviour, thirty-eight have been baptized on a profession of their faith, and several have died triumphantly.

"During Lent, the time when Catholics are most disposed to preaching, we had services every night. We have had special meetings for cabmen, which were very successful, and also for children.

"Our issues from the Press for the year have been about 36,000 copies. Our large Bible text placards are still posted up in a hundred places in the streets of Rome, although not every month; our large and small notices are distributed, we have tract districts which are visited weekly, and we send out tens of thousands of tracts, many thousands of detached Gospels, and sell whole copies of the Scriptures when possible.

"Visits are periodically paid to four cities outside Rome, and occasionally to others.

Then, in the great fluctuations of the Roman population, many come and go from all parts of the province, and as most of our members belong to the working classes, they are scattered, and I am glad to have evidence that wherever they go they make known the truth."

WORK AMONG THE ROMAN POOR.

This very interesting department of the work in Rome is carried on under the wise and energetic direction of Mrs. Wall. She has the assistance of two English ladies besides that of her sister. The medical section of her labours has increased beyond all expectation, and is carried on in Trastevere and in Via della Consolazione, in both of which places a dispensary is almost daily open for the reception of patients, Dr. Gason continuing very generously to give his services gratuitously. Another dispensary is also open occasionally in Piazza Vittoria. It is very small, but many patients frequent it. There is also held in it a Sunday-school especially for the women and children connected with the Medical Mission.

The mothers' meetings continue to be most useful, and are greatly owned of God in leading those who come to the knowledge of the way of salvation.

The meetings for the poor in the lower parts of the city, which form so striking a part of Mrs. Wall's labours, are as largely attended as ever, and many of the comers find, not only sympathy and temporary relief, but the Saviour whose grace and pity they so much need. The number of attendances of the poor at these gatherings has reached the large amount of 6,553. Surely the hand of the Lord is with our dear friends in this great city, and their labours are indeed not in vain in the Lord.

FINANCES.

The constituency of the Society is well aware that, during the last few years, there has been a constantly increasing extension of the area over which the missionary brethren are endeavouring to spread the knowledge of the Gospel of Salvation. While the work in India, the earliest and largest of the spheres of the Society's exertions, has not been suffered to fall behind, it is particularly in China and on the Congo that this widening of its operations has taken place. On the other hand, as Providential guidance leads them, the Committee are gradually withdrawing from the West Indian field, leaving the prosperous churches of

Jamaica to pursue their own course, and to take over the evangelical labours still required in other islands of the Western Sea.

The measures adopted and the policy pursued have not been entered upon without earnest and prayerful deliberation, and the Committee venture to think that the results hitherto have fully justified their course. The blessing of God in large degree has followed their operations, as the previous portion of the report will show; and the Committee have been enabled to carry the tidings of Divine mercy to tribes and peoples hitherto ignorant of its value. It is one of the proofs that the hand of God has been with us, and one that is by no means the least worthy of attention, that the resources required to sustain these ever-widening operations have, through the Divine goodness, been forthcoming. The churches of Christ represented by the Society, animated by a large spirit of liberality, have in various ways ever supplied the requisite funds.

The expenditure of the past year on the General Account has amounted to **£70,346 2s. 10d.**, which is more than the year preceding by the small sum of £108 4s. 10d. The following table will give a general idea of the countries in which this outlay has occurred, and exhibit the proportions of each :—

India and Ceylon	£27,508 4 3
West Africa and the Congo	14,060 4 4
China and Japan	11,366 15 4
General home expenses	8,603 16 0
Europe	4,059 6 10
West Indies	2,734 17 4
Superannuation allowances	1,677 0 4
Palestine	335 18 5

As compared with the expenditure of last year, the accounts show the following increase and decrease :—

INCREASE.

China and Japan	£1,742 17 6
Congo and West Africa	568 16 9
Europe	126 19 3
Superannuations, &c.	114 7 11
Palestine	35 18 5

DECREASE.

India and Ceylon	£1,532	3	2
West Indies	794	6	6
Home expenses	155	15	4

But besides these outgoings, the sum of £2,697 3s. 6d. has been expended in the support of the widows and orphans of deceased missionaries—£127 5s. 9d. less than last year; and £4,064 6s. 9d. have gone to special objects, chiefly to meet the terrible famine which, at the beginning of the year, devastated a large tract of China where our brethren labour.

It will be remembered that at the close of the last account there was a sum of **£2,862 3s. 6d.** due to the Treasurer after all expenses had been paid. Besides which there is due to the Special Funds, including the Widows and Orphans' Fund, the sum of £2,111 14s. 0d. Thus the grand total on the expenditure side of the balance-sheet reaches the large sum of **£82,081 10s. 7d.**—that is, **£1,860 15s. 6d.** less than last year.

It is now time to state the receipts by which this large amount has been defrayed, and whence have come the funds needed to fulfil the Society's obligations. The following brief table will give the general outcome of the gifts and contributions, by which the churches have enabled the Committee to discharge their debt:—

For the liquidation of last year's debt	£2,405	2	5
To subscriptions and donations, and legacies ..	68,331	0	1
To contributions to Widows and Orphan's Fund	2,858	18	11
To special contributions and balances in hand, from last year, chiefly for China famine ..	6,014	5	4
Making a total of	£79,609	6	9

We have, therefore, to our great regret, not received sufficient to cover the expenditure of the year by **£2,472 3s. 10d.**; but of this sum, **£457 1s. 1d.** really belongs to the unliquidated debt of last year.

The important item of church contributions and donations shows this year a considerable decrease. Under this head were received last year **£46,477 1s. 4d.**; this year, only **£42,072 18s. 7d.**; a deficiency

of £4,405 5s. 6d. But this falling off is much relieved of its importance by the recollection that a large donation of £3,297 17s. 3d. was then paid in by a valued friend, who "condemns the rapacity of the Government in abstracting from legacies to missionary societies" so large a tax. There has also been a somewhat smaller amount received from ordinary donations.

But a further analysis of the accounts will show, that even this comparatively favourable result could not have been arrived at but for the large and unusual sums, amounting to £10,956 13s. 7d., received from legacies; the generous response of many friends to the appeal for help to prevent a large debt accruing, amounting to about £2,000; and also the donation of two esteemed friends of £1,000; £500 towards the General Fund, and £500 to the Widows and Orphans' Fund.

Thus, by the goodness of God, the Committee have been able to complete the year's proceedings without the incubus of the heavy debt they feared a few months ago. It is no new thing in the Society's history to have enjoyed these ever-recurring instances of the Divine care. We learn to walk by faith and not by sight, and at every step to feel that we must wait on the Lord. In the great work He has committed to our hands, "our Father knoweth" the needs of it, and while perseveringly, humbly, and prayerfully we pursue the path He has called us to tread, experience has taught us again and again to go forward, relying on His grace, His powerful help, and His certain presence with His people, in their feeble efforts to obey His word. The promise is sure, though the trial of faith may be severe, "Lo, I am with you alway, even unto the end of the world."

AT the last Quarterly Meeting of the Committee, the following resolutions were very heartily and unanimously passed:—

"The Committee welcome with great pleasure the return of their esteemed Secretary, Mr. Baynes, from his visit to India and Ceylon, and desire to render him their warmest thanks for the zealous and efficient manner in which he has carried out the difficult and onerous duty undertaken at their request. They feel deeply indebted to him for this fresh proof of his devotedness to the cause of Christ and to the missionary objects of the Society, and especially since he has accomplished the task under circumstances of much personal suffering and family trial. They are sure that his visit to India for the second time will issue in results of permanent benefit to the mission, and enable the Committee wisely and safely to adopt such measures as he may recommend calculated to increase the efficiency of the labourers, and to promote the best interests of the Kingdom of God."

"The Committee, in welcoming back her husband, beg to congratulate Mrs. Baynes on his safe return; and also tender to her their grateful acknowledgments for her generous self-sacrifice in sparing him to discharge this important service to the Society and the work of God."

RESOLVED :—

"That the Committee desire to acknowledge their deep obligation to their dear friend and hon. secretary, Dr. Underhill, for the valuable services he has so generously rendered the Society during the recent visit of Mr. Baynes to India and Ceylon.

"In tendering to him this expression of their gratitude, they wish to recognise the great advantage they have derived from his long acquaintance with the affairs of the Mission; the helpful counsel his matured experience has enabled him to impart; and the stimulus which the example of his assiduity and devotion—so remarkable when his advanced years are considered—has afforded.

"The Committee are sincerely thankful for the health which has permitted their esteemed colleague to fulfil the responsible duties he so readily and kindly undertook; and they trust the strain they have occasioned has not proved too severe a tax upon his strength.

"As they remember the many services, extending over a period of more than forty years, for which the Society is indebted to Dr. Underhill, the Committee would devoutly adore the Divine Master who endows His servants with their varied abilities, and whilst thanking their valued and honoured friend they would wish to glorify God in him."

Group of Boys, San Salvador.

(*See Frontispiece.*)

THE group contained in this picture gives nearly all the boys who live with us at San Salvador. It is necessary to have boarders, so that we may get hold of the children who live somo distance away from us, and thus may influence many who would otherwise remain untouched. Most of these boys are supported by various schools in England. We not only give ordinary instruction, but also train them in habits of industry, and there are boys usefully employed at our other mission stations who have been trained at San Salvador.

The figure in the background, by my side, is Don Miguel, the blacksmith. He died in July, and this is the last photograph taken of him. He was our faithful and tried helper in the work at San Salvador, and exhibited greater intellectual ability than is usually found in the natives. May God raise up many more to fill his place, who shall go forth to their fellow-countrymen to tell of the glorious Gospel of Jesus Christ.

H. ROSS PHILLIPS.

APPENDIX I.

LIST OF MISSIONARIES, SHOWING THE DATES OF THEIR APPOINTMENTS, PRESENT POSTAL ADDRESSES AND THEIR CORRESPONDENTS.

For abbreviations of Addresses, see Notes at the end of this List.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Anderson, J. H ...	Dec. 6th, 1853...	B.M., Barisal, Backergunge, Eastern Bengal, India	Wright, Miss E., 34, Kensington Park Road, S.W.
Anderson, H. ...	June 8th, 1886...	B.M., Jessore, Bengal	Bagster, Mr. Sydney S., 22, Newington Green, N.
Balfour, J., M.A. ...	July 17th, 1883	Calabar College, Kingston, Jamaica	Shawyer, Mr. J. J., 12, Wood Street, Swindon.
Banerjea, B. N. ...	April 18th, 1872	B.M., Jessore, Eastern Bengal, India	
Barnett, T. H. ...	April 22nd, 1880	B.M., Dacca, Eastern Bengal, India	Layton, Mr. Walter T., East Worcestershire Waterworks Co., Burcot Pumping Station, near Bromsgrove.
Bate, J. D. ...	Oct. 10th, 1865	B.M., Allahabad, N.W.P., India...	Weymouth, R. F., D.Lit., 33, Alfred Road, Acton, W.
Bell, W., M.A. ...	Jan. 17th, 1883	Pastor, English Baptist Church, Bombay, India	
Bentley, W. Holman	Feb. 19th, 1879	Congo	Hobbs, Miss Mary E., 54, Alexandra Road, Southport, Lancashire; and Warmington, Mr. H. B., 50, Wigmore Street, W.
Bevan, G. W. ...	July 17th, 1889	B.M., c/o Rev. W. R. James, Howrah, near Calcutta, India	
Bion, R.	Dec. 17th, 1850	B.M., Monghyr, Bengal, India ...	Hawkins, Mr. Henry J., Osborne House, Wylds Lane, Worcester.
Biswas, K.	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Broadway, D.P. ...	Nov. 4th, 1856	B.M., Patna, Bengal, India	
Brown, J. Rylands...	Feb. 15th, 1881	Pastor, English Baptist Church, Darjeeling, Northern Bengal, India	Ellis, Miss Leah, 13, Westbank Road, Devonshire Park, Birkenhead.
Bruce, J. P. ...	Oct. 4th, 1886...	c/o Messrs. H. Sietas & Co., Chefoo, China	Egerton, Mr. A. G., 13, Werneth Hall Road, The Coppice, Oldham, Lancashire.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Cameron, G. ...	July 16th, 1884	Congo	Hepburn, Miss E. M., Heathedge, Haslemere, Surrey; and Johnstone, Mrs. W., 4, Albert Road, Southport.
Carey, W., M.B. ...	July 8th, 1875...	B.M., Bankipore, Patna, N.W.P., India	Warne, Mr. W. J., 43, Rodney Terrace, King William Street, Greenwich, S.E.
Carey, W.	Dec. 16th, 1884	B.M., Howrah, nr. Calcutta, India	Findlay, Mr. George B., 16, Langside Road, Glasgow.
Chand, Prem ...	... ...	c/o Rev. G. H. Rouse, M.A., LL.B., Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Charters, D. ...	Mar. 17th, 1885	Congo (in England)	Cottingham, Mrs. W., Ringstead, Thrapstone, Northamptonshire.
Chowdhry, Romanath R.	... ...	B.M., Allahabad, N.W.P., India	
Clarke, J. A. ...	Nov. 20th, 1888	Congo	Thomas, Mr. S. J., 10, Richmond Terrace, Breck Road, Liverpool; and Rudkin, Mr. A. P., 9, August Road, Liverpool.
Comber, P. E. ...	June 16th, 1885	Congo	Wates, Mr. Robert L., Ashwell Dene, Bush Hill Park, N.
Couling, S.	Feb. 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Tombs, Mr. T. Charles, 40, New Road, Aylesbury.
Crudgington, H. E.	Jan. 15th, 1879	B.M., Delhi, India...	Marsden, Mr. J. W., West View, Witton, Blackburn.
Dann, G. J. ...	Oct. 7th, 1884	B.M., Allahabad, N.W.P., India .	Brazier, Mr. John J., 2, Headington Villas, Bournemouth.
Darby, R. D. ...	Mar. 16th, 1886	Congo (in England)	Bliss, Rev. W. B., South Street, Brierley Hill, Staffordshire.
Davies, P., B.A. ...	Mar. 17th, 1885	Congo	Derrington, Mr. J. Pearce, 188, Grange Road, Birmingham; and Garforth, Miss Mary, 25, Osborne Street Woodsley Rd., Leeds.
Davies, W.... ...	July 17th, 1889	B.M., c/o Rev. W. R. James, Howrah, near Calcutta, India	
Dawbarn, Miss L. Y.	Jan. 20th, 1886	B.M., 38, Shimo ni Bancho, Tokio, Japan	
D'Cruz, J. A. ...	Mar. 15th, 1881	B.M., Chittagong, Eastern Bengal, India	Bannister, Mr. H. C., 21, Gloucester Crescent, Regent's Park, N.W.; and Macaulay, Mrs., Thalatta Lodge, Portrush, Ireland.
Dillon, A.	April 2nd, 1878	B.M., Poonah, by Bombay, India	Jones, Miss E. Rees, Finchley House, Roath, Cardiff.
Dixon, H.	July 9th, 1879...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Hutchinson, Mr. S., 47, St. Paul's Road, Canonbury, N.
Drake, S. B. ...	June 8th, 1886...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Best, Mr. William, 3, Belle Vue, Bradford.
Duffadar, A. C. ...	January, 1875 ...	B.M., Jhinida, Jessore, Bengal, India	

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Duncan, Moir B., M.A.	Jan. 20th, 1886	c/o Agent, C. I. Mission, Tientsin, North China	Mead, Mr. E. J., Endsleigh, Wickham Road, Brockley, S.E.; and Mr. John Kew, Albert Street, Newark-on-Trent.
Durbin, Frank ...	Dec. 15th, 1886	Pastor, English Baptist Church, Cinnamon Gardens, Colombo, Ceylon	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Dutt, G. C.... ...	September, 1867	B.M., Khoolna, Bengal, India ...	Labrum, Miss E. A., Sevenoaks.
East, D. J. ...	Aug. 19th, 1851	President, Calabar College, Kingston, Jamaica (in England)	
Eaves, George ..	Mar. 18th, 1884	B.M., 9B, Tskiji, Tokio, Japan ...	Davies, Mr. John, 14, Seughennyd Road, Cardiff.
Edwards, T. R. ...	July 8th, 1879...	B.M., Serampore College, Bengal, India	Clements, Mrs. C. R., Wantage Berks.; Raws, Rev. J. J., 69, Dickenson Road, Rusholme, Manchester; and Spurr, Mr. F. C., 11, South Luton Place, Cardiff.
El Karey, Youhannah	.. ..	B.M., Nablous, *viâ* Jaffa, Palestine	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S.W.
Ellison, J. R. ...	April 21st, 1881	B.M., Dacca, Bengal, India ...	Raynes, Mr. Alfred E., 62, Woodsome Road, Highgate, N.
Evans, Benjamin ...	April 22nd, 1880	B.M., Monghyr, Bengal, India ...	Knott, Mr. A. S., Aingarth, Stalybridge, Cheshire.
Evans, Thomas ...	Nov. 7th, 1854	B.M., Mussorie, N.W.P., India ...	Hood, Mr. C., 7, Calvert Terrace, Swansea.
Farthing, G. B. ...	Mar. 16th, 1886	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Catlow, Mr. Thomas, 268, Stamford Street, Ashton-under-Lyne.
Forfeitt, J. Lawson	May 21st, 1889	Congo	Collier, Mr. E. P., Grovelands, Tilehurst, near Reading.
Forfeitt, W. L. ...	Mar. 19th, 1889	Congo	Cooper, Mr. J. J., 6, Castle Crescent, Reading.
Forsyth, R. C. ..	June 17th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Bailey, Mr. Charles, 30, Jervoise Street, West Bromwich.
Fuller, J. A. A. ...	Nov. 19th, 1889	Congo	
Gammon, R. E. ...	July 8th, 1875	B.M., Puerto Plata, S. D., West Indies	Holden, Mr. J. S., Slade Hill, Studen, near Buxton, Derbyshire.
Glennie, Robert ...	July 17th, 1889	Congo	
Gordon, S. C. ...	Mar. 17th, 1890	Congo	Dewing, Miss, 3, Victoria Road, Rusholme, Manchester.
Graham, R. H. C....	June 8th, 1886...	Congo	Smith, Mr. H. S., 44, Bridge Street, New Swindon.
Gray, George ...	Mar. 16th, 1886	B.M., Ratnapura, Ceylon... ...	Macmillan, Miss E. S., South Bank, Surbiton, S.W.
Grenfell, G. ..	Nov. 5th, 1874...	Congo	Peddle, Miss A. M., 35, Cranmer Road, Brixton, S.W.; and Mr. A. T. Bowser, 58, Clapton Common, N.E.
Harmon, Frank ...	Feb. 15th, 1887	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jordan, Mr. P., The Stores, Teddington.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Harrison, F. G. ...	July 19th, 1887	Congo (in England)	Rodger, Mr. Hugh, 65, Cross Street, Ayr, N.B. ; and Anderson, Mr. R. S., 25, Nesham Street, Newcastle-on-Tyne.
Hay, R. W. ...	Feb. 19th, 1884	B.M., Dacca, Eastern Bengal, India	Noise, Mr. W. H., 42, Blue Boar Row, Salisbury.
Heinig, H.... ...	July 2nd, 1845	B.M., Allahabad, N.W.P., India...	
Hook, G. H. ...	Feb. 3rd, 1880...	Pastor, Lal Bazaar Baptist Church, Calcutta, India	
James, F.	Mar. 20th, 1882	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Brown, Mr. A. Kirkwood, 243, St. Vincent Street, Glasgow.
James, W. Bowen...	July 8th, 1878...	B.M., Dinagepore, Bengal, India	
James, W. R. ...	Nov. 28th, 1877	B.M., Howrah, near Calcutta, India	Mathewson, Miss Christian, 5, Comely Park Place Dunfermline, N.B.
Jenkins, A. L. ...	Dec. 17th, 1872	B.M., Morlaix, Finisterre, France	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Jewson, A.... ..	April 21st, 1881	B.M., Comillah, Eastern Bengal, India	
Jones, A. G. ...	July 4th, 1876...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Robinson, Mrs. Edward, 23, Westfield Park, Redland, Bristol ; and Bushill, Miss A. R., Sunnyside, Coventry.
Jones, D.	July 7th, 1874...	B.M., Agra, N.W.P., India ...	Benham, Mr. Frederick, 4, Albert Terrace, Albert Road, Regent's Park, N.W.
Jordan, C.	July 13th, 1869	Pastor English Baptist Church, Circular Road, Calcutta, India (in England)	
Kerry, George ...	Feb. 5th, 1856...	80, South Road, Intally, Calcutta, India	
Kerry, J. G. ...	June 21st, 1881	B.M., Barisal, Backergunge, Eastern Bengal, India (in England)	Bridgewater, Mr. H. O., 50, Southgate Street, Leicester.
Landels, W. K. ...	Sept. 23rd, 1875	B.M., 110, Corso Victor Emanuele, Turin, Italy	Lithgow, Samuel, 84, Wimpole Street, Cavendish Square, W.
Lapham, H. A. ...	Oct. 18th, 1880	B.M., Kandy, Ceylon	Elders, Mr. F., 1, Strand, Todmorden, Yorks.
Lewis, T.	Dec. 1st, 1882...	Congo	Williams, Mr. Simon, Brunswick House, Llanwrst, North Wales ; Allen, Mr. C., 137, Fort Road, Bermondsey ; and Ashley, Mrs., 1, Commercial Buildings, Chobham Road, Woking, Surrey.
Massih, Imam ...	... ...	B.M., c/o Rev. George Kerry, 80, South Road, Intally, Calcutta	Southwell, Miss Clara R., Gurrey Lodge, Childs Hill, N.W.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
McIntosh, R. M. ...	Dec. 16th, 1884	B.M., Agra, N.W.P., India ...	Lewis, Mr. Frank E., 15, Llantwit Street, Cardiff.
McKenna, A. ...	Oct. 28th, 1856	B.M., Soory, Beerbhoom, Bengal, India	
McLean, A. J. ...	Nov. 15th, 1887	The College, Serampore, near Calcutta, India	Lewis, Mr. D., Hamilton Drive, Cambuslang, near Glasgow.
Medhurst, C. S. ...	June 18th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Over, Mr. Edward, York Town, Surrey.
Mitchell, W. S. ...	Mar. 17th, 1885	B.M., Dinapore, Bengal, India ...	Pitt, Mrs N. C., Cainscross, Stroud, Gloucestershire.
Moolenaar, H. K. ...	Mar. 20th, 1882	Congo	Hooper, Rev. G. D., Garsington House, Hendon, N.W.
Morgan, Evan ...	Feb. 19th, 1884	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Halstead, Mr. James, Bright Villa, Harle, Syke, near Burnley, Lancashire.
Morris, J. D. ...	Feb. 15th, 1887	B.M., Barisal, Backergunge, Eastern Bengal, India	Briant, Miss S. A., 20, South Side, Clapham Common, S.W.
Nickalls, E. C. ...	Jan. 20th, 1886	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Gurney, Mr. and Mrs. W. G., 11, Wellington Square, Cheltenham.
Norledge, T. W. ...	July 17th, 1889	B.M., c o Rev. W. R. James, Howrah, near Calcutta, India ...	
Oram, F. R. ...	May 15, 1888 ...	Congo	Tozer, Mr., 220, Evering Road, Clapton; Sharp, Mrs. M., Levant Cottage, Halford Street, Thrapston; and Whitley, Mrs. T., Oak Lodge, Bycullah Park, Enfield
Paterson, H. ...	Feb. 19th, 1884	B.M., Soory, Beerbhoom, Bengal, India	Redshaw, Mr. W. W., 122, Newport Road, Middlesborough.
Pestonji, H. ...	July 9th, 1872...	B.M., Poonah, by Bombay, India	Moore, Mrs. S. A., Chapel House, Langham, Colchester.
Phillips, H. R. ...	June 8th, 1886...	Congo (in England)...	Cornwell, Mr. David, Plassey Street, Penarth, Cardiff.
Pigott, H. R. ...	Mar. 18th, 1862	B.M., Maradana, Colombo, Ceylon	Vickess, Mrs. S. E., Grove Music Academy, 8, Cairns Street, Princes Avenue, Liverpool.
Pinnock, John ...	July 20th, 1887	Congo	Gill, Mr. H. H., 10, Pemberton Terrace, Upper Holloway, N.
Potter, J. G. ...	Jan. 18th, 1881	B.M., Agra, N.W.P., India (in England)	Chrystal, Rev. J. R., Almada Grange, Hamilton, N.B.
Price, W. J. ...	July 10th, 1877	B.M., Benares, Bengal, India ...	Rix, Miss Jane W., Thrandeston, Schole, Norfolk.
Pusey, J. H. ..	Feb. 3rd, 1880...	B.M., Grand Turk, Turks Island, West Indies	Jenkins, Miss Mary E., 13, West Bank Road, Higher Tranmere, near Birkenhead.
Richard, T.... ...	April 22nd, 1869	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Hart, Mr. Sydney J., Dorset House, Luton, Chatham.

Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Roberts, J. S. ...	July 27th, 1864	Calabar College, Kingston Jamaica	Sharpington, Miss E. E., 9, The Paragon, Streatham Hill, S. W.
Robinson, D. ...	Dec. 16th, 1884	B.M., Dinagepore, Bengal, India...	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Roger, Joseph L. ...	Nov. 20th, 1888	Congo	Walker, Miss, Woodside, London Road, Leicester; and Sawday, Rev. C. B., Stoneygate Road, Leicester.
Rouse, G. H., M A., LL.B.	Dec. 4th, 1860 ...	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	Betts, Mr. John T., Pembury, Tunbridge Wells.
Scrivener, A. E. ...	Mar, 17th, 1885	Congo	Tuckwell, Rev. John, 88, Fernhead Road, St. Peter's Park, W.
Shorrock, A. G. ...	June 8th, 1886...	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Blomfield, Rev. W. E., Eversley, Ipswich.
Silvey, Miss Cassie...	Nov. 14th, 1887	Congo (in England)...	Sidey, Miss, Main Street, Tweedmouth, Berwick-on-Tweed; and Whitehead, J.
Sircar, John ...	... ...	B.M., Barisal, Backergunge, Eastern Bengal, India	
Smith, Jas.... ...	Mar. 16th, 1852	B.M., Simla, N.W.P.	Parry, Mr. J. C. Lacklands, The Avenue, Beckenham; and Watson, Mr. R., J.P., Thrum Hall, Rochdale.
Smyth, E. C. ...	July 19th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Davis, Mr. R. W., Grange Road West, Middlesborough.
Sowerby, A. ...	Jan. 18th, 1881	B.M., c/o Agent, C. I. Mission, Tientsin, North China	Archard, Mr. A., Sunny Mount, Beechen Cliffe, Bath.
Spurgeon, R. ...	Nov. 6th, 1873...	B.M., Madaripore, Furreedpore, Eastern Bengal, India	Jones, Mr. W. S., 7, Chichester Street, Chester.
Stapleton, Walter H.	Nov. 19th, 1889	Congo	
Stubbs, J.	Oct. 7th, 1884...	B.M., Patna, Bengal, India ...	Macaulay, Mrs. R. O., Thalatta Lodge, Portrush, Ireland.
Summers, E. S., B.A.	July 6th, 1876...	B.M., Serampore College, Bengal, India	
Teichmann, A. ...	June 8th, 1883...	B.M., Barisaul, Backergunge, Bengal, India	Mack, Mr. James S., 12, Carlton Terrace, Edinburgh, N.B.
Thomas, H. J. ...	Jan. 18th, 1881	B.M., Delhi, India	Hooker, Miss Susan, West Hill, Brixham.
Thomas, J. W. ...	July 10th, 1867	Baptist Mission Press, 41, Lower Circular Road, Calcutta, India	
Thomas, S. S. ..	July 15th, 1885	B.M., Delhi, India...	Gregory, Miss M., Chearsley, Aylesbury, Bucks.
Tregillus, R. H. ...	Mar. 18th, 1885	B.M., Jessore, Bengal, India ...	Evans, Mr. Henry, 14, Regent Street, New Swindon.

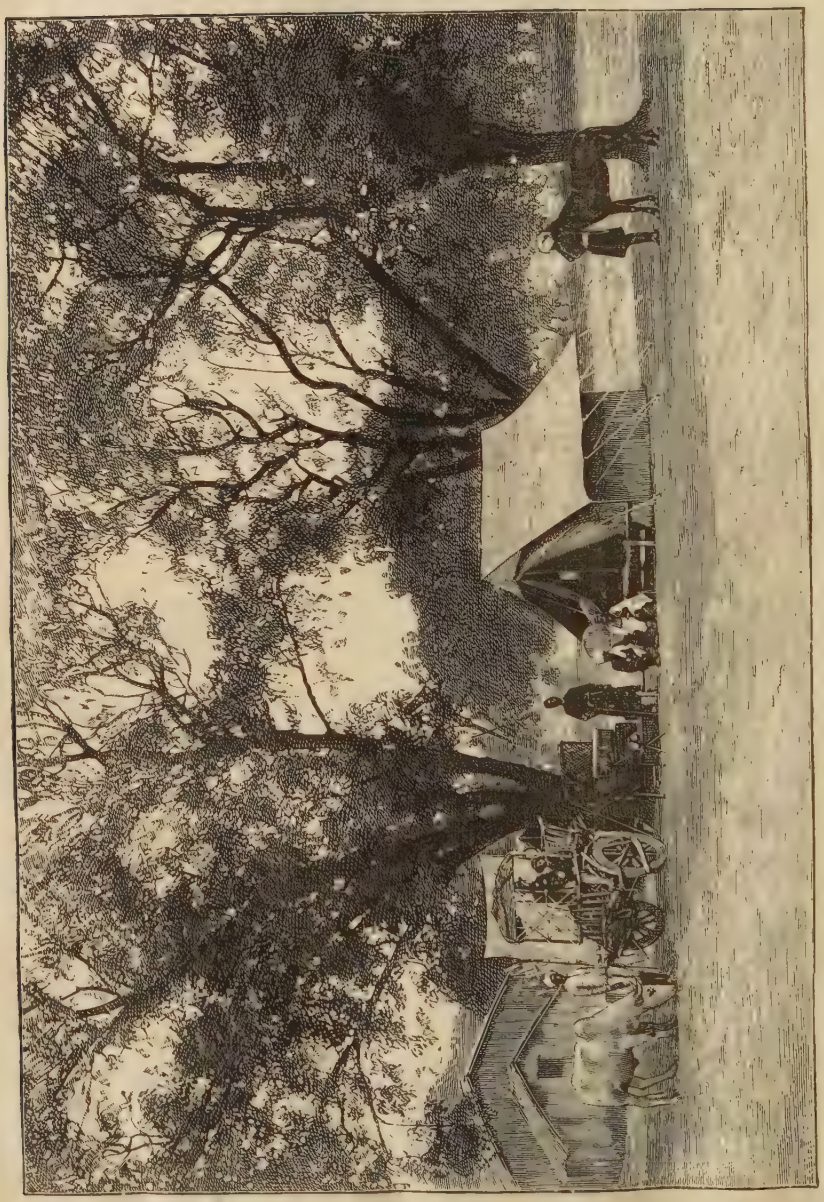
Name of Missionary.	When accepted.	Station.	Name and Address of Correspondent.
Turner, J. J. ...	June 8th, 1883...	B.M., c/o Ag nt, C. I. Mission, Tientsin, North China	Burnham, Mrs., Briar Dene, East Parade, Harrogate, Yorks.
Waldock, F. D. ...	April 23rd, 1862	B.M., Maradana, Colombo, Ceylon	Fox, Mr. H. C., Wingfield, Stoke, Devonport.
Walker, R.... ...	Jan. 13th, 1880	B.M., 175, Via Foria, Naples, Italy	Lang, Rev. W. L., 2, Pittville Lawn, Cheltenham.
Wall, J.	Jan. 17th, 1867	B.M., 35, Piazza di San Lorenso near Lucina, Rome, Italy	Mead, Mr. J. B., Endsleigh, Wickham Road, Brockley, S.E.
Wall, J. C.... ...	July 17th, 1889	B.M., 35, Piazza di San Lorenso, near Lucina, Italy	
Watson, J. R., M.D.	Jan. 16th, 1884	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Underwood, Mr. T. J., 7, Princes Buildings, Bath.
Weeks, J. H. ...	Oct. 11th, 1881	Congo	Barrett, Miss S. J., Sutton Mills, Cross Hills, near Leeds.
White, W. J. ...	Oct. 8th, 1877...	B.M., 9B, Tskiji, Tokio, Japan ...	Summers, Mr. Eustace, South View, Tarvin Road, Chester.
White, H. ...	Mar. 19th, 1889	Congo	Olney, Mr. W., 9, The Paragon, New Kent Road, S.E.
Whitewright, J. S...	Jan. 18th, 1881	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Dexter, Mr. B., 28, High Street, Chepstow.
Williams, W. ...	July 7th, 1874...	B.M., San Fernando, Trinidad, West Indies (in England)	Bonell, Mr. D., Sandfield Terrace, Guildford
Wills, W. A. ...	Oct. 6th, 1885...	B.M., c/o Messrs. H. Sietas & Co., Chefoo, North China	Jones, Mr. W. S., 7, Chichester Street, Chester.
Wilshere, D. ...	Mar. 19th, 1878	B.M., Nassau, N.P., Bahamas, West Indies	Gotch, Mrs., Saint Cross, Winchester, Hants.
Yates, Miss... ...	July 19th, 1887	B.M., 35, Piazza di San Lorenso, near Lucina, Rome, Italy	Jones, Miss Frances B., Trentham House, The Avenue, Acton; Burnham, Mrs., Briar Dene, East Parade, Harrogate; and Fleming, Miss C. W., 171, Hospital Street, Glasgow.

ABBREVIATIONS, NOTES, &c.

B.M.—Baptist Missionary, should follow the name in all addresses so indicated.

N.W.P.—North-Western Provinces (India).

All Congo Missionaries should be addressed :—Rev. —, Baptist Missionary Society, Tunduwa, or Underhill Station, Congo River, South West Africa.



MISSIONARY'S CAMP, N.W.P., INDIA.—(*From a Photograph*).

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

OUR ANNUAL MEETINGS.

ALL who had the opportunity of attending the recent meetings in connection with our Anniversary Services, or who have read in the Denominational and other papers a report of the proceedings, will, we are assured, be thankful for the many wise and earnest words that were spoken and for the true missionary spirit which so manifestly prevailed. We feel that the meetings constituted a good beginning of a new year of missionary labour, and would gratefully and hopefully regard them as an augury of future prosperity. On all hands we have heard expressions of opinion confirming the estimate formed by the esteemed Treasurer of the Society, as stated at the Missionary Breakfast: "The week's services have been instinct with life, energy, and power." To our many brethren who addressed us, we tender our most cordial thanks. We would fain reproduce their utterances in these pages, but this has been forestalled by their appearance in almost *in extenso* form in various prints. As, however, the paper read by the Rev. E. Medley, B.A., at the Missionary Breakfast Conference concerns the practical working of the Society, and it is important it should be carefully perused by the pastors, officers, and, indeed, members generally of our churches, we think its reproduction desirable. It will therefore be found in the present issue.

We must, however, call attention to the condition of the finances of the Society. We are not concerned, let it be said, on account of the deficit of some £2,470 with which our books closed: for, thanks to the example of generosity and devotion shown by the General Secretary, Mr. Baynes (who at the time of the writing of this article is very wisely resting), in determining to defray all the expenses of his visit to India, there remain only **£975** unmet — but our concern is for the future. Had it not

been for the unusual receipts, through legacies and the kind response of numerous friends on behalf of the recent appeal for the "Prevention of Debt," our income would have been very seriously less than the expenditure. As last year's legacies were far above the average, and there are strong reasons for not too frequently urging special appeals, it is surely most incumbent upon the churches to take measures for the increase of its regular contributions. It must be borne in mind that practically the expenditure of the Society was the same last year as it was the previous year. We confess we shall not be satisfied if we are enabled simply to raise our income so as to avoid a debt, unless the increase at the same time permits the extension of present operations. We hold it would be most disastrous were we to entertain the idea that as a society we are called to make no further, no new evangelistic, effort; that all we can reasonably be expected to do is to maintain our existing stations. The true missionary spirit will not, cannot rest satisfied with present accomplishments. If our Mission do not continue to progress it will soon begin to recede. If we have no care to increase the number of our missionaries, it is to be feared the force of to-day will by-and-by be reduced. We think the Divine blessing is likely to be enjoyed as the Divine command is lovingly obeyed, and we still go forth to preach the Gospel to the millions of God's creatures who have not yet heard its blessed sound. There is danger now lest we should be content with the additions which in recent years have been made to the mission staff. Rather than permit such fatal contentment, may the churches pray for a larger faith and a broader charity, and then solemnly consider what steps can be, and ought to be, taken to a more effectual carrying out of their Lord's great commission.

Contributions towards Liquidation of Debt.

OUR most cordial thanks are due for the under-mentioned donations, received or promised towards the liquidation of the debt of **£2,470**, with which our accounts closed. We doubt not the special example of devotion to the Society to which we have already referred will continue to stimulate the liberality of our friends, so that in the next issue of the HERALD we may be able to announce that the remaining **£975** have all been contributed.

	£	s.	d.
Mr. E. Rawlings	250	0	0
Mr. W. R. Rickett	250	0	0
Mr. Chas. Finch Foster	240	0	0
Mr. J. B. Mead	240	0	0
Mr. Alfred Robinson	100	0	0
Mrs. Brice, sen.	50	0	0
A Member of Committee	50	0	0
Mr. C. E. Webb	50	0	0

	£	s.	d.
Mr. Samuel Iles	50	0	0
Mr. Thomas Olney	50	0	0
Mr. and Mrs. A. P. Gould	25	0	0
Mr. E. Mounsey	25	0	0
Mr. F. Woodall	25	0	0
Mr. Joseph Wates	20	0	0
Mr. J. J. Gurney	10	10	0
B. B. B.	10	0	0
Mr. T. H. Howell	10	0	0
Mr. J. L. Macdonald	10	0	0
Mr. William Olney	10	0	0
Mr. and Mrs. C. Price	10	0	0
Mrs. Frank Smith	10	0	0
Mr. W. Taylor	10	0	0
Dr. Underhill	10	0	0
Rev. J. J. Brown	5	5	0
Rev. R. Colman	5	0	0
Miss Davies	5	0	0
An Outsider	5	0	0
Mr. and Mrs. James	5	0	0
Rev. R. H. Roberts, B.A.	5	0	0
Rev. G. Short, B.A.	5	0	0
Mr. Franklin Smith	5	0	0
Mr. C. G. Woodroffe	5	0	0
Mrs. Livett	4	0	0
Mr. H. Marnham	3	3	0
Mr. C. J. Angus	2	2	0
Rev. H. R. and Mrs. Phillips	2	0	0
Smaller sums	4	17	0

It will be remembered that previous to the closing of our financial year we felt compelled to make an appeal for the prevention of debt. Since the acknowledgments in the April HERALD, and during the short time that remained before the actual closing of the books, the following sums were received, for which we tender our warmest thanks:—

	£	s.	d.
Mr. Jas. Barlow, J.P.	100	0	0
Mr. Alfred Robinson	100	0	0
Nominis Umbra	99	0	0
A Member of Committee	50	0	0
N. N.	50	0	0
A Friend, per Rev. J. B. Myers	25	0	0
Ebenezer Church, Bacup	25	0	0
Mr. G. C. Franklin	10	0	0
Mr. F. Gardiner	10	0	0
Mr. T. Jackson	10	0	0
Mr. Morgan	10	0	0
Mr. E. Mounsey	10	0	0
Mr. A. Urquhart	10	0	0
X. Y. Z.	10	0	0
Llanelly	7	0	0
Mr. J. Baines and Friends	6	7	4
A. M.	5	0	0
Miss E. Carter	5	0	0
Mr. W. S. Churchill	5	0	0
C. H. S. P.	5	0	0
Cymro	5	0	0
Mr. Dines	5	0	0
Mrs. J. Hamilton	5	0	0
Mr. D. Jones	5	0	0
Miss M. A. Knight	5	0	0
L. A. E.	5	0	0
Mr. J. H. Leonard	5	0	0
Mrs. Manning	5	0	0
Mr. Pedley	5	0	0
Miss Scott	5	0	0
Dr. Gordon Smith	5	0	0
T. W.	5	0	0
Mrs. G. Vicars	5	0	0
Blackburn Sunday-school	3	15	7
Mr. Bannister	3	3	0
Mrs. W. Osborn	3	3	0
Mr. J. Bentinson	3	0	0
Rev. J. T. and Mrs. Brown	3	0	0
Miss Davis	3	0	0
Mr. J. Walker	3	0	0
Mr. R. Pearce	2	2	0
A. C. T.	2	0	0
Mr. G. Butler	2	0	0
Rev. J. C. Butterworth, M.A.	2	0	0
Miss Dent	2	0	0
Mr. J. Lawson	2	0	0
Mr. E. G. Neal	2	0	0
Smaller gifts	23	3	6

Concerning Deputations.

Paper read by the Rev. E. Medley, B.A., of Nottingham, at the Missionary Breakfast Conference in Exeter Hall, on Friday, the 2nd of May, 1890.

MR. CHAIRMAN, LADIES, AND GENTLEMEN,—I have been given to understand that the purpose of this Conference is entirely and immediately practical. We are all of us persuaded as to the great principles that underlie our work, and we are here in order to see whether we can improve our methods of carrying out those principles, or can invent new methods which shall more efficiently accomplish our ends. Hence the subject upon which, for a brief space, I am venturing to address you. It is "Concerning Deputations," a subject prosaically simple indeed, giving opportunity for no high flights of rhetoric, and yet not wholly unimportant, because it has to deal with an organisation which furnishes the actual point of contact between those who support the Mission and the Mission itself. That preposition, "concerning," gives wide scope to our inquiry. We may look at the matter from this side or from that, indeed all round. The word "deputation" is a noun, singular or plural, as the case may be, signifying one or more persons who are deputed to express the needs and claims of a larger body, pleading its cause, and in various ways forwarding its interests with some centre of power or with the general public. But we need not spend time in defining terms; we are agreed as to the meaning of the word. I shall proceed to speak: I., Of the necessity for deputations; and II., As to the making of them successful.

I. *The Necessity for Deputations.*—In an ideal condition one could conceive that they would not be needed; in such a state ministers and people would be largely informed, enthusiastically interested, welcoming information when supplied, yet well able to do without it, the inspirations of Divine love and human pity being sufficient to keep the hand open and the heart awake. But this is dreamland, a vision seen in the mount, but not wrought into the actual in this grim world. As things are, deputations are essential to the existence of the work. For what is the situation? Yonder—I speak as a provincial—yonder is the Society doing its work, its parish the world, its agents many, its agencies manifold, needing for all this the prayers, the sympathy, the gifts of the churches at home. Here are the churches. The churches! what a word is that! Calling up to mind facts noble, ignoble, dull, heroic, dismal, depressing, pathetic. Some shining as stars, others

but as flickering rushlights, making darkness visible. Some large, influential, spiritually alive, hives of industry, quick to respond; others struggling for existence, burdened, ostracised, standing in the bleak wind of adversity, pastors absorbed, God help them in the struggle for self-preservation. Churches, some of them without pastors and some of them with, looking askance at every appeal that would seem to make a new demand upon their too scanty exchequer. How can the yonder and the here be linked together? Clearly, if at all, by a living link. Pen, paper, circulars, printer's ink, and printer's devils are excellent, but they are no substitute for the *vox humana*, the living man. The link must be a deputation, at first an impersonal name, and perhaps so announced, as when it is chillingly said: "The Deputation will address the meeting," but presently discovered to be a living organism, the channel of mutual benediction, the current (so different is the spiritual from the material) flowing both ways at once.

Hence the necessity and importance of a deputation. Rightly conducted, its function is of supreme value; upon its discharge depends to a large degree the welfare both of the churches and of the Mission. I say the welfare of both, for the Mission is as essential to the well-being of the churches as are the churches to the well-being of the Mission; they are to one another as heart and hand. The deputation that has succeeded in binding these two together in the bonds of mutual interest, confidence, and sympathy has done a good work, having signally promoted the prosperity of that Church of Christ which embraces all kindreds, tribes, and tongues, both in this world and the next. Therefore, as a not infrequent member of this impersonal body, I magnify mine office.

But let us look at the matter a little more closely, for, perchance, I have not quite carried with me some who have found themselves scarcely well landed in England before they are begged to become a deputation. Commonly this is composed of a returned missionary, with some good brother who acts as junior counsel and supports his brief. The matter is brought about in this way—I state the case hypothetically—a missionary comes home on furlough, either earned by length of service or on sick leave. He is weary, yet has high hopes, noble thoughts, and sweet visions of rest. He no sooner lands than delicate inquiries are made as to the state of his health. These, at first pitched in a doubtful key, gather courage as they are repeated. At length he finds himself addressed heartily, as a man whose health is sound. Cautious feelers are put out by the staff of the Mission House: would not a change be desirable? Is he not longing and even panting for it? Until at length the fact is fully disclosed; the missionary is already put down for deputation work, the record is a large

one, he will have an opportunity of testing the air of his native country almost from Land's End to John-o'-Groats. Cunning ministers have been on the watch; they have noted that A., or B., or C. is coming home to recruit; and what could be better than that he should refresh himself in some smoky Midland or Northern metropolis, or amidst the scattered villages of Blankshire! The good man perhaps feels himself a victim; he is annoyed and even indignant; his visions of rest melt away into the very hard facts of wearying railway journeys, cold draughts, strange houses, varying and uncertain diet, many thoughtless inquiries, with here and there a word spoken which may sadly wound a sensitive man. The end is that for a while the missionary greatly prefers the heathen abroad to the Christians of his own country.

But is this the whole matter? There is a nobler aspect to be considered—higher and more real. Such a man can do more than any one else to bring the ends of the earth together; he is often as a breath of heaven's fresh air to both ministers and people; he can lift them above their local interests, and save them from parochialism; he can inspire them with new conceptions both of man and of God; he can enlarge their views, and make them feel afresh the vastness of the Divine purposes, the fulness that is found in Christ, and the splendour and variety of the elements that compose the Kingdom of God. In these days, when too often a mist of doubt obscures the facts of the Gospel, he can re-vindicate the reality of them by showing that still in virgin fields that Gospel is still the power of God unto salvation to every one that believeth. And more; in all this he is serving his own converts and his heathen neighbours, because he is gaining a place for them in the interest and affection of Christian people here at home. He is an antiseptic element, helping to save a great organisation from the corrupting influences of use and wont, and from degenerating into a piece of mere evangelical machinery, rattling on without graciousness and without heart.

Let him not think, then, that if a deputation is a necessity it is a bad necessity. Not so; like everything else it has its seamy side; but for all that it has a noble function to fulfil, upon which depends to a large degree the healthiness of the churches and the soundness of the Mission. If any do inquire concerning our brethren, who they be, we say they are the messengers of the churches and the glory of Christ. We admit then, we do and must admit, the necessity for deputations.

II. *The making of Deputations successful.*—This is a triangular problem, the successful solution of which depends upon the Mission House, the

deputation itself, and the churches; each can contribute an essential element.

The authorities at the Mission House, that gloomy but not inglorious place, have to a large extent to arrange for deputations. It is a difficult and delicate task; in the discharge of it they have a claim to all the sympathy that in our spare moments we can give them. Our Association Secretary may well be largely endowed with the twin graces of patience and of common sense, for he stands greatly in need of them. It is his lot to see much of human nature, and some of it not as completely redeemed as it might be. Churches have preferences that harden into prejudices some of them are like jibbing horses, and refuse to run in the track at all: they must have matters specially prepared to suit their peculiarities. Some make unreasonable demands, and declare that, unless they have a deputation all to themselves, they will sulk, and cut off supplies. Missionaries and other members of deputations, not being machines, have preferences too, and at times flatly refuse to accede to appeals made to them. There are times when our Organising Secretary would fain call in the aid of a phonograph, which should repeat its message in a brazen way, utterly regardless of the temper of audiences, be they large or scanty, enthusiastic or the reverse.

Well, I say that the central authorities can do much toward making a deputation successful. They can further this end by wise combinations, by apportioning the square man to the square hole, by seeing that in larger deputations the members to some extent supplement one another—touching different parts of the field, and supplying facts and fervour, youth and age, ripe experience, and fresh and vigorous life. Occasionally something can be done by a direct appeal to the Christian feeling and kind forbearance of pastors and churches. Resources are limited, much ground has to be covered by a small handful of men, and there must be mutual concessions and a spirit of self-help if the work is to be done.

But if the Mission House authorities can do much, the members of the deputation can do more towards making their errand a success. Let them never forget that they are the living representatives of a great cause, and as such let them carry themselves with patience, simplicity, and dignity, using private opportunities as well as public ones to promote interest in their work. Quite as much may be done over the fireside and in personal conference as in the larger gatherings. Let no man go upon this business who does not believe in it; no pyrotechny of speech will avail; it is conviction that carries conviction.

I dare hardly venture upon the delicate field of suggestion as to what

the members of a deputation should say, but perhaps this much is permissible. Generally, they should take up some definite topic rather than indulge in a roving commission. There should be careful adaptation to audiences. Some need the simplest information, the first rudiments of the facts and phases of missionary life; whilst others are better informed, and can go on to perfection. There are audiences that are quite capable of appreciating a discriminating discussion of the higher aspects of missionary policy; they can take an imperial view of matters, and see the bearings of experiences gained in the mission-field upon present-day conceptions of Divine truth.

Let a missionary, without fear of the charge of egotism, describe his own work; let him take his audience by the hand, and lead them through a common working day. Let him frankly avow his difficulties and his failures, as well as his successes; if he has been staggered and disappointed, let him throw himself upon the sympathies of his hearers, he will find that they will respond. What is wanted is that the churches should realise the whole situation; the more they know, the more will they be interested, and the more intelligently will they give.

It may not be unnecessary for the deputation to describe the way in which the affairs of the Society are carried on; we have no secrets, we are not like the sacred office of the Inquisition, working mysteriously, issuing mandates, but ourselves for the most part curtained off from the world. The Committee is a body to which, for convenience, the constituency of the Society delegates its work; and it is desirable that the various arrangements of sub-committees and so forth, by which its funds are administered and its general business carried on, should be thoroughly understood. Here my one counsel is—let us have confidence in the churches, and then the churches will have confidence in us. This atmosphere of trustfulness a deputation can do a great deal to generate and to maintain.

Finally, if the Mission House authorities and the members of the deputation can do much to make the visit of the deputation a success, to that end the pastors and the churches can do most of all. The annual missionary meetings should not be a mere spurt, a sudden movement, a patch upon the orderly round of religious services; it should rather be a climax, the high tide towards which a hundred wavelets have contributed; it should gather up into a focus the efforts and the interest which have never been permitted to die out. If this be not so, then the visit of the deputation will be a ghastly affair, a flash in the pan, a moment's spurious heat, and then the cold dead embers. Or, if not this, it will be evidently and

palpably a failure—flat, stale, and unprofitable; a weariness, no more the real thing than galvanism is life.

What is to be done? Let the minister, if there be one, or, if not, some good man who has the matter at heart, set himself to keep the people in touch with the work of the Mission; let information, first thoroughly digested, be imparted; let the churches be made to feel that this work is not one to be taken up or dropped at the caprice of the moment, but rather is integral to the life of the churches, one of the reasons for their existence resting upon a primary law of the Kingdom of Christ, which cannot be repealed. If a missionary is coming as a deputation, let information as to the sphere of his work be given, with some kindly words as to the services he may have rendered, so that when he arrives upon the scene, and faces the people, their interest in him will have been already secured.

Let this point be urged, that the good man now coming into their midst is, perhaps, weary, overwrought, and depressed, and that, therefore, it is the business of the church to welcome him so heartily that he shall thank God and take courage. His torch shall be rekindled, and his spirit nerved to new endeavours. Oh, you cannot tell what good you may do to many a downcast worker by a little human sympathy and ready appreciation of what he has to say.

It may often be possible to arrange for something of a free conference between the members of the deputation and the people. There are questions that need answering, matters that would be better for explanation; even the domesticities of missionary life, as well as its larger aspects, can on such occasions be touched upon, until at last the audience shall feel that the man before them is indeed a man, and compassed about with infirmity, and yet living upon God who is invisible, and doing a work for them which shall bear fruit in the eternal years.

In a word, I can conceive the matter so conducted that our missionary brethren, far from dreading deputation work as a trying ordeal, should welcome it, as affording moments of highest life—moments which shall become inspirations in future days, lightening labours and sustaining a fainting courage.

Much more might be said, but I am content to leave these fragmentary hints with this Conference, that it may employ its high wisdom and practical aptitudes in a further discussion and perfecting of the whole matter. I am content to say deputations are a necessity, and they can be made successful.

River Scene in Bengal.

THIS view was taken at the entrance to a karl (a small water-way), where it joins the Hooghly, where we stayed a short time while out on a preaching tour in a budgerow, which is a sort of house-boat.

When first going up the Hooghly (to Calcutta), I was struck with the picturesqueness of such scenes, of which we saw many, with the background

RIVER SCENE IN BENGAL.—(*From a Photograph.*)

of beautiful trees and graceful bamboos, the mud huts with their thatched roofs, and near the banks the native boats of various shapes and sizes.

C. EDWARDS.

Letter from the Rev. W. Holman Bentley.

THE Rev. W. Holman Bentley, of Wathen Station, Congo, sends the following interesting account of the people amongst whom he lives, and the work in which he is engaged :—

"Congo River,
"S.W. Africa,
"February 26th, 1890.

"MY DEAR DOCTOR,—My last letter and the report for the year 1889, which accompanied it, will have given you a fair idea of the progress of the work here. I mentioned that it was our intention to attempt something more definite and systematic in our work off the station.

"We have been much concerned as

to the best means of evangelising our great district, and for reaching the people who live in the hundreds of villages so thickly dotted over this great country. I suppose that it would be a fair approximation to say that on an average we should find a village to each square mile of country. I see that the Congo Free State is credited with a population of about twenty-eight to the square mile, and in the same statistical table before me the average of the whole British Empire is given at twenty-five to the square mile. I should imagine that the average population of this district would run at fully thirty people to each village or square mile. Of course the villages vary much in size, but thirty people would be a minimum estimate. Between this station and the edge of our plateau, on the road to San Salvador, a distance of twenty-two and a half miles by the road, I passed through twenty-one villages on one route and nineteen on the return route, and thirty people per village would be a very low estimate, it would be much nearer fifty, for one or two would contain at least 200 people, but not one below thirty. In giving this very fair instance I am not noting any of the towns passed at a small distance only, say, half a mile, only those actually passed through.

"The great question before us has been this: How are we to work upon this large, scattered population in any systematic and efficient manner?

"We have come to the conclusion that since the population is scattered among so many villages it will be best to divide our district up into parishes, or dioceses, and each of us do our best to know and to evangelise our section.

"Accordingly, Mr. Davies takes from the north to the east-by-south, Mr. Comber from east-by-south to south-by-east, I have from south-by-east to south-west, and Mr. Cameron south-west to north again.

"This brings upon us still further the sense of our duties, responsibilities, and difficulties; but we shall have each a far smaller district to study and work upon, and can each work with a system.

"Our wish is to establish centres of evangelistic work, to which we can go and stay a week or a fortnight occasionally, and work in the town and its neighbourhood, Later on, we may be able to start schools in these centres, and hope for churches and further extension.

"Since Mr. Davies's arrival one of us has been almost constantly out, and it is our hope that we shall now have a spell of quiet, regular, and systematic work at this station. I am pushing on with my revision of Luke, and expect soon to have finished. The first nine chapters have been sent to Underhill Station to be printed. My wife is transcribing it for me in a type-writer, so that things are moving on quickly.

"In the last days of the year, Zeka, of Biyongo, came to me with an urgent message from a chief in a district not yet visited by us. He said that the people of Ngombe-a-Kiana were very anxious to hear the Gospel, and he wanted to take me there.

"They said that the rains were not sufficiently regular, their manioc was a failure, their ground-nuts were dying off, and things were generally in a bad way. They believed that their ignorance of God and indifference towards Him was the cause of all their misfortune. They wanted to know God. I told him how anxious I was to visit Kiana, for I had been on each side of it, but not through the district; I would start in five days. He was very urgent that there should be no such delay.

"I wondered much at the earnestness and interest in such a man as Zeka. He was a bad man.

"A year ago a slave of his had taken brass rods as rations for a caravan to fetch up goods from Lukunga to this station. The man was known to us.

"A day or two later Zeka told us coolly that he had killed him. 'What for?' 'I do not want him to carry for you. He is very likely to run away with the loads, so I killed the fellow!' He was strongly remonstrated with for the monstrous crime; but he assured us that we need have no anxiety for the rations given out, he would send some one else to bring up the loads. He could not understand that there could be any other reason for remonstrance. It would be difficult to say how many free men he had sold into slavery for trifling debts, and generally was considered a very bad man. Still, as long as he let the general public alone, the general public felt no call to punish him for his wickedness. He was considered to have a 'very bad fashion,' but as he seldom ventured far from his own village, he was fairly safe. I became suspicious that Zeka was wishing to collect debts in the Kiana districts, or there was some ulterior object in his mind.

"I asked Nlemvo to sound him, but to no purpose; he declared that there was no other motive, but his desire for the evangelisation of the Kiana folk.

"I went in due course, and was very kindly received by the Ngombe people. I told them why I had come with Zeka, and how often I had been wishing to visit them. They were glad that I had come. We had an interesting talk with them in the afternoon. They said that next day there would be a gathering of the neighbouring chiefs. My old friend Lulendo, whose acquaintance I made first in 1881, came to see me. He is the most noted native advocate in all the country, and Nlemvo told me that the Kiana people had called him to talk a palaver for them. Their market had been destroyed by a riot, and they were wishing to get all the chiefs to re-establish it, and to settle the matter which caused the riot. He was to get 1,000 brass rods for his services.

"I thought that Lulendo had been talking about us, and therefore they had sent for me, and asked no more questions. Next day a number of chiefs and people assembled, and I had a long and interesting talk with them.

"When I went down country last year to meet my wife on her return from England, Nlemvo had wished to seize the opportunity to visit his people for a month or two. As Kusakana, the chief of Tungwa Makuta, was visiting a chief near us, I suggested that he should go to Makuta with him and thence to Congo instead of the longer route *via* Underhill. I urged him to take careful notes of the road, so that I might go with him later on. He had reported a capital descent from our lofty plateau to the great plain beneath. He said that he had descended it before he had noticed anything of a descent; it would be a capital road down to the railway for a waggon. We were not far from the descent he spoke of, so I determined to go on the next day to see his friends at Kinkete and judge as to the descent. We passed through several towns not before known to us, and at Kinkete we stayed the day and gathered the people together in the evening.

"The descent would very likely serve us for a road, but to reach the point from which the descent would be made was impossible by the road we had come. Near to Kinkete there were so many hills and one narrow gorge 300 feet deep, each side sloping at an angle of 45 deg. through a dense forest. The

Kinkete folk were very agreeable, and I must go and visit them again before long. Their old chief is dead and has been dried over a slow fire, and partly enshrouded; he was being kept in his house in the care of his wives. They could not bury him for some time, for at that season the palm trees yielded scarcely any wine, so they could not muster enough wine to bury him with the inevitable feasting. Some more pigs. too, had to be found if sufficient money could be contributed by his relatives, Until he was buried the successor to the chieftainship could not assume his functions and privileges.

"On the way to Kinkete we learned more of Zeka's desire for the propagation of the Gospel.

"Lulendo told us that no such motive had led him to bring us, but that he had wished to get a present over the re-establishment of the Kiana market. He was afraid to make the journey alone; for he had so many enemies, so he had invented this story, and his anxiety was due to the fear that he would arrive too late. The whole thing was a pure fiction on his part. At the same time Lulendo said that he had been talking to the people about me, and the people had wished for a visit, and he had promised to do his best to take me over when the market palaver was finished. I suggested that perhaps Zeka had heard of it; but he assured me that it was impossible, for the request was so recent—not until after Zeka had spoken to me—and that a safe conduct was all that Zeka wanted. It was a strange coincidence, but it helped to make the visit the more acceptable.

"A few weeks later I went on a little itinerary with my wife. It is a most bewildering thing to these people to see a woman sit at table and eat with her husband as his equal, respected, cared for, and honoured.

"They have much to say about it—indeed, it is very amusing to hear their remarks, and the questions they ask. How much dowry did I pay for her? When I tell them that sometimes parents hand over a handsome dowry with a wife, they are convulsed with laughter at the idea, and considered that white folk must be a very innocent, simple-hearted lot. Some time ago I was strolling with my wife through Ngombe, and we sat down to talk to the women in a compound; they had a number of questions to ask, and were very curious as to why I was content to have only one wife. They insisted that it was far better to have a good number—why, if a man had only one wife, he would have only one woman to cry over him when he died! One might as well be a slave, and have a pauper funeral!

"We used to take our meals under a shady tree rather than in the small native houses—for we did not burden ourselves with a tent—and there, in public, would undergo their criticism. The men would chaff the women, and the women the men over their subversive customs, and comment as freely as if we did not understand a word.

"My wife would sometimes carve and sometimes I did, the result being that they became quite confused as to which was lord and master, and as to which had the right to divide the food, and what proportion fell to each.

"My wife would go into the women's houses in the evening also, and talked to them as they cooked. So we mixed with the people, and made ourselves at home with them; our daily life and behaviour closely scrutinised.

"Any little acts of kindness or attention would be carefully noted. They have come to the conclusion that we white folk love and respect our wives, and sometimes they remark,

'You know how to marry,' meaning, of course, that we know how a wife should be treated, and that our customs are the best.

"'After all, it is a matter of custom. You do so and so in your country; but we do so and so.' This seems perfectly natural and reasonable to them.

"We had intended to have visited the large township of Nzundu. Messrs. Cameron and Comber had been there about two months previously, but the people were very cold. We hoped that a few days spent there with my wife would put us on a better footing. But when we reached Kibula, a town only an hour from Nzundu, the nephew of one of the chiefs came with some companions to say that the old chief of the township was dead, and was not yet buried, and they did not wish us to visit them. We told them that we meant no evil or violence, and the presence of my wife should assure them of that; but they told us that we went further at our peril; that they did not want to have any dealings with the State or anyone, and they begged us to let them alone.

"It was no use to explain or talk; they were sent to stop us, and we had better turn back quietly, and make no trouble; so there was nothing for it but to return. There are 100 towns which would be glad of a visit; why should we force ourselves upon Nzundu! A little patience and they, too, will come to know us. There is a great feud between the Nzundu people and those of the district round our station.

"That afternoon, as we continued our journey homewards, we came to a town (Nsala). Gun-firing, dancing, and ivory horns announced to the world that a funeral was being 'celebrated.'

"That town had never been visited before, and as we entered the wood (which surrounds every respectable old town) the old chiefs of the district came out to beg us to make a detour round the outskirts of the town instead of passing through it, because of the funeral. We, of course, complied, and they led the way. We soon had a great following, and presently they begged us to be seated under the eaves of a house. A great crowd surrounded us, every one shouting and talking and laughing, pleased that such a pageant should have been added to their funeral festivities.

"There had been a great deal of feasting and palm wine; they had just stopped their dance to come and see us. The old chiefs were very anxious for us to move on, after a few minutes for rest and inspection. I wished to speak, but there was far too much excitement and good-humoured shouting and noise; they wanted to finish the funeral orgies, and it was evident that we had better seek some more favourable opportunity.

"To the immense relief of the old chiefs, we 'moved on,' and slept in a town twenty minutes' distant. We heard later that the body had been pitched very unceremoniously into the grave. Some fancied that perhaps we had come to fetch the body! At one of the towns, Ndembo, I wished to see Mbilu (Hell!) a town not more than ten minutes' distant. The whole of our lofty plateau is called Londe lua Mbilu (the high lands of Mbilu). Only two empty, decaying house remained, the people having shifted away because the old chief was dead, and, indeed, too many had died there; they feared that there was something uncanny about the spot, and they had shifted to a place in a valley. This custom of trying to dodge death by shifting the town is very common. I tried to ascertain why that town gave the name to the whole plateau, and learned that long ago some Mbilu people had gone to trade in the

Zombo country; presently news came that they had all been murdered by the Bazombo. A day or two after several Zombos, returning from a trading expedition, passed through Mbilu; they were at once set upon and killed. Two days after the lost Mbilu people returned home safe and sound. It was only a lying report which had reached them, and they had killed the poor Bazombo for nothing! For a long while after that no one from our plateau could visit Zombo, and all the country was called Londe lua Mbilu. How the town came to have such a terrible name I could not learn.

"These sheets, then, will give you some further idea of the people among whom we dwell, and of the work we are trying to do among them.

"With kindest regards, believe me to remain,

"My dear Doctor,

"Yours respectfully,

"W. HOLMAN BENTLEY.

"E. B. Underhill, LL.D., Esq."

Calabar College, Kingston, Jamaica.

IT is to be regretted that the annual report of the College did not arrive in England in time for an abstract of it to appear in the annual report of the Missionary Society. The following statement will briefly supply the deficiency:—

While the Rev. Thomas Martin, kindly appointed by the Society to act as President of the College during the absence of the Rev. D. J. East, efficiently fulfilled the duties of that office, the Rev. J. Seed Roberts, Normal School Tutor by appointment of the Jamaica Committee, took charge of the domestic management, and acted as treasurer.

During the session of 1889 there were twenty-nine students in residence—six in the Theological Department, and twenty-three in the Normal School; the former in training for the Christian ministry, the latter for the work of day-school teachers. It should, however, be noted that the young men trained in the latter become the efficient helpers in Christian work of the pastors of the churches, with which the schools in which they teach are connected. And in view of this all departments of the Institution are conducted on a strictly Christian and missionary basis.

In the month of February, Mr. Balfour returned to Jamaica, after six months' absence in England, with recruited health, when he at once resumed his work, which up to the time of his arrival had been successfully carried on by the Rev. Leonard Tucker, M.A. In the junior classes the Rev. W. Priestnal, whose services have been engaged as assistant tutor on the responsibility of the Jamaica Committee, has rendered efficient help in the Normal School classes.

The annual Government examination, which took place at Christmas,

was highly satisfactory. The whole of the third year and of the second year students passed, and five of the first—one in the Honours Division, who will obtain the prize of £5 accompanying it. Five students have gained honours in their subjects; seven have gained first class, one second class, and two third class positions. As the result the College stands second among the seven training institutions of the Island.

One theological student has terminated his residence with a view to entering on the stated work of the ministry; and eight Normal School students, having completed their three years' residence, have taken charge of important elementary schools.

At the competitive examination, out of thirty candidates for the Normal School department, eleven were accepted. The number registered for admission in 1890 was thirty—eight in training for the ministry, and twenty-two for the work of day schoolmasters.

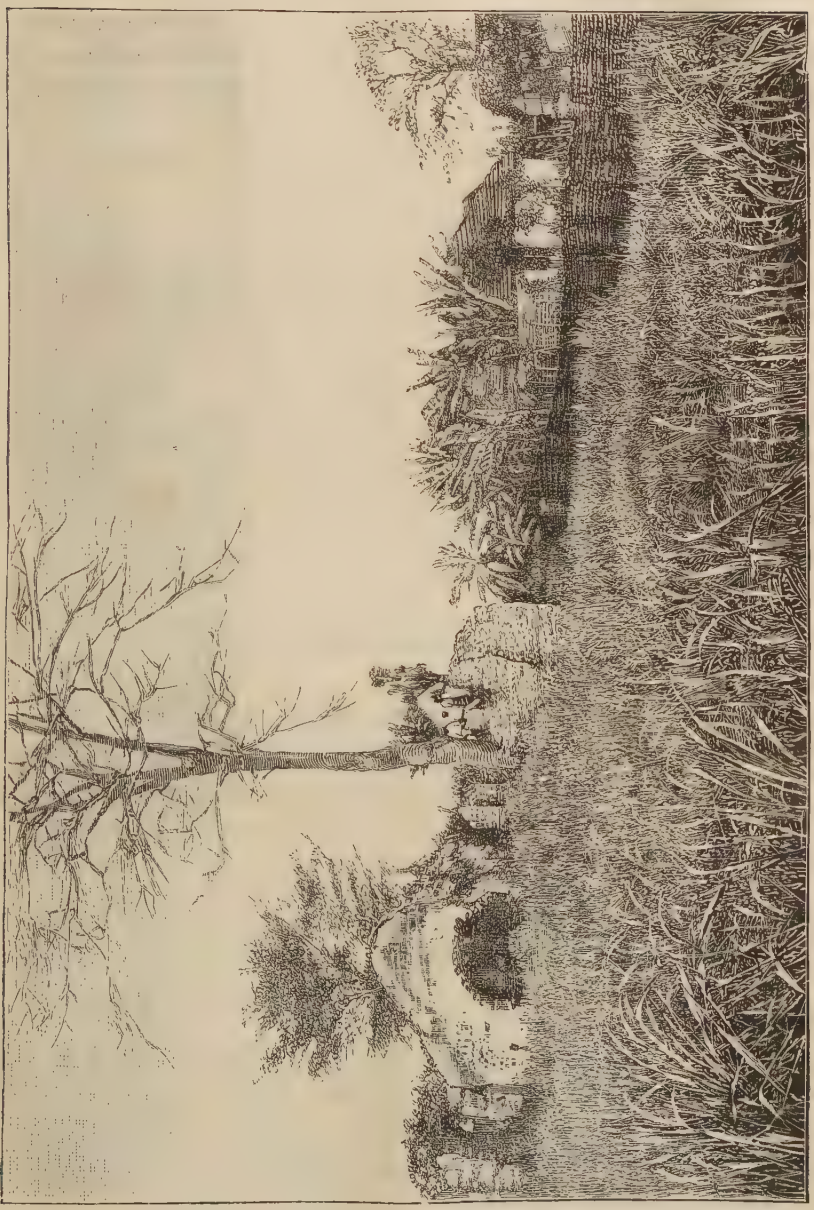
The usual studies of the young men in each branch of the Institution have been pursued with accustomed diligence on the part of both tutors and students. The work of the Model Day School has also gone on satisfactorily, gaining sixty-five marks at the annual Government Inspection. The average number on the books has been 208, the average attendance 160, the fees collected £58 18s. 6d.

The Cathedral Ruins, San Salvador.

WE have here a view of the ruins of the old cathedral built by the Portuguese priests 350 years ago. The ruins are sufficiently complete to enable one to trace the remains of side chapels and aisles, and, passing under the arch, to discover the steps leading up to the high altar. A great deal of forced labour must have been employed in collecting the stones and raising these walls, and from the traces we find of other buildings, the cathedral would scarcely represent a tenth part of the Catholic settlement, so that very many thousands must have slaved and toiled at this work.

All round the ruins, and, indeed, inside, the chief families of San Salvador have their burying-place. Among what may be termed the *élite* of Congo the custom is not to place all a man's possessions on his grave, but to mark the spot with a simple cairn of stones. They are, however, hidden in the picture by the long grass.

To the right will be noticed a house among the trees. This is the temporary house built by Mr. Cameron, and is inside the Mission fence. Just



THE CATHEDRAL RUINS, SAN SALVADOR.—(*From a Photograph.*)

behind, hidden by the house, is our chapel, built actually under the shadow of the ruins of the Roman Catholic cathedral. May this be typical of how very speedily the true faith shall live and prevail when all human systems shall have decayed and gone to ruin. H. ROSS PHILLIPS.

Missionary's Camp, N.W.P., India.

(See Frontispiece.)

THIS picture of a missionary's camp is from a photograph, taken after our return from a recent tour, and shows our camp just as it stood. After pointing out the different objects in the picture, we shall then refer to their cost and use.

Starting from the left of the picture, there is seen our oxen and their driver. Next the bullock cart, in which is seated myself (Mr. Potter) and Mr. Jones's children, Gwennie and Edith. Behind the cart is stretched the magic-lantern sheet on a bamboo frame. Between this and the trunk of the tree is seen the point of the small tent used by our evangelists and servants. In front of the tree stands a native cot, such as is most commonly used by the natives of India. Before this is piled three boxes, the upper one used for clothes, the next for tea, sugar, and such other articles as are not easily obtained in the villages, and beneath that a third box, used to hold our cooking utensils. Again, in front of this is seen another box, which holds our magic lantern and slides. On this are placed the brass vessels carried by one of our native evangelists for cooking purposes. Between the boxes and the bullock cart stands the round camp table we use, and on it the magic lantern, which has done much service in village work. To the right is our tent, with a lantern hanging from the front pole, and a camp bed in front. To the right of this stands our pony, Bob, with the groom holding his head. The man standing in the centre of the picture is Rati Ram, our evangelist, a converted Brahman of good character and experience. Seated in the cot to his right is Bhagwan Dass, another convert from Hinduism, who has developed good powers as a village preacher, and preaches the Gospel fully and faithfully. To his right is seated Philip, one of the survivors of good Colonel Wheeler's Christian Orphanage. Philip acted as our cook and, in fact, general servant.

The cost of the camp as it stands, excluding the magic-lantern, is about £25 sterling, and the cost per day for everything which is chargeable to the Mission, about three shillings a day, including servants, horse, oxen, and all itineration expenses. It goes without saying that if a missionary travelled with his wife and family the expense would be greater. Still,

this would be more than compensated for by extra work done amongst the village women and children.

On the one bullock cart all the camp requisites can be piled, and conveyed from village to village over the rough country roads, or, if necessary, even over a ploughed field. In addition to this, one person can find a seat under cover as it is going along the road. Then, when unloaded, it forms a suitable conveyance for three or four persons in going to the surrounding villages after the camp is pitched. The little tent gives all necessary protection from the heat by day and the cold by night. It enables me to stay at villages where there is no native inn, and in the places where such is found it is much preferable, as securing some amount of privacy, both for oneself and such inquirers as may visit the missionary during his stay. It also secures to hand, at least, a clean place to lie down in, which is seldom procurable in native India.

The pony, which is not absolutely necessary, is still very useful, as providing a means of conveyance to distant villages or villages difficult of access, where there is no proper road. As it costs but 8d. a day to keep, including the groom, it can scarcely be called a luxury. With the pony often twice as much work is done as could be done on foot, and that without weariness.

In the N.W.P. of India a missionary can safely be in camp for five months of the year. During the remainder of the year he is obliged to take shelter in a good house, where he can find some protection from the fierce and burning heat. However, away on the glorious Himalaya Mountains, he might still carry on his itinerations, even during the hottest months of the year, without any risk or danger.

It only remains to add that in order to see mission work as it is being carried on, travellers from Europe should come and share our tent life in the cold season, and put up in our houses in the hot weather. Many matters would then be explained which now seem to trouble our cold season visitors. To all who will do this we will extend a hearty welcome.

J. G. POTTER.

A missionary volume, entitled "The Success of Christian Missions: Testimonies to their Beneficent Results," has just appeared from the pen of Robert Young, author of "Modern Missions." Its design is to submit somewhat in detail extracts from the published opinions of some of those who have been unfavourable to missions; such extracts forming an appropriate ground-work for the "testimonies" that follow. We are much obliged to Mr. Young for producing so serviceable a work. The publishers are Hodder & Stoughton.

Extracts from the Diary of the Rev. John Stubbs, concerning his work in Patna.

WE are thankful to be able to give the following extracts from Mr. Stubbs' diary. Their perusal will impress the reader with the important work in which our earnest missionary is engaged in the large district of Patna:—

"SUNDAY-SCHOOL LABOURS.

"Warm-hearted lovers of heathen children will rejoice to know that this lamp of life has not been extinguished, but from the day it was kindled, two years ago, has burnt brighter and brighter. The attendance on the Sunday before writing this was 201. The average for the whole year is 130. Many of the children have to attend cattle, and work in various ways; hence numbers of them are hindered from regular attendance. We really have as *bona fide* scholars, learning of Jesus, a much larger number than the attendance on any one Sunday would indicate. Certainly we have the privilege of teaching not less than 231 children in all. So many are personally known to us, mostly by name and all by features. Amongst these we have all sorts and conditions of the youthful population. A few are Mohammedans, but the majority are Hindus, and belong, of course, chiefly to the lower castes. A few Brahmin and Kayasth boys are in my class. One of these boys is especially intelligent, and is a born leader. He has learnt a great amount of Scripture truth. I often pray he may be a chosen vessel to carry the light to his kinsmen after the flesh. He, with one or two others, can read both English and the vernacular; a few of the children can read Hindi or Urdu, but by far the greater number cannot read at all. One boy is deaf and dumb. At first I despaired of his ever learning anything, as the only channel of communication was through his eyes, but he has learned that we love him, and clasps his hands with delight whenever he sees us in the bazar. I hope he will yet learn that Jesus loves him too.

"Another boy is blind, but he is able to sing and hear and talk of Jesus, so that in him, I trust, will be fulfilled the words of Isaiah: 'I will bring the blind by a way that they know not.' The big boys are all in my class. Mrs. Stubbs teaches the girls, of all ages and sizes. The smaller boys are taught by the native preacher. I am thankful to say we have never given the smallest coin to any child attending our school. The children have been drawn and kept together by 'love which never faileth.' One evening, when returning home from preaching, the bazar rang again, as it always does when we pass through it, with the salaams of the children. A group of men who happened just then to be passing were evidently surprised to hear these greetings. One of them turned to me and said: 'Sahib, the children love you.' Yes, thank God, they do love us, and we love them, and this is why the school has gone from strength to strength. My wife is a sort of elder sister to most of the girls in her class.

"SUNDAY AFTERNOON SERVICE.

"As a rule the verandah of our house has been filled at this service, the attendance averaging about sixty, including children, of whom some are

always present. Sometimes the parents of some of the children have attended, and occasionally students and others who have called upon me during the week as inquirers. Servants, too, from neighbouring houses have sometimes come. We have, however, found it somewhat difficult to persuade outsiders to come to this service. Most of the people are like a carpenter whom, one Lord's-day, we invited to come. He was sawing a piece of wood by the roadside, and we told him God had set apart one day in seven for rest and to attend to the things of the soul. 'If that is so,' said the man, 'how is it the Sahibs make their servants work so hard on Sunday?' There was, of course, only one reply, that though the Sahibs are all called Christians many of them are not true Christians. All was in vain. The man was not willing to leave his work, and this is the feeling of the great majority of the people. They will listen to us if we go to them, but they will not leave their work to come to us. Still, some have come; for these we are thankful, believing them to be the pioneers of others who will follow in due time.

"DAILY VERNACULAR WORSHIP IN THE HOUSE.

"When work has called me from home, my wife has taken my place in conducting it, so that all through the year, morning by morning, this meeting has been held. Our servants have regularly attended, and strangers who have been about the house at the time have always joined us. Several mornings we have had, excluding ourselves, over twenty at this service. I feel we cannot praise God enough for regular meetings. I am most anxious that the Spirit may have something in the hearts of the people upon which to work, and it seems to me that those who regularly hear the singing of our *bhajans*, and the reading and explanation of the Divine Word, and our prayers on behalf of the people, must, humanly speaking, be in a more hopeful condition than those who only hear the word casually amid the bustle of the bazar. Some who have attended this service have learned to repeat the Lord's Prayer, and also to sing some of our Gospel *bhajans*. I was much cheered during the rainy season by the native preacher telling me that some who had been present at this service had told him that they were quite sure prayer offered in the name of Jesus was not in vain, for they had noticed that whenever, through the cessation of the rain, the rice crop seemed to be in danger, and I prayed specially for rain, it always rained within a few hours. Thus the rain sent in answer to prayer, like the fire on Carmel, led the men to say: 'The Lord He is the God! The Lord He is the God!' Oh that they may be led to prove the power of prayer in the name of Jesus for themselves!

"BAZAR PREACHING.

"The work at our dwelling has been the smallest part of the work which, through God's blessing, we have been privileged to do. Following the Master's example, we have gone to those who would not come to us. First, we have sought out the people in and near the bazar where we live. Very heartily, almost without an exception, have they welcomed us, and allowed me to preach the Gospel in their *bastis*. The only evening free for this work has been Sunday evening; until the rains interrupted, this regularly followed our verandah service. On several occasions over 100 people were present at these meetings. Children from the Sunday-school always accompanied me, some-

times, with their enthusiastic singing of our *bhajans*, forming quite a Salvation Army procession to the place of meeting, thus attracting after us a number of people from the bazar. These children, too, always formed a capital choir in the meeting itself. Through these services many of our neighbours have heard the Gospel, some gladly, many indifferently, and though it may be but little they have taken in, He who fed the thousands with the few loaves and fishes is the same Jesus still, and He can just as easily bless the little to the salvation of many precious souls. I do so like that text: 'It shall come to pass that whosoever shall call upon the name of the Lord shall be saved.' Who knows but that some of these who have listened even indifferently may remember in some hour of need, and call upon the name of the Lord?

"PREACHING IN THE TOWNS AND VILLAGES.

"Our high calling is to declare the realities of the Saviour's cross and love, not only in the great city of Patna, but also in each of the 5,635 towns and villages which are to be found in the Patna district. Accordingly, all through the cold season I devoted five days a week to this work. Firmly believing that the work which in the long run tells most is the steady, prayerful, systematic sowing of the good seed—inserting the thin edge of the Gospel wedge, and driving it home by ceaseless, persistent blows—I began by visiting each of the villages where I had preached for the first time last year, and then, day after day, visited a considerable number of new villages in the 'regions beyond.'

"Some of these villages were difficult of access, and, not infrequently, we had to walk several miles across the narrow embankments dividing the fields to get to them. Often, too, having forgotten in preaching how the day was declining we have had to retrace our steps in the dark. Once, as we were thus returning, I narrowly escaped putting my foot upon the head of a large snake. Some times our approach to a village was stoutly disputed by fierce dogs. On one memorable afternoon the native preacher and I were so enclosed by them that we were like Christian passing the lions, only in our case the dogs were not chained, but the Lord mercifully kept us from harm. Another evening it was so dark when we reached the *gari*, which we had left on a kachcha road, that I was unable to guide the horse. The consequence was her foot caught in a deep hole, and she fell and broke the shaft. But, difficulties notwithstanding, I have done no work through the year which I have enjoyed more than this village work. In almost every case we were received with the heartiest of welcomes. When we visited the village of Bangala Tola, for example, the men were all busy in the fields harvesting their rice crop, but on my telling one of them, who appeared to be the master, of our errand, he at once conducted us to the verandah of his house in the village, and gathered all the people to hear our message. Such welcomes were by no means infrequent.

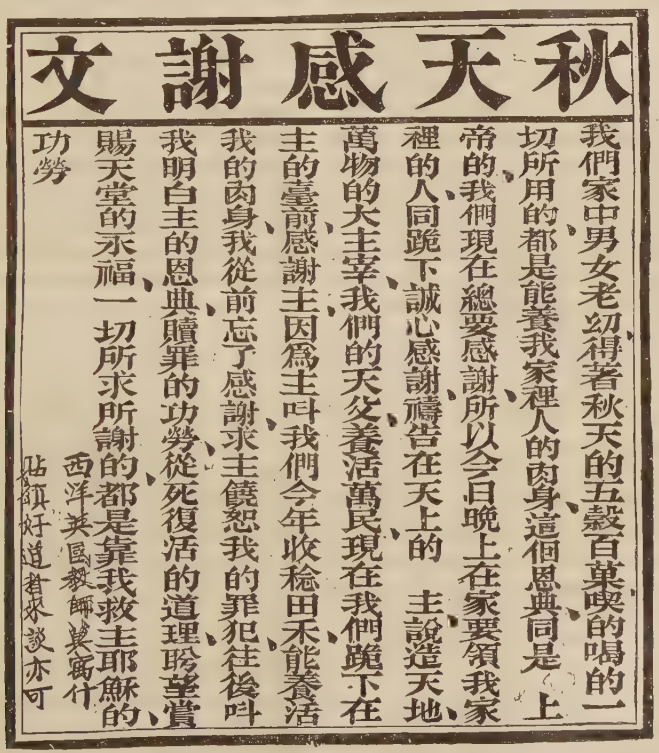
"I only remember three instances where we had anything approaching a rude reception. One was at Gorija Pola. The first man I spoke to in this village, on my telling him that I had come to read and explain God's Word, shook his head, and said: 'I am not able to hear anything.' He kept reiterating this. I thought he was shamming deafness, so I said: 'Shall I find more men the other end of the village, if I go there?' 'Yes,' was his immediate response, there are more people there.' I sternly rebuked him for his lying, and went to

the other end, where a good number of people soon gathered round us. At Bigarapur, too, a man to whom I spoke directed me to a threshing-floor as the best place for preaching. There we found the farmer with his men busy removing heaps of black rice which had just been threshed from the husk by the oxen. At first he said he could not listen, but after a little conversation he seemed more willing, so I began to sing a *bhajan*, and then told him our message. God so softened the man's heart that he soon became greatly interested, and at the close eagerly bought a gospel. The third case was at Jagan Pola. We were strangely led to this village. Our intention was to go to another village, but the road was impassable by reason of heavy rain which had fallen the night before. We were, therefore, obliged to turn back, and, with some little difficulty, made our way to Jagan Pola, which was more accessible. An old woman informed us all the men were 'earning their bread,' but investigating for ourselves we found eight or nine men gambling inside a house with open front. I told them our object. They said: 'No, we don't want to hear. We can't read. Such news is not for us.' I replied: 'Well, now, just consider. God is looking down, and He sees that His Word has come near you to-day. Is He to write down that you have rejected it?' I found this solemnized them, so I kept on in this way for a little. Then I said: 'Now, won't you hear?' 'Yes,' they said, 'please explain.' I did, and eagerly they listened. Several other people came, and before we left they bought two gospels and a hymn book."

A Chinese Thanksgiving Sheet.

BOTH the old and the young, the males and the females, in our homes have received the "five grains" (millet, hempseed, rice, wheat, and pulse), and the "hundred fruits" from the "autumn heavens," (with) all that we require to eat and drink. Thus will the bodies of our families be nourished. This is entirely of God's favour. We must now give thanks. Therefore in the evening of this day, in our homes, we will direct our families to unitedly kneel, and with sincere hearts to give thanks and pray to the Lord of Heaven, saying—Creator of heaven and earth, great Lord of all creation (wan wu, the myriad things), our Heavenly Father, who dost sustain all people (wan min, the myriad people), we now kneel before Thy throne, thanking Thee because Thou hast this year permitted us to gather in the harvest, which is able to nourish our bodies (literally—permitted us this year to collect grain from the cornfields). Hitherto we have forgotten to give thanks. We beseech thee to forgive our sins, and hereafter to make plain to us Thy grace, the merits of the Atonement, and the doctrine of the resurrection from the dead. We look for the reward of the heavenly eternal happiness, and (present) these several requests and praises in entire dependence on the merits of our Saviour Jesus.

This facsimile Chinese tract, of which the preceding is a literal translation, was last year printed and published by Mr. Morgan, of Shansi, for distribution at a big fair at Shih Tieh and other places. It is written in colloquial Chinese, and not in the book style, that all the country people may be able to read it intelligently. Short tracts of this sort are of great service to us in China. Having only 200 characters in it, this thanksgiving sheet would be easily memorised by the children, and perhaps be committed to memory


秋天感謝文

我們家中男女老幼得著秋天的五穀百菓喫的喝的一切所用的都是能養我家裡人的肉身這個恩典同是上帝的我們現在總要感謝所以今日晚上在家要領我家裡的人同跪下誠心感謝禱告在天上的 主說造天地萬物的大主宰我們的天父養活萬民現在我們跪下在主的臺前感謝主因爲主叫我們今年收穫田禾能養活我的肉身我從前忘了感謝求主饒恕我的罪犯往後叫我明白主的恩典贖罪的功勞從死復活的道理盼望賞賜天堂的永福一切所求所謝的都是靠我救主耶穌的功勞

西洋英國教師奚寓什
貼耳好道者來談亦可

AN AUTUMN HARVEST THANKSGIVING SHEET.

even by some of their parents. Being printed in large type, it would, in many cases, be pasted by the people on the wall of their sitting room, there remaining for months, a silent witness to all comers of their obligations to the only true God. At the end of the sheet is Mr. Morgan's name and address in red ink, with an invitation to all interested in the matter to visit him.

C. SPURGEON MEDHURST.

Tidings from the Rev. Moir B. Duncan, M.A., of China.

BY the kind permission of the Rev. T. W. Lister, of Leslie, Fife, we are able to publish the following extract from a letter recently received from the Rev. Moir B. Duncan, M.A., of Tai-Yuen-Fu:—

"The work here is very, very difficult. So far as concerns my own experience, I should say that the missionary oscillates between the extremes of joy and despair: joy, that he has the privilege of declaring the unsearchable riches of Christ, and the Gospel of the grace of God—this is pleasure undiluted and unsurpassed; despair, because, as in the case of the prophet of old, the question is wrung out in prayer, 'Who hath believed our report, and to whom is the arm of the Lord revealed?' The contrast between the attitude of the people and the aim of the message is such that only love-filled and grace-filled hearts can long endure. Yet we are thankful that there are signs of awakened interest. At Hsin-Chou there regularly assemble eighty to ninety for public worship. Amongst them are those who have suffered and are suffering for the truth. I cannot detail the variety of ways in which barriers are raised to the Christian's progress.

"TAKE ONE CASE.

"The evangelist, Hu, two weeks ago, buttonholed a man and preached to him repentance and faith. The man—whose name is Ho—evinced much concern, and asked for some books for further information. These he took to his native village and showed to some Confucian scholars for their judgment. Of course, these men instantly told him to burn the vile heretical books, and have no further dealings with foreign doctrines and devils. This authoritative verdict somewhat reassured the agitated heart of the inquiring man. A few days after his wife died—a proof the gods, too, frowned upon him. Next his oldest son was carried off by small-pox. The neighbours now threatened expulsion from the village, as the man was guilty of bringing a visitation of a plague, sent by the angry gods to reprove his having accepted *foreign* teaching. Again small-pox laid low his other two sons. The sorrow-stricken man now began to think that the true God was reproving his obdurate heart, and at any cost he ought to repent of his sins and serve Him. With this conviction he went to Sheh Fuh last Sunday and attended worship. At its close he knelt in prayer with the evangelist and Mr. Morgan, and in a burst of tears cried to God—the true God—for mercy and deliverance. We are hopeful his prayer has been answered.

"TAKE ANOTHER CASE.

"This man has been a confirmed opium-eating sot for thirty years. His face and features wear all the sallow, emaciated, withered appearance so typical of the class. He came around this summer and regularly attended the services. No foreigner would undertake to aid him in breaking off his opium, afraid that the poor wretch would die. Two Sundays ago, he came to Mr. Shorrock and said he had, by the grace of God, abandoned his opium, and though he should die he would never again taste it. He

gave every evidence of conversion, and asked for baptism. The idols, however, were still in his home, and he could not be received until these were cast out. 'I am really anxious,' he said, 'to burn every one, they are but dumb, dead matter; but my parents and wife and brothers and friends forbid my touching them.' These two cases will illustrate the character of the difficulties and the kind of surroundings from which a professing Christian must emancipate himself.

"ANCESTRAL TABLETS.

"Refusal to worship the tablets of ancestors is not only an insult to the dead, but an outrage to every filial instinct of the living. Thus the Christian faces the opposition of affronted feelings and offended friends and relatives. The whole household—and that includes the members of at least four generations, for marriage is early—rise in revolt against the indignity done to their gods and ancestors. They protest that individually a believer in foreign doctrine may believe what he likes, but he must not, under the penalty of breaking every filial bond, involve others in the sure and certain reverses that must attend upon refusal to worship his ancestors and household gods. Nor is this all; a consistent Christian cannot pay the customary taxes for public temples and heathen rites. This refusal brings him into trouble with his neighbours and magistrates. So that the entire meshes of the social net bind the Chinese in a bondage worse than Rome ever knew—a bondage enforced by the sanction of ages and confirmed by moral precepts along the lines of the 5th Commandment. Can you wonder, then, that men, naturally cowards, shrink from avowing their faith in Christ, and fear to own His name? Oh, when shall the Light of Life illuminate the darkness of this land!

"NEW YEAR'S DAY IN CHINA.

"January 24th.—The 21st was the Chinese New Year's Day. You see that here we thus have two new years. Until the 15th of the 1st Moon, or Cheng Yueh (as they call January), all business is practically suspended and a general holiday maintained. The New Year festivities begin with worshipping the kitchen god. This is one of the most revered of all the gods of China. In every family—save the few Christian and one or two other exceptions—are to be found two objects of worship, the ancestral tablet and the kitchen god. There may be other gods, according to the taste or trade of the devotee, but the spirits of the dead and the god of the kitchen *must* be adored. This latter is represented by a paper picture, good, bad, or indifferent, according to position of family—a real *bona fide* copy of which I send you. It is hard to believe that such a poor scrap of man-made colouring could ever be enthroned in the faith of a nation as the symbol of an almighty power. Yet in every one of the millions of homes in this land a piece of paper hangs upon the wall, the incarnate conscience—the omnipresent Representative of God and Inspector of Good and Evil. He is so influential that any disrespect may bring swift calamity at his behest. The function of this deity is to preside over the home, accurately scrutinise the conduct of every member, and minutely record all he sees. Then at the close of the year he returns to the immediate presence of the 'Supreme Ruler,' to report upon the family's behaviour. Accordingly, on the night of his yearly ascension, a feast of chicken-meat, duck, goat, pork, fish, crabs, cake, and all sorts of sweets, oils, and wines is spread on a table before

the paper image. At the fixed time the head of the household prostrates himself before the god and knocks his head on the ground three times in token of dependence and gratitude for favours. The food is then presented to the god, who, of course, eats until he cannot speak. Thus gorged, his paper temple (or rather person) is taken from the wall and burned. He makes his invisible flight up to heaven, but, of course, is unable to open his lips, and so cannot disclose the faults and sins of the family. As he ascends fireworks and crackers announce his departure and ward off evil spirits coming to the unprotected dwelling. The family then feasts upon the surplus food, and so begins the unbounded festivity of the New Year season. This takes place a few days before the New Year's Day. On New Year's Eve the kitchen god descends to recommence his yearly reckoning. Accordingly he must be received with acclamation. Again the sumptuous tables are spread, again the rockets fire and lighten the sky, and just as the old year expires every family is found waiting for the return of their moral inspector. Showers of peas, &c., upon the roof announce his footsteps, and instantly the heads of the families paste up the new image, and the god is again present and worshipped. Thus he begins his new year favourably impressed by honour and generosity.

"'BY MY SPIRIT.'

"It may seem that a single announcement of God's purpose of grace and life would dethrone such superstition, a single mention of an ever-present and all-tender Saviour would evoke faith and fervent service. Only the mighty quickening of the life-giving Spirit can ever burst its chains and liberate the enthralled souls. Just now I called my servant, and asked what an image in a picture was and meant. With the politeness of a Chinaman he added, 'Tsao Chun: the Kitchen or Furnace God.' 'But is it not paper?' 'Oh, yes.' 'Well, why do people bow down and worship it?' 'Ah, sir, you don't know this land's people. That is just deceit and nothing more.' 'Have you one in your house?' 'Yes, of course; I must be like the people, but I don't believe in it.' 'Well, then, why allow the use of that in which you disbelieve?' 'Ai ya, sir, you don't understand our customs,' and then followed an uninterrupted and vehement justification of its use, ending with the words, 'But you see we don't know the Jesus doctrine, else these things would slowly pass away.' Yes, thank God, that is our hope, our encouragement, and our aim."

The Rev. A. E. Scrivener requests a large Bell for Lokolela Station.

"DEAR MR. BAYNES,—I am glad to be able to report good health at this station. School work is progressing, and for the accommodation of the scholars and for use in other ways we are building a large school chapel. We are very much in need of a large bell. We have only a very small one, which is not heard in the nearest towns. A bell weighing fifty or sixty pounds would be very useful. The whole expense would not exceed £8 to £10. With very kind regards,

"Yours truly,

"February 24th, 1890." "A. E. SCRIVENER.

We shall be pleased to furnish all particulars should any kind friend desire to respond to this request.

Recent Intelligence.

THE Revs. B. Evans, C. Jordan, J. G. Kerry, J. G. Potter, Mrs. Bate, and Mrs. Edwards have arrived in this country from India for a season of change and rest. We also announce the arrival of Mr. Broadway, son of our missionary, the Rev. D. P. Broadway.

Mr. S. R. Gordon, Mr. J. A. A. Fuller, and Miss Smith left for the Congo on the 2nd ult. in the s.s. *Trojan* from Southampton. Miss Smith expects on reaching Africa to be married to the Rev. P. E. Comber.

Intelligence has come to hand of the safe arrival of the Rev. W. Pratt, M.A., Mrs. Pratt, and children at Kingston, Jamaica. We are pleased to hear of the warm welcome accorded to the new minister by the members of the East Queen Street Church.

It is our painful duty to report the death, on the 11th ult., of Mr. T. White, of Evesham. In the decease of Mr. White the Society has lost a most attached and liberal friend. We respectfully tender to Mrs. White and sorrowing relatives our most sincere sympathy; and pray to the God of all consolation that He will graciously comfort and sustain.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following gifts:—A parcel from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo; parcels from friends at Devonport, and six Bibles for use at San Salvador, from the Sunday-school, Eastbourne, per Mr. G. J. Saunders, and of garments from the Missionary Working Party at Clarendon Chapel, Leamington, for Rev. R. H. C. Graham, Congo; parcels from Miss Revis, Camberwell, and friends at Trowbridge, Plymouth, and Britford, for Mrs. Medhurst, China; a Colonial medicine chest from Messrs. Burroughs & Wellcome, London, for the Rev. R. H. Tregillus, Jessore, Bengal; a Hammond typewriter from "Friends at George-street Chapel, Plymouth," for the Rev. T. Richard, of China; a large number of garments from Mrs. Martin, Adelaide Place Church, Glasgow, for the Rev. H. Ross Phillips, of San Salvador, Congo, and from the "Onslow" Missionary Working Party, per Mr. W. T. Mayers, Brompton, for the Rev. Geo. Grenfell, of Stanley Pool; a parcel of magazines from Bexley, for the Congo Mission; some homeopathic medicines from the Twickenham Young Men's Bible Class, per Mr. Foster, for the Rev. Gogon Chunder Dutt, of Khoolnea, Bengal; a scrap-book, from Miss Griffin, Winford, for the Rev. R. Spurgeon's Bengali School, Madaripore, Bengal; a type-writer from Mr. Lewis John, of St. Dogmells, and seven large and valuable wall missionary maps from Miss Bacon, the property of her late lamented father, Mr. J. P. Bacon.

The Rev. R. H. C. Graham, of the Congo, wishes to gratefully acknowledge the gift of five cases of beads for San Salvador Station, from Mr. J. B. Douglas, of Nottingham.

Contributions

From 13th to 31st March, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Abington, Mr S. J.	1	1	0
Beach, Mr E. T.	3	3	0
Beeby, Mrs	2	2	0
Bell, Mrs, Sunderland, for *Congo*	1	0	0
Bennett, Mrs E.	1	1	0
Bigwood, Miss	2	2	0
Brawn, Miss	1	1	0
Butlin, Rev J., M.A.	2	2	0
Clark, Miss M. A.	0	10	0
Comely, Mr T., for *W & O*	1	0	0
Ellis, Mr R., Aberystwith	1	0	0
Gibson, Mrs, for *Congo*	0	10	6
Grant, Rev P. W.	20	0	0
Greet & Smith, Misses	1	0	0
Grenfell, Miss M. E.	1	0	0
Hazzledine, Mr	1	1	0
Hepburn, Miss E. M.	1	1	0
Hirst, Mr W., Lockwood	10	0	0
Hines and Waterman, Messrs	1	1	0
"H. W. M., In memory of Rev C. M. Birrell"	15	0	0
Holland, Mr and Mrs F. W.	2	2	0
Imeary, Mr R. K.	2	0	0
"In Memory of Mrs Milligan"	1	0	0
Jones, Mr J.	1	10	0
Kingerlee, Mr G.	10	10	0
Larwood, Mr Jesse	0	10	0
Lewis, Rev C. B.	5	0	0
Lewis, Mr T., Bromley	3	3	0
Luntley, Mr & Mrs P. H.	10	0	0
Matth. vi. 1-4, for *Congo*	60	0	0
Merricks, Mr G. M.	1	1	0
Miall, Rev W.	1	1	0
Oliver, Mrs E.	0	10	0
Oliver, Mr R. G.	0	10	0
Overbury, Mr J.	1	1	6
Pedley, Mr G.	10	0	0
Powell, Misses	1	0	0
Roberts, Mr D.	1	1	0
Rosser, Mrs	1	0	0
Rowe, Mr W., Mold	1	1	0
Sargent, Mr T.	1	0	0
Scrivener, Miss R., for *Congo*	1	0	0
Seright, Mr W.	0	10	6
Sheldon, Mr J.	1	1	0
Slack, Mrs	30	0	0
Smith, Mr A., Gurney	5	5	0
Stace, Miss, Folkestone	0	10	0
Stephen, Mrs, Mollington	1	0	0
Stoneman, Mr C.	0	10	6
Stoneman, Mr J.	0	10	6
Stubbins, Mrs	1	1	0
Supper, Mrs	0	10	0
Swan, Mr W.	0	10	6
Toll, Rev J.	0	10	6
Toll, Mrs	1	10	0
Whitaker, Mr P. J.	2	2	0
Do., for *Congo*	0	10	6
Wright, Mr P. A., Sandown, I. W.	2	2	0
Under 10s.	0	12	6
Do., for *W & O*	0	2	6
Do., for *Congo*	0	2	6

DONATIONS.

A Friend	40	0	0
A Friend, per Rev. F. Timmis, Bedford	100	0	0
A Friend	25	0	0
A Friend, Berkhampstead, for *support of Congo boy under Mr. Stapleton*	0	10	0
Berry, Mr, per Mr. C. Thompson	1	0	0
Clark, Mr Jos.	2	0	0
D. J, C., for *last year's debt*	5	0	0
"Fetish," for *Congo and China*	0	15	0
Ford, Mr P. W., for *Madripore*, per Y.M.M.A.	0	10	0
Goodwin, Mr. J.	1	1	0
Hammond, Mr. N., family box	0	10	6
"Helen Taylor Memorial Trust,"	2	0	0
Hines & Waterman, Messrs, box for *Congo*	1	3	0
Holroyd, the late Mrs. Sarah, of Rome, per Mr T. H. Holroyd, for *Mr. Wall's Tract & Newspaper Work at Rome*	25	0	0
Hough, Mrs E., for *China*	1	1	0
J. G. H. G., for *China*	3	0	0
Do. for *Congo*	4	0	0
In memory of Miss H. Heap	10	0	0
Kitts, Mrs, for *N.P.*	0	12	9
Mansfield, Mr S.	5	0	0
Mitchell, Mrs D.	1	0	0
"Meg," for *India*	25	0	0
Needham, Miss M., for *Congo*	0	11	6
"Nominis Umbra,"	99	0	0
Pearce, Mr Jas., Peterchurch	1	0	0
Perth, for *Congo*	2	0	0
Pumphrey, Mr H.	0	10	0
Readers of the "Christian," per Messrs. Morgan & Scott	10	0	0
Robertson, Mr J., for *Congo*	5	0	0
Russell, Mr Jos.	150	0	0
S. B.	0	10	0
Sharpe, Mrs. Thrapstone, for *Congo*	1	0	0
Swan, Mr J.	5	0	0
Trustees of late Mr D. Procter	100	0	0
Walker, Mr W., Glasgow	25	0	0
Wand, J. E. M., for *Congo*	1	0	0
White, Mr Thos., Evesham	100	0	0
White, Mrs J., Evesham, for *China*	100	0	0
Under 10s	1	6	6
Do., for *Congo*	0	2	0
Do., for *Mr Lewis, Congo*	0	7	0

SPECIAL DONATIONS FOR PREVENTION OF DEBT.

A. C. T.	2	0	0
"A Member of the Committee"	50	0	0
A Friend, per Rev. J. B. Myers	25	0	0
Barnard, Mr G. L.	2	0	0
Bennett, Mrs E.	1	1	0
Beddow, Mr Josiah	5	0	0
Bettinson, Mr J., Hitchin	3	0	0
Bilbrough, Mr W. H.	5	0	0
Bell, Mrs, Sunderland	4	0	0
Blackwell, Mr J. S.	1	0	0
Bompas, Mr H. M., Q.C.	10	0	0
Butlin, Rev J., M.A.	2	2	0
Cleaver, Mr R.	10	0	0
Coxeter, Mr S., Newbury	1	1	0
Dawson, Mr E., Middlesboro	20	0	0
"Diana"	5	0	0
Eckhout, Mr B.	10	0	0
E. M. H.	1	0	0
Foster, Mr G. E.	100	0	0
Gleave, Mr Jos. J.	2	2	0
Greenway, Mr W. P.	5	0	0
Greenwood, Mr W., Keighley	5	0	0
Horsfall, Mr J. C.	10	0	0
Kingerlee, Mr G.	3	3	0
Kitts, Mrs	1	0	0
L. A.	5	0	0
Larkworthy, Mrs	2	0	0
L. L.	100	0	0
M. A. H.	1	0	0
Maden, Mr J. H.	2	0	0
Maden, Mrs John	1	0	0
N. N.	50	0	0
Osborne, Mrs	3	3	0
Osborne, Mrs G.	10	10	0
Overbury, Mr John	1	0	0
Overbury, Miss E.	1	1	0
Pedley, Mr G.	5	0	0
Rawlings, Mr E.	100	0	0
Scott, Miss, Rochdale	5	0	0
Seymour, Mrs	2	0	0
S. H.	1	0	0
Smith, Mr and Mrs C. K.	5	0	0
Stancomb, Mr J. P.	10	0	0
T. E.	15	0	0
Thankoffering	10	0	0
Tritton, Mrs Joseph, "In Memoriam"	50	0	0
T. W.	5	0	0
Wicks, Mr James	0	10	0
Wiles, Mr E. S.	21	0	0
York, Miss E.	1	1	0

Young, Mrs	0	10	0
Under 10s.	0	6	6

LEGACIES.

Davey, the late Miss E., of Norwich, by Messrs E. J. Blunt and H. P. Gould	1000	0	0

LONDON AND MIDDLESEX.

Brentford	4	10	0
Camberwell, Denmark Place	13	18	2
Do., for *Congo*	1	1	0
Do., for *W & O* (additional)	0	2	0
Do., Sunday-school for *N P*	1	3	0
Do., Cottage Green	10	4	8
Do., do., for *W & O*	1	1	0
Child's Hill	0	11	6
Do., for *Congo*	0	7	0
Do., for *Mr Wall's work*	0	10	0
Deptford, Octavia St. Sunday-school	3	8	0
Ealing	14	5	4
Edmonton, for *W & O*	2	12	9
Enfield	20	12	11
Enfield Highway, Totteridge Road, for *Congo*	2	14	2
Grove Road Chapel	2	17	6
Hackney, Mare Street	90	4	7
Do., Mare Street Sunday-school, for *N P*	1	15	0
Do., Ann's Place Sunday-school, for *N P*	0	10	0
Hampstead, on acct.	325	0	0
Hawley Road Chapel	11	8	6
Hanwell, —	4	14	10
Honor Oak, for *W & O*	1	1	0
Islington, Cross St. Sunday-school	6	11	4
Kilburn, Canterbury Road	3	0	0
Metropolitan Tabernacle	181	10	6
Do., Sunday-sch, for *Mr Weeks, Congo*	6	5	0
Peckham Park Road Sunday-school, for *N P, Ram Chunder Ghose, Khoolnea*	20	0	0
Do., for *N P*, "*John Paul*," *Agra*	6	0	0
Peckham, Barry Road Sunday-school	0	8	0
Potter's Bar	5	5	0
St. Peter's Park	3	19	10
Shepherd's Bush, Lochart Hall Sunday-sch.	0	12	0
Stoke Newington, Devonshire Square, per Y.M.M.A., for *Bengali school*	6	0	0
Do., for *China school*, per do.	5	0	0
Do., do., for *Bengali school*, per do.	6	0	0
St. Peter's Park, Paddington, Y.M.B.C., for *Congo*	1	5	0
Upton Chapel Sun.-sch.	7	0	0
Do., for *China*	6	0	0
Do., for *Barisal sch.*	8	0	0
Do., for *support of Congo boy under Mr Weeks*	8	0	0
Victoria Ch., Wandsworth-road Y.M.M.S.	0	10	6
Walthamstow, Boundary-road	6	14	6
Walworth-road Chapel	1	5	8
Wandsworth, Bennery Hall Sunday-school	1	10	0
Woodberry Down	6	5	0

BEDFORDSHIRE.

Thurleigh, for *W & O*	0	5	9
Do., for *N P*	0	19	3

BERKSHIRE.

Reading, King's Road	60	4	7
Do., Wycliffe Chapel	15	5	6
Do., do., for *Congo*	2	0	9
Wallingford	42	6	4
Wantage	17	9	0
Do., for *W & O*	1	1	0
Windsor, for *W & O*	2	3	0

BUCKINGHAMSHIRE.

Great Brickhill	4	2	9
Great Missenden	3	11	0
Do., for *W & O*	0	10	0
Do., for *N P*	3	14	6
Haddenham and Towersey	6	19	3
Do., Chearsley, for *support of Congo boy under Mr Stapleton*	2	1	9
High Wycombe	41	14	11
Mursley, for *W & O*	0	5	0
Olney	3	7	6
Do., for *W & O*	1	2	6
Speen Sunday-school	1	13	3
Stony Stratford, for *W & O*	1	0	0
Do., for *N P*	0	18	10
Winslow, Tabernacle	3	1	3

CAMBRIDGESHIRE.

Willingham	6	13	1

CHESHIRE.

Chester	3	18	10
Do., Hamilton Place Sunday-sch, for *N P*	1	9	3
Latchford	6	9	9

CORNWALL.

Calstock & Metherell	5	6	11
Do., for *W & O*	0	10	0
Do., for *N P*	2	3	9
Hayle Sunday-school for *N P*	0	14	6
Penzance	14	6	2
Do., for *W & O*	1	10	0
Saltash	10	6	8
Do., for *W & O*	0	2	6
Do., for *N P*	3	3	5
Do., for *Congo*	2	1	2
St. Austell	31	0	0
Do., for *Rome*	5	0	0
Do., for *Congo*	5	0	0

DEVONSHIRE.

Budleigh Salterton	0	5	0
Do., for *W & O*	0	5	0
Devonport, Morice-sq.	0	2	6
Exeter, South Street Sunday-school	4	15	3
Kilmington & Loughwood	9	9	0
Paignton	3	6	6
Plymouth, George-st.	75	0	0
Do., do., Special for *China*	0	7	6
Do., do., for *W & O*	4	0	0
Do., do., *Special*	7	15	3
Do., do., for *maintenance of three little girls in Mrs Morgan's Home, North China*	2	7	9
Do., Mutley Church Sunday-school for *Congo*	20	0	0
Tiverton	23	14	7
Do., for *W & O*	3	3	0
Torrington	4	13	11

DORSETSHIRE.

Buckland Newton	2	11	1
Piddlethrenthide	1	7	3
Weymouth	9	14	5
Wimborne	2	17	2

DURHAM.

Wolsingham	9	0	6
Do., for *W & O*	0	5	0

ESSEX.

Blackmore	0	12	0
Halstead	17	15	0
Harlow	92	15	5
Do. for *N P*	4	2	2
Ilford Sunday-school	4	10	0
Langham	12	0	0
Leytonstone	32	9	5
Woodford, George Lane Sunday-sch., for *Mr Wall*	6	0	0

GLOUCESTERSHIRE.

Arlington	0	15	0
Cheltenham, Salem Chapel	39	17	0
Do., Cambray Chapel	5	0	0
Gloucester	21	15	5
Do., for *W & O*	3	0	0
Longhope, Zion	3	17	3
Do., for *W & O*	0	12	0
Tetbury	3	6	0

HAMPSHIRE.

Beaulieu, for *W & O*	1	5	0
Boscombe	29	15	8
Do., for *W & O*	1	16	9
Do., for *N P*	0	16	7
Over Wallop	4	19	3
Do., for *W & O*	0	7	0
Do., for *N P*	0	10	9
Romsey	1	15	3
Do., for *W & O*	1	10	0
Do., for *N P*	1	15	6
Westbourne	47	16	1
Whitechurch	1	1	0
Winchester	2	10	0

ISLE OF WIGHT.

Ventnor	7	2	4
Wellow	2	0	2

HEREFORDSHIRE.

Ewias Harold	0	5	6
Do., for *N P*	0	13	6
Leominster	2	8	4
Peterchurch	2	16	5
Stansbatch	1	5	4

HERTS.

Bovingdon	0	12	4
Do., for *W & O*	0	1	2
Boxmoor	4	18	0
Ware	2	12	6

KENT.

Ashford, per *W & O*	2	0	0
Belvedere	12	9	9
Brasted	6	6	0
Do., for *W & O*	1	0	0
Do., for *N P*	4	2	0
Do., for *Congo*	1	0	0
Eythorne	27	1	10
Forest Hill, Sydenham Chapel	2	10	5
Kingsdown	7	7	0
Maidstone, Union St.	16	13	8
Do., for *N.P.*	5	15	7
Ramsgate, Cavendish Chapel, for *N P*	1	0	5
Sandhurst	7	10	3
Sevenoaks, Walthamstow Hall	2	2	0
Tonbridge	8	2	10
Do., for *N P*	0	2	6
Woolwich, Queen Street Sunday-sch, for *support Congo boy*	5	0	0

LANCASHIRE.

Accrington, Woodnook Juvenile Society	5	3	9
Bacup, Doals	2	7	0
Barrow-in-Furness	2	18	10
Bolton, Claremont Ch.	28	0	0
Darwen	7	5	9
Heywood	1	2	0
Liverpool, Richmond Chapel	30	0	0
Do., Prince's Gate	34	3	9
Do., Windsor St Welsh	6	13	0
Do., do., for *N P*	1	12	3
Do., do., for *Italian Mission*	5	0	9
Do., Everton Village	10	13	0
Lumb	1	10	0
Manchester, on acct., per Mr T. Spencer, Treasurer	75	13	6
Do., Brighton Grove	9	13	6
Do., Upper Medlock Street	10	11	8
Oldham, Hollinwood	0	8	1
Padiham, Burnley Rd.	9	4	2

LEICESTERSHIRE.

Leicester, Melbourne Hall	20	14	6
Do., Victoria Road	32	5	6
Melton Mowbray	6	2	11
Do., for *N.P.*	2	6	10

LINCOLNSHIRE.

Grantham, for *W. & O.*	0	13	6
Horncastle	0	11	1
Do., for *N.P.*	0	4	5

NORFOLK.

Attleboro'	0	15	0
East Dereham	10	0	0
Fakenham	8	9	10
Lynn, Stepney Chapel	30	4	5
Do., for *N P*	5	2	10
Do., Union Chapel Sunday-school	0	14	0
Swaffham	20	0	0
Thetford	4	0	0

NORTHAMPTONSHIRE.

King's Sutton	1	0	0
Kislingbury	5	4	3
Do., for *W & O*	0	10	0
Northampton, Princes Street	10	10	0
Do., for *W & O*	1	10	0

NORTHUMBERLAND.

Berwick-on-Tweed	4	10	9
Newcastle, Westgate Road	67	4	3
Do., Jesmond Sunday-school	3	2	0
Gateshead	1	19	0
North Shields	2	1	6

NOTTINGHAMSHIRE.

Newark, Juvenile	5	14	0
Nottingham, George-st, for *W & O*	2	2	0
Southwell	1	5	6
Do., for *W & O*	0	10	0
Do., for *N P*	1	2	6

OXFORDSHIRE.

Caversham	4	2	0
Do., for *W & O*	5	5	0
Coate, &c.	0	2	7
Oxford, Commercial Road	9	1	6

SHROPSHIRE.

Market Drayton	8	0	10
Wem	5	10	11

SOMERSET.

Beckington	5	7	0
Do., Sunday-school	5	1	8
Chard	22	18	9
Do., for *W & O*	2	11	6
Do., for *N P*	1	12	2
North Curry and Stoke St. Gregory	2	16	0
Yeovil	61	17	7
Do., for *W & O*	5	0	0

WESTERN ASSOCIATION.

Boroughbridge	7	15	9
Burton	2	14	0
Do., for *W & O*	0	8	0
Do., for *N P*	1	4	6
Hatch and Curry Mallett	10	17	8
Do., for *N P*	1	11	10
Montacute	5	6	10
Do., for *W & O*	1	0	0
Stogumber	4	1	5
Watchet and Williton	3	13	6

STAFFORDSHIRE.

Coseley & Princes End	41	18	6
Do., for *W & O*	1	12	8
Do., for *support of Congo boy*	5	0	0
Newcastle-under-Lyme Sunday-school	1	0	0
Stafford	3	15	4
Do., for *W & O*	0	17	3
Do., for *N P*	2	7	11
Walton-on-Trent	0	10	1
West Bromwich	17	18	11

SUFFOLK.

Bardwell, for *N P*	0	10	6
Ipswich	11	12	10
Do., Stoke Green, for *W & O*	1	1	0
Rushmere	0	13	2
Lowestoft	18	6	8
Do., for *W & O*	1	0	0
Do. for *N P*	1	16	7
Somerleyton	2	2	9
Do., for *W & O*	0	6	0

SURREY.

Balham, Ramsden Rd. Sunday School	20	10	9
Esher	1	11	0
Norwood, Gipsy Road	0	10	0
Outwood	7	1	11
Do., for *W & O*	0	18	6
Penge	8	4	4
South Norwood	5	12	4
Sutton	10	14	2
Do., for *N P*, Delhi	1	0	4
Upper Tooting	28	7	3
West Norwood, Chatsworth Road	27	18	0
Do., Sunday-school	2	2	0
Yorktown	19	0	0

SUSSEX.

Brighton Y. M. C. A.	2	15	0
Do., Holland Road	18	4	2
Worthing	11	15	3
Do., for *W & O*	0	10	0
Do., for *N P*	2	9	9
Do., for *Congo*	0	10	0

WARWICKSHIRE.

Birmingham, on account, per Mr. Thos. Adams, Treasurer	69	4	10
Henley-in-Arden	15	7	10
Smethwick Sunday-school	0	6	6

WILTSHIRE.

Bower Chalk	2	16	0
Bratton	3	6	9
Do., for *W & O*	1	15	0
Do., for *Congo*	3	10	1
Do., for *support of Congo boy*	0	17	0
Bromham, for *N P*	0	3	0
Chippenham	11	5	9
Do., for *W & O*	1	16	0
Devizes	34	14	3
Kington Langley	5	3	3
North Bradley Sunday-school	0	6	4
Pewsey	2	15	9
Swindon	22	4	2
Do., for *W & O*	2	11	0
Do., for *N P*	5	3	7
Do., for *Congo*	8	8	3
Trowbridge, Bethesda	5	1	6
Do., for *N P*	1	0	6
Trowbridge, Bethesda	5	1	6
Do., for *N P*	1	0	6
Westbury Leigh	14	19	10
Do., for *W & O*	1	0	0
Do., for *N P*	3	17	4

WORCESTERSHIRE.

Dudley, New Street	5	5	3
Do., for *W & O*	0	15	0
Do., for *N P*	0	15	0
Shipston-on-Stour	7	3	7
Do. for *W & O*	0	10	0
Stourbridge	4	8	6
Do. for *W & O*	0	10	0
Upton-on-Severn	3	17	8

YORKSHIRE.

Bramley, Zion Juv.	15	15	0
Guiseley, Sunday Sch.	1	17	4
Huddersfield, Primrose Hill, for *W & O*	0	10	0
Leeds, Marnwood-rd, for *N P*	0	5	0
Milnsbridge	2	2	0
Do. for *W & O*	1	1	0
Rawdon	12	14	0
Salendine Nook	4	0	6
Sheffield	69	9	0
Sowerby Bridge	2	1	3
Wakefield, for *N P, India*	14	15	9

NORTH WALES.

Anglesea, Ainon	2	10	6
Amlwch, Salem	19	12	6
Do. for *W & O*	0	7	0
Beaumaris	3	2	10
Belan	2	18	8
Bodedern	5	0	0
Brynsiencyn	3	2	6
Caergeiliog Siloh	5	17	5
Capel Gwyn	1	17	6
Capel Newydd	0	12	8
Cemaes	6	12	3
Gaerwen	2	0	0
Garregfawr	0	16	1
Holyhead, Bethel	23	0	0
Do. Hebron	3	11	9
Do. Siloh	2	0	0
Llandegfan	2	12	0
Llanddeusant	1	18	0
Llanelian, Bethaine	3	5	7
Llanerchymedd	6	10	0
Llanfachraeth	4	8	0
Llanfair, Math	1	0	10
Llangefni	15	12	6
Do. for *N P*	0	7	6
Llangoed	3	5	0
Pencarneddi	7	1	0
Pensarn	1	5	11
Pontrybont	7	3	6
Porthaethrewy	8	10	0
Rhosybol	4	13	6
Rhydwyn	10	3	0
Sardis	5	2	1
Traethcoch	1	17	6
Valley	3	14	5
	171	12	0
Less Home Mission	56	0	0
	115	12	0

CARNARVONSHIRE.

Bethesda, in Bangor	10	9	4
Dinorwic, Sardis	1	8	4
Garn	5	7	7
Gilfach and Llanfairfechan	8	11	5
Do. for *N P*	1	18	7
Nevin Sion	2	8	0
Rhoshirwaen, Carmel	2	4	10

DENBIGHSHIRE.

Bontnewydd	1	0	0
Code	1	10	0
Llanefydd, Pentre	2	2	0
Do., Bryn	1	6	0
Llangernyw	0	15	0
Dolywern	2	12	3
Do., for *N P*	0	7	9
Llanfairtalhaiarn	1	18	0
Do., and Soar	0	6	0
Llanrwst	6	0	0
Llanrhaidr	1	15	0
Llansanan	1	13	0
Moss, Salem Sunday-school	1	9	6

FLINTSHIRE.

Halkin	2	5	7
Mold	1	10	1

MONTGOMEERYSHIRE.

Talywern	4	6	2
Do., for *N P*	0	13	10

SOUTH WALES.

BRECKNOCKSHIRE.

Creckhowell	7	6	10
Maesyberllan	1	12	1
Do., for *N P*	4	7	6
Trevil	2	4	6

CARDIGANSHIRE.

Swyddffynnon	0	16	6

CARMARTHENSHIRE.

Caio, Salem	3	4	7
Cwmfelin Ramoth	10	17	7
Carmarthen Penuel	20	15	8
Do., for *N P*	1	0	8
De Lammas Street	3	6	6
Cwmifor	2	10	3
Do., for *N P*	2	4	1
Felingwm, Sittim	2	11	3
Fynnonhenry	1	5	0
Glanamman	3	7	0
Llandyfan, Soar	1	13	6
Llandovery, Ebenezer	2	0	4
Do., for *N P*	1	10	8
Llanfynydd, Amor	0	19	0
Llandyssul, Rehoboth	1	9	6
Do., Ebenezer	0	13	10
Do., do., for *N P*	1	0	2
Llanelly, Greenfield Sunday-school for *Congo*	30	0	0
Llanelly, Calvary	15	15	0
Do., Bethlehem Pool	3	17	9
Llangunnog, Ebenezer	8	5	0
Llanstephan	2	8	8
Login, Calvary	14	4	5
Mydrim Salem	9	3	6
Porthyrhyd, Smyrna	0	11	0
Rhyarfaen, Horeb	1	0	0

GLAMORGANSHIRE.

Berthllwyd	1	7	10
Do., for *N P*	2	3	3
Blaenrhondda	1	6	0
Bridgend, Hope Chapel	9	17	7
Do., for *W & O*	0	5	0
Caerphilly English Ch.	0	15	6
Cardiff Bethel, Mount Stuart Square	3	12	6
Do., Canton, Hope Chapel	17	3	2
Do., Woodville Road	20	16	4
Do., do., for *N P*	0	11	0
Clydach, Calvary	2	13	6
Do., Bethlehem	6	8	3
Coedpenmaen	2	7	8
Cwmrydacewre Tabernacle	0	12	0
Ferndale, Salem	12	14	11
Fochriw, Noddfa	2	4	3
Glais Sunday-school	1	3	6
Glyncorrwg Welsh Ch.	0	15	0
Glyn Neath, for *N P*	2	17	4
Llantwit Major, for *Agra*	1	15	5
Llangefelach, Salem for *N P*	1	17	1
Neath, Orchard Place	29	5	5
Do., for *W & O*	0	18	1
Penarth Penuel	0	16	10
Pengam	10	3	4
Do., for *N P*	0	14	8
Penrhiwceiber Bethesda	2	12	4
Pentyrch, Penuel	4	0	0
Pentre, Moriah	2	17	4
Pontardulais	4	10	0
Pontypridd, Carmel	7	9	6
Rhydfelin, Bethlehem	4	15	0
Skewen, Horeb	0	14	6
Tongwynlas, Ainon, English Church	1	9	0
Troedyrhiwfuwch, Bethania	3	4	7
Ynysybwl, for *N P*	1	17	1
Ystalyfera, Caersalem	1	1	8

MONMOUTHSHIRE.

Abersychan, Eng. Ch.	11	7	6
Abertillery, King St.	10	17	0
Argoed	43	13	9
Bedwas	6	15	0
Blackwood, Libanus	2	0	3
Do., for *N P*	1	8	2
Caerleon	2	0	11
Chepstow, Elm Park	0	16	6
Daronfelen	2	19	9
Do., for *N P*	1	10	3
Ebbw Vale	0	10	9
Griffithstown	1	14	0
Llangibby	1	4	10
Llantarnam, Ebenezer	1	0	0
Do., for *W & O*	0	15	0
Llanvihangel, Yesterne	3	4	1
Magor	17	9	0

NEWPORT AND MAINDEE AUXILIARY.

Commercial-st Public Meeting	5	5	2
Maindee, Summerhill, do	3	13	6
Stow Hill, Juvenile Meeting	3	16	10
Commercial Road, do	2	7	0
	15	2	6
Less Expenses	3	13	3
	11	9	3
Newport, Charles St.	8	7	6
Do., Summerhill, Maindee	9	4	11
Do., do, Sunday-sch.	4	7	7
Do., do., for *N P*	0	19	9
Do., Alexandra Road	0	12	0
Penalt	0	14	0
Rhymney, Jerusalem	3	11	9
Do., for *N P*	0	13	2
Risca, Bethany	5	14	0
St. Bride's	2	14	0
Sirhowy, Carmel	3	13	6
Tydee, Bethesda	10	0	0

PEMBROKESHIRE.

Blaencorin	28	7	6
Do., for *Italy*	1	12	6
Fynnon	7	19	6
Gelly	13	12	11
Do., for *N P*	10	3	10
Do., for *Rome*	1	3	10
Gerazim	7	4	0
Do., for *W & O*	1	18	6
Haverfordwest College	3	1	0
Middlemill and Solva	19	17	0
Mollestore	1	7	9
Pembroke	17	3	6

RADNORSHIRE.

Elan Vale, Bethany	2	11	0
Presteign, for *N P*	1	10	0

SCOTLAND.

Aberdeen, Academy-st Sunday-sch, for *China*	0	10	0
Do., for *Congo*	0	10	0
Crieff, for *Congo*	1	7	10
Do., for *China*	1	0	0
Do., for *Italy*	1	0	0
Dalkeith, for *N P*	2	0	0
Do., for *support of Congo boy*	5	0	0
Dunfermline	92	17	3
Edinburgh	140	0	0
Do., Bristo Place	1	2	7
Do., for *W & O*	12	1	0
Glasgow for *Italian Mission*	30	0	0
Do., Adelaide Place	148	14	2
Do., Hillhead	25	0	0
Hawick, for *Mr Jeons, Agra*	4	8	10
Kelso	2	3	8
Do., Sunday-school for *China*	2	0	0
Do., for *support of Congo boy under Mr. Clark*	5	0	0
Kilmarnock, Sunday-school	0	17	1
Leslie	3	5	0
Do., for *W & O*	2	1	0

ORKNEY ISLES.

Eday	1	0	0

IRELAND.

Ballymena	1	4	5
Belfast, Great Victoria Street	0	10	0
Brannoxtown	1	0	0
Clough	0	4	3

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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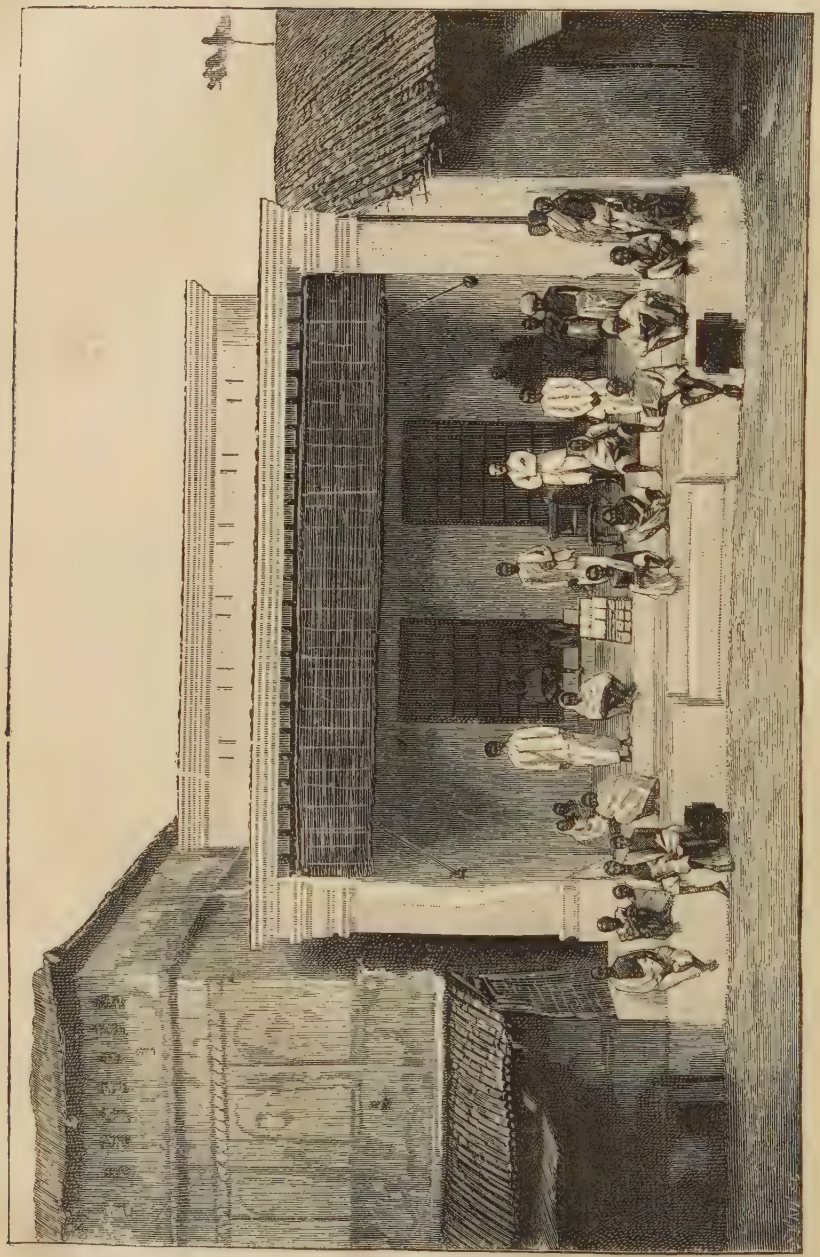


BOOK-ROOM AT SAMBALPUR.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

FINAL APPEAL ON BEHALF OF THE DEBT EXTINCTION FUND.

WE are thankful to report that since the issue of the June number of the MISSIONARY HERALD, we have received the undermentioned welcome and generous gifts towards the liquidation of the Debt of

£2,472 3s. 10d.

The balance of Debt is now only **£296 1s. 10d.** We very earnestly appeal to our friends and supporters for the immediate extinction of this small balance, so that the Mission may be relieved of the burden of Debt before the close of the current month.

A small contribution from each reader of the HERALD would at once extinguish the present balance.

Donations to Debt Extinction Fund received since last issue of the MISSIONARY HERALD:—

	£	s.	d.
"In Memoriam, for the work he loved so well"...	250	0	0
Mrs. Kemp	200	0	0
Mr. A. Briggs	25	0	0
Mr. R. Brice, jun.	25	0	0
Mr. & Mrs. Alfred H. Baynes	10	10	0
Mrs. Barnhill	10	0	0
Mr. W. W. Baynes, J.P. ...	10	0	0
Mr. F. Doble	10	0	0
Mr. B. Goodenough	10	0	0
Rev. R. Glover	5	0	0
A Friend, Bristol	4	0	0
Mr. John Chapman	5	5	0
Mrs. Watts	5	0	0
Miss K. Smith	5	0	0
Mr. G. Hooper	5	0	0
R. L. W. and F. J. H. ...	3	3	0
Mr. R. Kerr	2	0	0
Mr. Warren Danford... ...	2	0	0
Mr. W. Taylor	2	2	0
Smaller sums	10	5	0

The Orissa Mission.

SAMBALPUR BOOK-ROOM.

THE Rev. J. G. Pike, B.A., of Cuttack, one of the missionaries of the General Baptist Missionary Society, was until quite recently stationed at Sambalpur, in association with Mr. Heberlet.

Sambalpur is a British District in the Chief Commissionership of the Central Provinces, lying between 21° 2′ and 21° 57′ N. latitude, and between 83° 16′ and 84° 21′ E. longitude. The town is situated on the north bank of the Mahanuddi River, which, during the rainy season, becomes a mile broad, but at other times flows in a small stream fifty yards in width. The population of the district, according to the census of 1881, was 1,653,960.

Mr. Pike writes:—

"During my seven years in Sambalpur I have scarcely been able to visit all the rajuaries and zemindaris of the district, nor need this excite surprise if it is remembered that the district measures some 200 miles from north to south, and about 150 miles from east to west—that it is almost destitute of roads, and is crowded with villages."

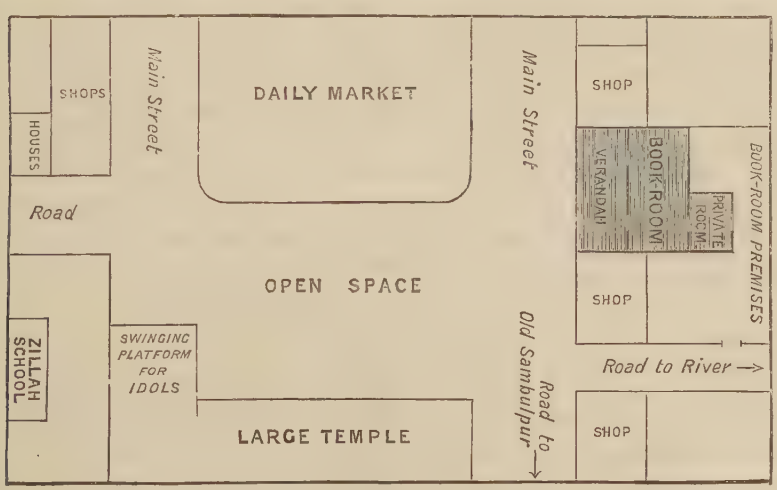
Mr. Pike sends the following interesting account of the establishment of the Sambalpur Book-room:—

One of the first things Mr. Heberlet and I did on our settlement in Sambalpur was to look out for a suitable site for a book-room and preaching station. As we could scarcely expect the people to go out of their way to seek us, it seemed to us essential that we should have a station in their very midst. The importance of such a position is well understood by the people, and we anticipated that unless we could get a site speedily, opposition to us would be organised, and the townspeople would be able to boycott us, keeping us for ever outside the town. In our search for a site we were frequently disappointed. One day we were told of a property to be sold by auction. We attended only to find we were being made use of by a sharp and needy widow, whose house was mortgaged. She had tried to induce her husband's brother who lived next door to pay off the mortgage—not he, he had not an atom of pity—but on our first bid at the auction, and when he saw he was likely to get us as neighbours, the money was at once laid down, and the importunate widow conquered in this case by craft where she had failed by importunity. On another occasion, a Brahmin came to us, offering his shop for sale. Astonished at such an offer from such a quarter, we sought to unriddle the mystery, and we found out that our friend had had a quarrel with his

people, that he had been put out of caste, and now he was turning over in his mind the best way of paying them out. He could think of no sweeter revenge than planting a Christian or a Mohammedan in their midst; so this seemingly eligible offer of a site was due to the

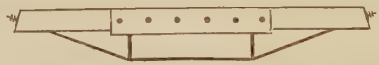
"Study of revenge, immortal hate."

However, the title-deeds of the property not being of the best, we simply agreed to pay the interest on the purchase-money for a few months till the matter could be settled, and eventually had reason to be thankful that we had not gone further; for, as the result of a lawsuit, the man lost his property. Finally, the property which we eventually secured was brought to our notice. It belonged to a man who was a great gambler. To raise money to pay his gambling debt, he borrowed a large sum of money on it



from a wealthy merchant of the town; not being able to repay the loan, the property lapsed to the merchant. He, having no use for it, was anxious to sell, and at first gladly responded to our request; but it became known in the town, and then priestly influence was brought to bear upon him, and he tried hard to wriggle out of his promise to sell to us. Finally, to satisfy his conscience and save his cash, he sent round a notice to the Brahmins and leading citizens of Sambalpur, saying that the padris had offered him 600 rupees for the property, which he desired to sell, but if any Hindu would give him 500 rupees, he would sacrifice 100 rupees to keep the padris out. No public-spirited individual came forward, and so when we went with our hard cash to the merchant, the money-god prevailed over the others, and the site was ours. If we had had the pick of all the town we could not have secured a more suitable spot. The main

street of Sambalpur passes our door; beyond it is a large square, devoted to a daily market; beyond the market is a second main street, and beyond that the Zillah school. We have, too, a large temple as a near neighbour. The book-room or library measures inside about 27 feet by 16 feet. There is a private room at the back, into which we can take timid inquirers for quiet conversation. Two large, double, folding glass doors open into the front verandah, which is our preaching place; the verandah is also 16 feet deep, and the whole length is open to the street, without a single pillar to obstruct the view. A kind of blind made of split bamboos can be let down (to shut off the verandah from the street) or drawn up at pleasure by means of ropes over pulleys. It was a grave question with us how to get sufficiently strong wood to support a heavy roof over a span of nearly 30 feet. There was plenty of wood in the jungle, but no Sambalpur cart could bring such wood for us, for we have no proper roads. The question was solved by making four trusses of wood bolted together, and 2 inch iron rods underneath, similar to those made for railway bridges; and accordingly by the aid of two blacksmiths, that the Government engineer was good enough to lend me, I had these trusses made in my compound. Two forges were put up under the trees, and for some weeks there was considerable excitement, but nothing to that of the day when, with infinite difficulty, we got them in their places on the top of the walls.



The roof supported by these trusses is nearly a foot thick, so that the fierce rays of the Indian sun cannot make themselves felt, at least in the daytime, though at night you may feel the rays of heat shooting from the heated roof upon you; by the next morning, however, it is cool again. And now that the book-room is completed we find it so exceedingly useful that we would not like to be without it, even though the expense and trouble had been ten times greater than they have been. Every morning a missionary and native brethren spend several hours there. If, as sometimes happens, you have no visitors, you can make your work by accosting the numerous passers-by and bringing some of them in, or you can go across to the market. Nearly every evening there is preaching in the verandah, and in the intervals music from strange instruments with stranger names, but all dear to the native heart. I never hear them but I think of the "cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music," of Daniel's day. The great advantage of the book-room is that we can have quiet uninterrupted talk with the people on the highest themes. I do not despise preaching in the bazaars and festivals, but you

are subject to a thousand interruptions there from which you are free in the book-room. In the verandah, too, one has almost the advantage of the open street, and privacy too. I should rejoice if similar buildings could be opened in all the large towns of India.

Cuttack, Orissa. J. G. PIKE.

A Congo Voyage.

THE following letter, from Mr. J. Lawson Forfeitt, who is designated for special work in connection with the business affairs of the Congo Mission, gives a deeply interesting account of the various stations of the Congo Mission:—

"Tunduwa (Underhill) Station,
"Congo River, S.W. Africa,
"March 25th, 1890.

"DEAR MR. BAYNES,—Before I left England for the Congo you were good enough to approve the suggestion that it might be desirable for me to take a journey up-country, either immediately on arrival, or later, according to the circumstances obtaining at the time of my reaching Underhill. You have long since heard that our party, consisting of Messrs. Davies, Glennie, Wilkinson, and myself, landed at Banana from the Portuguese steamer *Ambaca* on Friday, November 29th, and that we arrived at Tunduwa on Monday, December 2nd.

"In consultation with Mr. Weeks, I gathered that he and the senior brethren at other stations concurred in the view that the trip would doubtless prove useful in many ways, and, although it was Mr. Weeks's intention to go to the Upper River in February, yet he was so strongly of opinion that my going would be advantageous for the work, that he was quite willing to remain at Underhill until after the rainy season. This would allow ample time for my journey, and it was agreed that circumstances were every way favourable to its being made at once. To myself personally one advantage was that I should thus be able to get my first experience of land travelling in Congo in company with my friend Philip Davies, whose destination was, of course, Wathen Station. It will be unnecessary for me to attempt any description of the various stations visited, as photographs and letters sent home from time to time have already made you familiar with the position and surroundings of each, and the work which is being carried on by our brethren. Still I think you may be interested to read a few notes which I have made and I therefore venture to send them.

"UNDERHILL STATION.

"We did not at all regret, after our long voyage, a delay of a few days for carriers at Underhill. This station has a fine situation, and the premises appear to be admirably adapted for the work which is done here. Mr. Weeks has recently effected several improvements, and in our brother, Mr. Pinnock, we have a coloured colleague who very efficiently fills a sphere of great usefulness.

"I much enjoyed Sunday, December 8th, at Underhill. In addition to the new arrivals there were present several friends who were on their way home (Mr. and Mrs. Moolenaar and Mr. and Mrs. Brown). Mr. Davies took the

morning service. In the afternoon a meeting was held for the station employees and personal boys, and a large number of carriers who had arrived from up-country and San Salvador. In the evening Mr. Weeks conducted a communion service. The occasion was, to me, most impressive, being the *last monthly communion of* 1889 and *my first in Africa.*

"On Monday Mr. Wilkinson left for San Salvador, where someone was needed for a month to help Mr. Oram, in the absence of Mr. Lewis at the coast to meet Mrs. Lewis on her return from England.

"The next morning Davies, Glennie, and I started for Wathen. In addition to our personal caravan, there were thirty or forty men engaged in ordinary transport work, who chose to travel with us, so that altogether we were a large party.

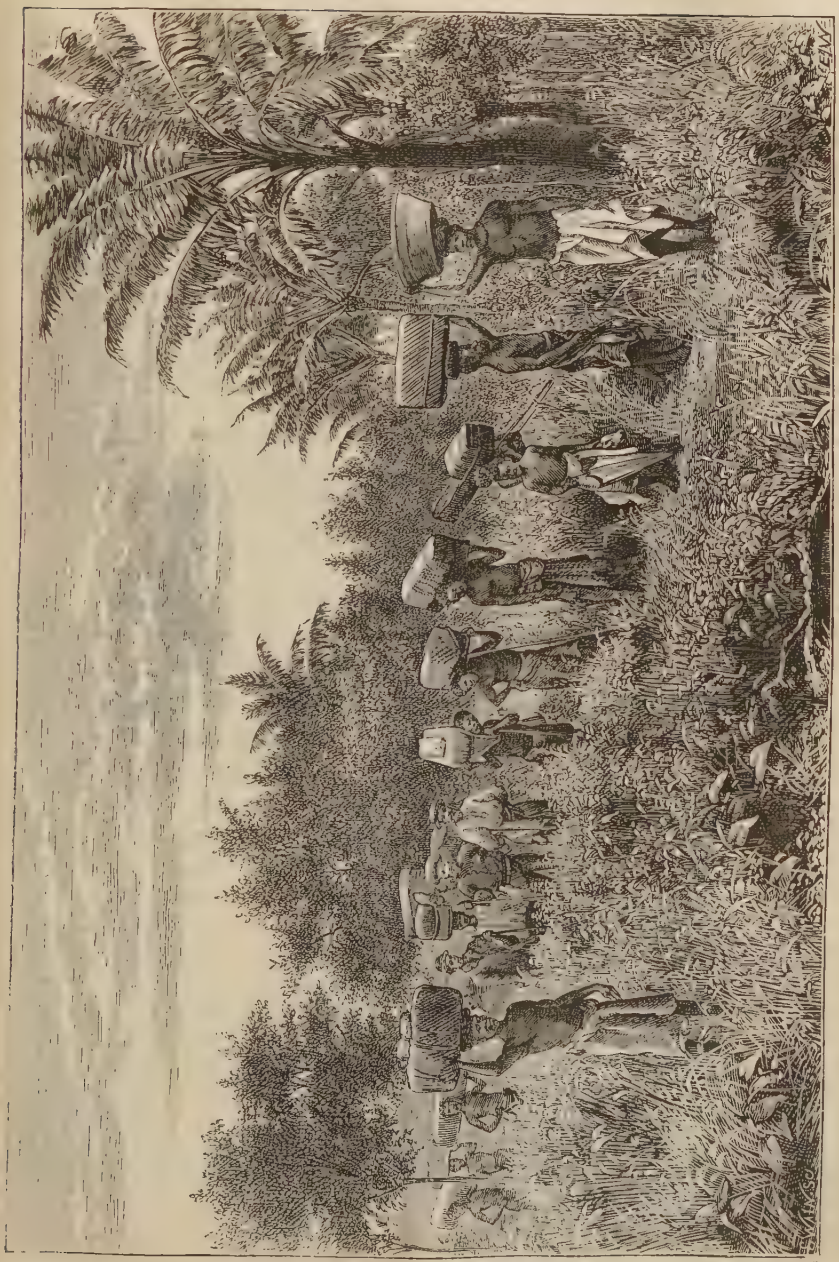
"I had already done some 'camping-out' by the Thames, so that tent life was not a new experience. Favoured with good weather and excellent health, we greatly enjoyed the journey. Our calls at the stations of the American Baptist Missionary Union at Palabala, Banza Manteka, and Lukunga, afforded welcome opportunities for making the acquaintance of the brethren of that Society.

"WATHEN STATION.

"As you are aware, we have a transport station at Lukunga, in charge of Mantu Parkinson, who was the personal boy of our sainted brother, T. J. Comber. Mr. Percy Comber had timed one of his periodical visits to Lukunga so as to meet us there, and we had his company to Wathen, where we arrived on Saturday, December 21st. Mr. and Mrs. Bentley, and Mr. Cameron, heartily welcomed the return of their old fellow-worker, Mr. Davies, and also gave to Mr. Glennie and myself a kind reception. Wathen is rapidly becoming a well-established centre, where a large amount of effective work is done, and from which extensive itineration and evangelisation is organised and systematically carried out. There was a well-attended Christmas morning service in the school chapel, at which I had the privilege of giving an address. In the afternoon sports were held for the school children and work people, and the various prizes were eagerly competed for. The weather was fine and warm, not to say hot. Previously to the competitions for prizes, the children played some of their interesting native games, specially for the amusement of the newly-arrived white men. Unfortunately, Mr. Glennie was debarred from enjoying the sight, having to go to bed with fever, from which, however, I am thankful to say he soon recovered.

"STANLEY POOL.

"On Saturday, December 28th, Mr. Glennie and I left Wathen for Stanley Pool. Mr. Percy Comber accompanied us, as he wished to take a run up to Bolobo, and we were, of course, glad he was able to arrange to go with us. After a very pleasant journey we reached Stanley Pool on New Year's Day. My brother had recently come down river from Bolobo to Arthington, to assist Mr. Roger, who had been alone for two or three weeks, and you may be sure it was a great joy to us to meet each other in Africa, and both in such good health. Our New Year's Day was indeed a happy one. Our good friend, Mr. White, was also at Arthington, with the steamship *Peace.* She is a splendid little vessel, with a good reputation on the river, and the coloured engineer, Francis Steane, from Cameroons, is an earnest Christian and a capital, all-round fellow. The boys who have been trained on the *Peace*



ON THE MARCH.—(*From a Photograph.*)

are eagerly sought after by the trading and State steamers, and they obtain high wages.

"ARTHINGTON STATION.

"Arthington Station is on a charming site overlooking the Pool, which is studded with islands. The houses, chapel, stores, &c., are all in good order, and there are towns with considerable populations within a very short distance. I have no doubt Mr. Glennie will there find a congenial sphere of labour, and Mr. Roger must be glad to have the work and anxiety of the station shared by a colleague who has a knowledge of the healing art. Mr. Roger has had pretty frequent attacks of fever, but happily they have not been of the worst type. We spent the first Sunday of the New Year at Arthington, and in the evening partook of the Lord's Supper. There were present several coloured Christians, and I think we all felt it to be a solemn, and at the same time a blessed, service.

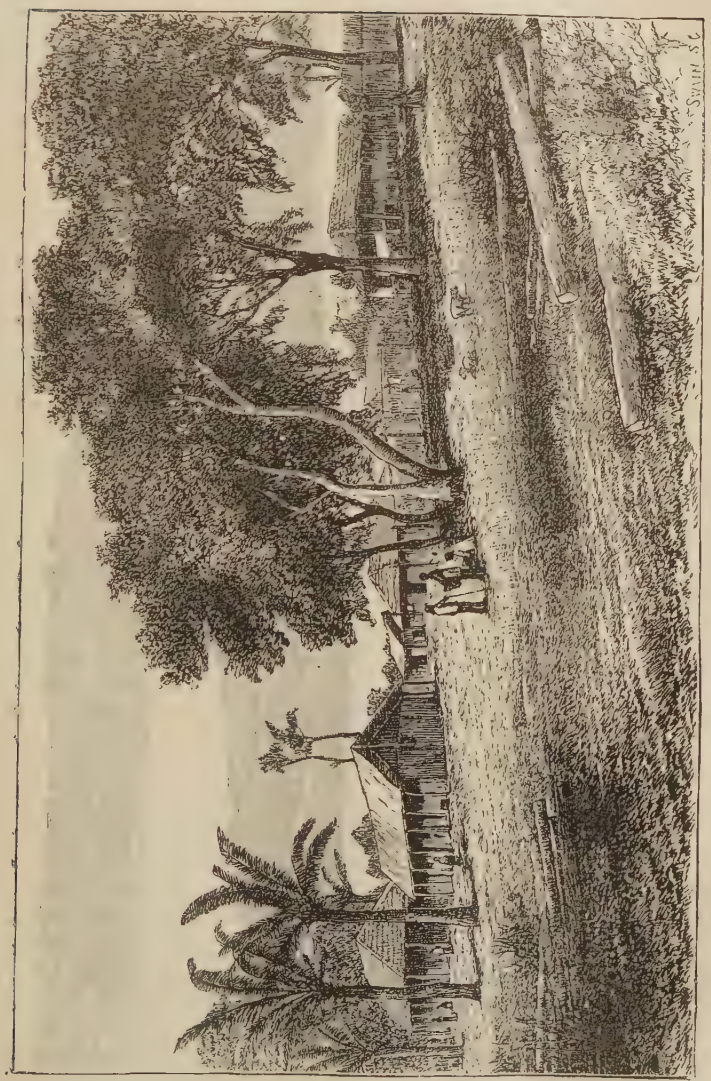
"BOLOBO STATION.

"Early on Monday morning the *Peace* left for Bolobo, having on board W. H. White, Percy Comber, my brother, and myself. After a most enjoyable run, which afforded views of some magnificent scenery, we reached Bolobo early on Saturday morning, and were most kindly welcomed by Mr. and Mrs. Grenfell. As you are already aware, our station has a very fine position in the centre of a series of towns, densely populated, and extending several miles along the river bank. During my stay I frequently visited these towns with my brother, and we had many opportunities of speaking with the people, and inviting them to the meetings at the mission station. Services are held in the towns on Sunday, as well as in the school chapel, in some of which I had the pleasure of taking part. There is also a considerable amount of medical and school work carried on at Bolobo.

"Mr. Grenfell and the other brethren now felt that with the arrival of the recent reinforcements the time had come to take steps to establish a new station, and after conference and prayer it was resolved to make a voyage to Upoto, to convey materials, and select a site. Mr. Grenfell kindly invited me to accompany him. The opportunity for further intercourse and fellowship with him, and also to see more of the interior, was too good to be missed, and I gladly accepted the invitation. Although my return to Tunduwa would thus be delayed some two or three weeks, yet I knew that even then I should have considerably more than a month there with Mr. Weeks before the time he had fixed to leave arrived. Moreover I could not otherwise visit Lukolela, nor see Mr. Scrivener, who was formerly at Underhill, and therefore would doubtless be able to give me useful information.

"LUKOLELA STATION.

"We left Bolobo on Tuesday, January 28th, and on Thursday evening arrived at Lukolela, where we stayed three days. Mr. White had gone down with fever on the way up river. On Friday he was better, but the next day not so well. Under these circumstances Mr. Grenfell and I felt it would be wiser for him to stay at Lukolela instead of proceeding to Upoto, and after some persuasion he consented to do so. We had heard at Bolobo that Mr. Clark had suffered severely from fever recently, and we thought a trip up-river would prove beneficial and help him to recover strength after several weeks in bed Mr. Field, of Bolobo, was also on board, as he greatly needed a change, being considerably run down after frequent attacks of fever. I am sorry to say



BOLOBO.—(*From a Photograph.*)

Mr. Grenfell did not enjoy the best of health during the voyage.

"UPOTO, THE NEW STATION.

"The *Peace* left Lukolela on Monday morning, February 3rd, and on Wednesday evening reached Equator Station, of the American Baptist Mission Union, where Messrs. Banks and Murphy labour. We started again early next morning, and ten days later arrived at Upoto, which is 400 miles from Lukolela. It would make this letter much too long were I to give the record of our daily progress and experiences. I have sent home a series of letters containing a full account of the journey from the time of my leaving England. These have circulated among a large number of my personal friends (including one member of the Missionary Committee—the Rev. C. A. Davis, of Reading), and I trust that increased interest in our work may result therefrom.

"Between Lukolela and Upoto the banks of the river are, for the most part, low, and, together with the numerous islands, are covered with dense forests. At Upoto the hill country begins again, similar to that between Stanley Pool and Bolobo, affording a healthy situation for a mission station, and the district is densely populated by tribes the furthest removed from civilisation of any I have yet seen. The houses or huts are wretchedly poor and mean, and by far the greater part of the inhabitants go about without even the smallest strip of cloth upon them, or covering of any kind. Those living on the river bank are not cannibals, but I heard of a woman recently killed by these very people over a witch palaver, whose body was sold to a tribe less than half-an-hour inland to be eaten, part of the price paid for it being two live children. This is only a specimen of their horrible transactions.

"Hundreds of people crowded the beach as the steamer approached, while many others were so frightened that they ran away. When at Bangala we were asked by five men to take them to their country, Upoto, and we took them on board. We thought it likely that our having shown them this kindness would prove helpful to the object we had in view, and in this we were not mistaken. When we had explained as well as we could the purpose of our visit, the chief readily consented to allow us to select a site for a station, and when we left he forced into our boat a fine goat which he wished us to accept as a kind of pledge that we would be sure to return and build. Of course the people could but dimly understand the reason of our coming amongst them, but we made it clear to them that we were *not traders*, and for such an 'open door' for preaching the Gospe we ought to be devoutly thankful. The brethren who go to establish this new station will have peculiar difficulties, and I am sure that special prayer for them will be offered by friends at home. Mr. Grenfell has, doubtless, written you fully about this 'forward movement,' so that I need not add more.

"THE RETURN JOURNEY.

"The *Peace* commenced the return voyage on Monday, February 17th. Travelling with the current, our progress, as you may suppose, was much more rapid than when steaming up against the stream. In five days we reached Equator Station, and there heard for the first time of the death of Mr. Wilkinson at San Salvador nearly two months before. This was, indeed, a great blow. He was a most earnest and devoted young fellow, and looked forward with strong desire to serve Christ in Africa. For himself we need not mourn, but our hearts go out in sympathy for the

relatives and friends who have suffered so severe a bereavement. To those of us who remain such an event is a powerful call to be more than ever consecrated to our Master's service, that at the last we may be among those who shall 'rejoice before Him at His coming.' I have often found comfort from the following lines :—

"'God never does,
Nor suffers to be done,
But what thou would'st,
Could'st thou as clearly see
The end of all He does,
As well as He.'

"On Sunday morning, February 23rd, Lukolela was reached, and we were glad to find Mr. White was better, as also to be able to return Mr. Clark to his station greatly improved in health. We much enjoyed the Sunday at Lukolela, and left on Monday morning for Bolobo, arriving there on Tuesday afternoon. We were thankful to find 'all well,' and an enthusiastic reception was given us after an absence of twenty-nine days. Being anxious not to miss the homeward mail from Stanley Pool, the *Peace* left early next morning in charge of Mr. White, and I had once more to say 'good-bye' to my brother and to Mr. and Mrs. Grenfell. Two days later we reached Stanley Pool, and were glad to find Mr. Roger and Mr. Glennie well. Mr. Oram and Mr. Stapleton were also at Arthington, having just arrived from down country. On Sunday morning we visited the neighbouring towns, and Mr. Roger and Mr. Oram preached to the people. In the evening we had the communion service, which we felt to be a time of most enjoyable refreshing.

"THE GOVERNOR-GENERAL.

"I commenced my land journey the following day, and arrived at Wathen on Friday afternoon. On the way I passed the Governor-General, who was returning from an extended tour of the Free State territory. He reached Wathen on Saturday, and spent the day there. His Excellency is a very agreeable gentleman, and is, I believe, well disposed towards missionary effort.

"On Tuesday morning I left Wathen after a pleasant stay of three days, and ten days later arrived at Tunduwa, safe and well, thank God. I was sorry to find that Mrs. Weeks had had another severe fever, and that Mr. Weeks had been down with smallpox, from which disease three of the workmen on the station had died. Mr. and Mrs. Weeks are now better, I am glad to say. Mrs. Weeks starts for England next month, after which Mr. Weeks leaves for the Upper River, and I take over his work at Underhill Station.

"It is a cause for great thankfulness that throughout my journey I have had excellent health. At every station I received a most kind and cordial reception, and the intercourse with my brethren and the information gained cannot fail, I am sure, to prove very helpful to me in the future.

"Some time ago Messrs. Sutton & Sons, of Reading, generously made a handsome present of seeds to our missionaries in different parts of the world, and were so good as to wish to be informed at the beginning of each year how many similar boxes could be well used during the next season. I found at all our stations on the Congo that this gift of seeds had been most thoroughly appreciated, and should Messrs. Sutton see their way to repeating their kindness, I may say we should be very thankful indeed to receive a further supply. We could put to good use as many as twenty tins of seeds throughout the Mission. Mr. Stanley, in his book, 'The Congo, and the Founding of its Free State,' says : 'A vegetable garden is a most valuable adjunct to any and every station.'

"Yours very sincerely,
"J. LAWSON FORFEITT.

"A. H. Baynes, Esq."

The New Up-River Station of Upoto.

THE Rev. F. R. Oram, under date of "Bolobo, Upper Congo River, March 18, writes :—

"MY DEAR MR. BAYNES,—The site for a new Up-River station (the eighth) has been fixed by Mr. Grenfell at Upoto, a large town on the north bank of the Congo, 100 miles west of the River Itumboir. To this station Mr. Grenfell desires Mr. W. L. Forfeitt and myself—we are old college friends—to go and commence work as soon as the *Peace* has been well overhauled.

"Upoto is a fortnight's journey from Bolobo by steamer, and as it is expected that the *Peace* will scarcely be able to call oftener than once in three months, we have thought it well to make provision for some time ahead.

"You have been kind enough to take charge on your voyage back to England of a box of ten seeds, the gift of my brother in Calcutta. When these seed reach the Congo I shall send them to Mr. Lewis, of San Salvador, who has been so very successful with his garden.

"He has promised to do his best with the seed, and if successful, he will send me some of the young tea plants for the new Upoto Station, it may be by the new Congo Railway.

"Both my brother and sister write me of the great blessing your visit to Madaripore has been, and of their great pleasure in intercourse with you there."

GENEROUS GIFT FOR OUTFIT OF THE NEW UPOTO STATION.

We have special pleasure in printing the enclosed letter with warmest thanks to the generous donors :—

"St. Austell, 80, Pembroke Road, Clifton, June 5, 1890.

"DEAR MR. BAYNES,—We beg to enclose a cheque for £250. It is quite understood, we presume, that this is a special donation in response to the appeal made by Mr. Darby at Bristol for the establishment of an additional station at Upoto, on the Upper Congo, and given *on the understanding that the new work will be undertaken without delay.* We do not lose sight of the fact that extended operations mean additional responsibility ; but does not the history of the past warrant the belief that such a necessary and wise forward movement will command and ensure the extra support which it will need ?

"We take an intense interest in the work of the Society on the Congo, and shall feel very much pleasure in thus securing a larger amount of personal interest in its extended operations. We shall be glad to have an early intimation of any steps which Mr. Grenfell may take towards the fulfilment of this object.

"We very sincerely hope that many friends throughout the country may be forthcoming to support in a much larger degree than heretofore the great work of our Society in all its various fields ; and if, as you suggest, this contribution should prove an incentive to other friends, it will serve a double purpose, and give us additional joy.—With kind regards, and every good wish both for yourself and the Society, we are yours very sincerely,

"E. G. SARGENT.
"EMILY SARGENT.

"To A. H. Baynes, Esq."

An Appeal for Ice-making Machines.

THE Committee have just received a letter from the Rev. R. H. Carson Graham, dated San Salvador, 28th March, reporting on the successful working of the ice-making machine supplied by the Pulsometer Engineering Company, of Cannon Street, London, which Mr. Graham took out to Congo on his return voyage. Mr. Graham writes that during the recent illness of Mr. Thomas Lewis he put the machine together, and had no difficulty in making both sheet and block ice—that a decanter of water could be iced in a few moments, and milk could be easily frozen in a block-ice jar. Mr. Graham strongly advises similar machines being sent to all the other stations connected with the Society's work on the Lower and Upper Congo River, and that the next size larger machine (No. 2) should be supplied for the base station at Underhill, a much larger demand for ice being anticipated at this station in consequence of the numerous visitors who are often ill during their stay there, both when entering and when leaving the country.

The Committee feel that great advantages will accrue from the brethren at all the stations being able to obtain ice, especially in the treatment of fever cases; and they, therefore, are anxious to supply them with machines without delay.

The probable cost, including a supply of the needful chemicals, packing, and freight, will be £12 per machine, and for the base station at Underhill, where a larger machine is required, £20.

Six machines at £12 each and one at £20, inclusive of all incidental charges, are needed. Will friends of the Congo Mission supply the necessary funds, and so relieve the ordinary receipts of the Mission from this much called-for outlay? Surely there are six readers of the HERALD who will feel drawn to give £12 each, and some additional friend who will esteem it a joy to provide £20 for the larger machine for Underhill Station.

Contributions for this special purpose will be most gratefully received and acknowledged by the Secretary, A. H. Baynes, at the Mission House, 19, Furnival Street, Holborn, London, E.C.

A prompt response may do much to restore fever-stricken brethren, and help to save valuable lives.

Recent Congo Mission Tidings.

LUKOLELA.

THE Rev. A. E. Scrivener writes from Lukolela, March 28th:—

"Our day school here numbers some twenty scholars. These also attend Sunday-school. Lusala, my old Underhill boy, is doing well as school teacher under Mr. Clark's superintendence. We hope soon to increase our school attendance. At present it is rather a novelty, the school having been opened only a few months.

"I am glad to say that we are both making fair progress in the language, and can speak in a simple way of the elementary truths of the Gospel. We have made nearly a dozen hymns in the native language, all full of Gospel Truths. These the boys are taught to sing, and will, I trust, be used of God in conveying His

truth to the minds and hearts of the boys and those who hear them sing. We have very friendly intercourse with all the towns, and are constantly receiving invitations to visit or settle in more distant towns. Within the last few weeks quite a number of chiefs have visited us, and we have been careful to establish friendship, with a view to visiting and itinerating in their towns. We are very hopeful that soon the blessing that our brethren at San Salvador and other lower river stations have received will be experienced by us here. May God grant it."

BOLOBO.

Rev. Walter H. Stapleton reports from Bolobo, March 18th :—

"In company with Mr. and Mrs. Graham, I reached Tundua on January the 5th. There we were met by the sad intelligence of the death of Mr. Wilkinson. I at once remembered him as I saw him in the farewell meeting at Birmingham, so healthy he looked, so full of hope were his words. So the first day I set my foot on the ground of our first mission station I was confronted with the old question, Why, in the face of Africa's great need, are consecrated workers taken so quickly home? And I had to answer this to my own heart by asking another even older question—Shall not the Judge of all the earth do right? I stayed three weeks at Tundua, waiting for Mr. Oram, who came from San Salvador in order that we might travel up country together. Whilst at Tundua I got a little touch of fever, just to teach me I was in another climate. We started from Tundua on January 28th, spent the following Sunday at Banza Manteka, to witness the Lord's glorious working in that district, reaching Wathen on February 8th. Here we had great difficulty in obtaining carriers, and were delayed until the 20th, and on the 25th we marched into Arthington, having done the whole journey in splendid weather. Here I was glad to find my fellow-student, Mr. Glennie, in capital health. What delightful views one gets from the Arthington Station. I enjoyed my short stay there so much. On Friday, 28th, we welcomed the *Peace*, and on Monday bade farewell to the Pool, reaching Bolobo Saturday, March 8th, both Mr. Oram and myself being in fever. However, we are both in splendid health again now. Of the future I can say little. At present it is arranged that I stay here at Bolobo, whilst Mr. Grenfell goes up in the *Peace* to Upoto, taking Mr. Oram and Forfeitt, who purpose (God willing) opening the work at that spot. This (Bolobo) seems to me almost an ideal spot for a mission station, there are rowds of towns quite close by, literally packed with people. I am deeply thankful that He has led me into this land, and my earnest prayer is that He may use me to this glorious end."

ON WE VOYAGE.

The Rev. H. Ross Phillips writes from on board the African Royal Mail steamer *Ambriz*, off Grand Canary, 5th June :—

"Since leaving Liverpool we have had exceptionally fine weather, which has made the voyage very pleasant indeed. Mrs. Phillips and I are both feeling much better for our journey. We have our good friend Dr. Small, of the A. B. M. U., and a lady belonging to the Presbyterian Mission, Old Calabar, and a party of five—three gentlemen and two ladies—who go as far as Sierra Leone to start a mission in the Soudan, with us for fellow-passengers, so that we are quite a large party of missionaries on board.

"We have had a very sad event happen on board this morning in the sudden death of the captain. He was apparently all right yesterday. I saw him at nine last night going up to his cabin, and he was found this morning quite dead kneeling by the side of his berth, where he had evidently fallen as he was undressing for the night. I conducted a short funeral service when we buried him at noon to-day. This sad event will probably cause us some little delay when we reach Grand Canary to-morrow, as we are likely to have to wait for another captain.

"We both feel very glad to be once more on our way to Congo to take up the work there, and trust that health and strength may be granted us so that for a long time to come we may be able to give all our time and energy to our loved work in Africa."

WORK AT TUNDUWA.

The Rev. J. H. Weeks writes from Tunduwa (Underhill) Station, March 11th:—

"MY DEAR MR. BAYNES,—The news from all up-river stations is very good, and certainly ought to encourage us.

"Underhill is a business station, and because of its geographical position it cannot be anything else. It is the depôt for receiving goods, and forwarding them to the different stations beyond.

"There are, however, two kinds of Mission work in which we engage. Lining the banks of the river on either side of us are trading houses, dealing in ivory, rubber, coffee, palm oil, and ground nuts. Natives, in return for their produce, receive cloth, looking-glasses, bells, guns, powder, rum and gin.

"It always takes a day or two to barter their goods, so that they very often remain on the factory grounds over Sunday; then Mr. Pinnock, whose special work it is, goes to visit these trading-houses and preaches to the gangs of native traders, sometimes there are only 20, at other times 200 or 250 in one shed. Men who have come many days from the far interior to amass earthly wealth, hear on those Sunday afternoons of heavenly riches, perhaps for the first time. Who can sum up the amount of good done? They hear the word, and shortly after return to their towns and villages, and in their own way tell not only the wonders they have seen, but also the God's palaver they have heard.

"Among the coloured imported workmen that belong to the Congo railway company there are many who profess to love Christ, these have asked to have a service, so Mr. Pinnock holds one for them every Sunday afternoon; these men not only like to hear, but also wish to contribute to the expenses of the service, so once a month they have a collection.

"Drink is the one great curse of the Lower Congo. Rum is sold to the natives at 6d. per quart, and gin at 2½d. for a bottle holding nearly a pint. It is so cheap that the very children can drink it, and are often to be seen drunk. Traders tell me they hate the trade in liquor, and have expressed a wish that it might be either prohibited, or a very heavy duty put on it. The natives would have to pay the duty, and so could not procure so much.

"So great a curse is it that I would not like to die possessed of a single shilling made in selling such hellish stuff to the natives. I hope and pray that the Conference now sitting in Brussels may be moved to take steps in this matter. It will

be as great a blessing to save the native from drink as to save him from the raids of Arab slave hunter.

"The people around us are working and trading at the factories all the week, they return to their towns on Saturday, and on Sunday give themselves up to drunkenness and riot.

"Drink, on account of the transport difficulties, is very dear on the Upper Congo; and I am hoping that something may be done to restrict the trade in it before the railway will run, or else the railroad that might otherwise be a blessing will be a curse, as it will bring the natives of Upper Congo into closer contact with the liquor.

"Surely devils must laugh when missionaries are sent to Africa, for, as a rule, the steamer that carries the missionary has on board enough drink (rum and gin) to counteract and destroy many years' earnest tearful work.

"The other kind of mission work in which we are able to engage is printing. Through the kindness and generosity of Mr. Wade, of Halifax, we have here a complete printing press; and I look upon it as my special work to keep it going in my spare time. During the last two years it has been in constant use, for as we get to know more language, and more of our number learn the languages of their districts, there will be more literary work done, and so a greater demand for printing.

"We have printed, with the help of two native compositors, 3,860 books, with a total of 135,830 pages. These books are printed in three different languages. Kixi-Kongo, the language of the Lower Congo; Kiteke, the language of Stanley Pool; and Kibangi, the language of Bolobo Lokolela, and beyond.

"I enclose a more detailed account of this work, which may interest many of our friends. It will show them that a great deal of work has been done which, although only preparatory, is at least essential for attaining the desired object we have in view, viz., preaching Christ in the language of the people—sending *the Word* hot from our hearts into the hearts of our hearers without the cooling medium of an interpreter."

PARTICULARS OF BOOKS PRINTED AT UNDERHILL STATION (B.M.S.), CONGO RIVER, MARCH 11TH, 1890.

TITLE.	TRANSLATOR.	NO. OF BOOKS.	NO. OF PAGES.	TOTAL OF PAGES.
Kixi-Kongo Hymns ...	Various...	450	48	21,400
Mambu ma Yozefa ...	Rev. A. E. Scrivener ...	350	32	11,200
Ceremonies of Marriage, Baptism, &c., ...	Rev. W. H. Bentley ...	240	5	12,480
Some of the Psalms ...	Rev. J. H. Weeks ...	450	36	16,200
Gospel by Matthew ...	Rev. J. H. Weeks ...	500	102	51,000
Kiteke Primer	Dr. Sims	250	16	4,000
Jonah	Rev. H. R. Phillips ...	470	5	2,350
Bible Stories	Mrs. Lewis	470	15	7,050
Kiteke Hymns	Various...	200	11	2,200
Kibangi Primer... ...	Rev. R. D. Darby ...	300	24	7,200
Do. Hymns ...	Various...	150	5	750
		3,860		135,830

In addition to above is Mwelo-a-zaizi, translated and prepared by Rev. W. H. Bentley; of the number, &c., I have no account. The Gospel by Mark was translated by Mr. Cameron, but it was printed in England, and also "More about Jesus," translated by Mrs. Bentley.

Cheering Tidings from North Italy.

THE Rev. W. K. Landels, of Turin, sends the following translation of a letter just received from Signor Jahier, of Genoa. Signor Jahier writes :—

"On the 9th of this month (June) I went to San Remo to baptize a number of believers. The place fixed upon was a stream at a distance of about seventy-five minutes' walk from the town. To this quiet and tranquil spot, a company of fourteen persons, we went early next morning. The candidates for baptism were eight, six men and two women. For the women a tent was provided, where they might conveniently prepare themselves for the ordinance. The men got themselves ready in a secluded spot in the woods.

"When all were dressed for the baptism I gathered them round me, read to them the commission of our Lord (Matt. xxviii. 18-20), and made a few remarks thereon. (1) I first pointed out to them the commandment to first make disciples, and then baptize them; (2) that believers only ought therefore to be baptized; (3) that the word *baptism* means *immersion;* (4) that baptism is a figure of the death, burial, and resurrection of the believer with Christ by the working of the Spirit of God, without which no one can see the Kingdom of God (John iii. 3-5).

"After this they were led one by one into the stream. The question was put to them: 'Dost thou believe in the Lord Jesus, Son of God, thy Saviour?' And on the answer being given frankly and decidedly, 'Yes, I believe,' they were immersed in a deep pool in the name of the Father, and of the Son, and of the Holy Ghost, according to the rule of the Head of the Church.

"Everything went off with order, with solemnity, and to edification; and the echo of the valley answered back harmoniously our hymn, as we trust the Lord will answer our prayers.

"What greatly impressed me on this occasion was the baptism of an old man of seventy-four years of age, who with great energy and firmness, at an age so advanced, and by an act so solemn, renounced the errors and abominations of Papal Rome and publicly embraced the Gospel of Christ. As he came out of the water he raised his hands to heaven, as though to thank God that before his death he had thus been permitted to confess the name of Christ."

The late Rev. F. W. Gotch, LL.D.

AT the last meeting of the Committee the following resolution was unanimously adopted :—

"Resolved that this Committee desire to place on record their deep sense of the loss which the Church of Christ, the Baptist denomination, and this Mission especially, have sustained in the death of Dr. Gotch. While lamenting over that loss, they are thankful that he was spared to reach so 'green an old age,' was called to suffer but little in his last days, and that he passed to 'the better life' in perfect peace, quite conscious to within a few hours of his decease.

"Dr. Gotch was the son of eminently godly parents, who, while cherishing a truly catholic spirit towards all who loved the Lord Jesus in sincerity, were very decided Nonconformists and staunch adherents of the Baptist denomination. He enjoyed, therefore, in early life all the advantages of a happy and holy home.

His father carried on an extensive business as a manufacturer and banker in Kettering, and was one of the most influential public men in the county of Northampton.

"He very early manifested a decided taste for literary pursuits, and ultimately felt that his life's work was the Christian ministry. He entered Bristol College in 1832, Mr. Crisp being the president, Rev. W. Anderson classical and mathematical tutor. The English universities not being then open to Nonconformists, he graduated at Trinity College, Dublin, where, by diligent application, and honourably passing the examinations necessary to obtain them, he first took his M.A. degree, and subsequently that of LL.D. His first and only pastorate was Boxmoor, where he was greatly beloved. Thence he removed, as classical tutor, to Stepney, and finally, in a similar capacity, to Bristol, where, on the retirement of Mr. Crisp, he became president. Of his great scholarly and scientific attainments and the immense range of his knowledge of general subjects it is not necessary to speak; they are well known far beyond the limits of our body. His reputation as scholar is seen in the position which he occupied as one of the Company of the Old Testament Revisers, among whom he held a very prominent and honourable place. In this work he thoroughly delighted, and was very rarely absent from the meetings of his colleagues.

"By the students, both at Stepney and at Bristol, who enjoyed the advantage of his example and his instruction, he will long be remembered with affectionate respect. They all speak of him in terms of the highest affection. He was emphatically their friend, cherishing the warmest sympathy for them, affording the readiest access to him at all times, and rendering to them invaluable help in all their perplexities and doubts by his open-hearted frankness and wise counsels. To him they could carry the burden of all their difficulties, freely express their feelings, certain of his gracious sympathy and help. Through them Dr. Gotch's influence will be diffused for generations to come, so that 'he being dead yet speaketh.'

"Dr. Gotch rendered eminent service to this Mission for many years as one of its Executive Committee, regularly attending the appointed meetings, at which he often presided with the courtesy of a Christian gentleman and with the wisdom and tact of one well acquainted with the procedure of practical business.

"More recently, he has rendered similar service as an honorary member, attending all the quarterly and other meetings as often as increasing infirmities and broken health would permit.

"This Committee now turn to the bereaved family, and offer to them the warmest expression of their sympathy in this time of sorrow. They cannot but feel sure that they will find in the doctrines of the Gospel of the grace of God, which their departed relative so intensely loved, so faithfully expounded, and so truly exemplified in his consistent life, all the consolation and support which they now need."

A friend of the Mission writes:—"I am prepared to sell four massive silver dishes, with warmers, for the benefit of the Baptist Missionary Society, the Baptist Zenana Mission, the Mission to Deep Sea Fishermen, and Harley House Institution for the Training of Missionaries. They were valued some years ago at the price of old metal only at £120." We shall be glad to hear of a purchaser. Apply to the Secretary, Mission House, Furnival Street, London, E.C.

Indian Native Bullock Cart.

THIS picture gives some idea of the native bullock cart for carrying merchandise, &c., as coal, bricks, jute, and water. It is simply a framework of bamboos, tied together with string, mounted on two wheels, and drawn by bullocks.

BULLOCK CART.—(*From a Photograph.*)

Here the man is filling a large earthen jar with water from the river, while the oxen are resting near by.

Notes from the Indian Mission Field.

CALCUTTA.

THE Rev. Geo. Kerry, of Calcutta, writes:—"The past month has been one of unusual sickness at most of our stations. Influenza has for a few days prostrated many of our friends, but I hope the worst of this epidemic is now gone. I am sorry to say our brother, Mr. Bion, of Monghyr, lost his youngest daughter. Mr. Stubbs, of Bankipore, has suffered from fever, followed by a mild form of small-pox, and then by congestion of the liver, by which his work has been interrupted somewhat. I am glad to say Mr. Herbert Anderson has recovered from the attack of fever he was suffering from. Mr. Rouse, now at Darjeeling, has been troubled by loss of power in his eyes, which he has been straining more than was good; he is now somewhat better, though there is still cause for anxiety, and he will need to be very careful and sparing in the work he gives them.

"Some of our friends will, doubtless, remember the attempt made nine years ago by the Chairman of the Calcutta Municipality to interfere with the preaching in the squares, which he, as Commissioner of Police, prohibited. This order some missionaries, with a view of testing its legality, disobeyed, and were summoned to the Police Court to answer for their

offence. After a lengthy trial before a special bench of magistrates, the decision of the Court was that the Commissioner, in issuing the order he did, had acted *ultra vires*. Since then the preaching has gone on without hindrance. I am sorry to say the Chairman of the Calcutta Municipality has signalised his retirement from that post by another effort to interfere with the preaching. One of his last acts was to propose to the Commissioners that they should enact a bye-law giving them power to prohibit the preaching if they should wish to do so. This bye-law was passed by the Commissioners, and now goes up to the Lieutenant-Governor of Bengal for confirmation. It is possible His Honour the Lieutenant-Governor may not confirm it. The Calcutta Missionary Conference is on the alert, and will present for His Honour's consideration the reason why the missionaries think such a bye-law should not be confirmed. Should it be confirmed, we may have to fight over again the battle of nine years ago in the courts of law. It seems an ungracious act on the part of the late Chairman of the Calcutta Corporation to return to his hostile action towards mission work, for after he failed in his former effort, the missionaries met him and some other Government officials, and consented to an arrangement regarding the preaching, in which they yielded out of deference to the wishes of the executive authorities a part of that which in the then state of the law they might have claimed. I do not think the Lieutenant-Governor of Bengal will confirm the bye-law, as the case which the missionaries will present is so strong; and even if he should, it is just possible that the Commissioners may not act upon it; but if they do, there can be no doubt but that the legality of the bye-law will be tested again in the courts of law."

SERAMPORE.

The Rev. E. S. Summers, M.A., writes:—

"On Sunday, the 21st, we were called on to baptize seven candidates, and partly because the tanks were low, and partly because we felt that we ought not to keep the ceremony entirely to ourselves, we determined that the baptism should take place in the river. The spot selected was very near to where Dr. Carey baptized Krishna Pal, being just on the further side of the pier belonging to the Serampore Jute Mills, at the end of which still are to be seen, at very low water, what look like the foundations of Dr. Carey's submerged house. The candidates for baptism were as follows:—A young woman, the wife of a native preacher, who, after some doubts on the subject, desired to confess her Saviour in His appointed way; five of the elder boys from our boarding school; and, finally, a Hindu from Singhur. The boys had come forward as the result of a happy novelty that we have introduced into the boarding school. We thought that they had enough of masculine teaching and influence on the week days, and that something quite different on the Sundays would be likely to produce a beneficial result. So at our earnest request we got Mr. Summers and the Zenana ladies, Mrs. Manual and Miss Macintosh, to take them for an hour's Sunday-school in the English chapel. The boys seem very much to appreciate their feminine instruction; and though we trust that the various influences at work have had their share, yet we must ascribe to the gentle persuasive influence of the ladies that these five boys came to a fixed resolution to serve the Lord and decided to ask for baptism. The Hindu is an old man who has been a Temple priest,

and has ventured, at an advanced period in life, to break with the past and boldly avow his faith. Looking upon his conversion, we feel that he has been wonderfully led, and that the Lord who chose him has brought him out in His own time and in His own way. It was interesting to see youth and age thus meet by the river side to confess the same Saviour. We marched down in a little body from the College about a quarter-past five, the schoolboys with their flags, the Theological students (such of them, that is, as were not down with influenza) with their drum, and a number of brethren and sisters from Johnnuggur. Arrived at the river side, at the place of baptism, after the completion of the hymn, prayer was offered by Anonda Babu, the head master, and an address in Bengali delivered by Durga Babu, and then baptism was administered by Mr. Summers. It took place without any hitch, the candidates all of them behaving with great calmness and propriety, and after a final prayer and hymn, the company moved on to the English chapel, where the Communion service was to be held after the usual English service. In a little while the chapel was thronged, and when the usual attendants on the English service arrived, they were rather astonished to see the place so crowded. To relieve the tedium of those who did not understand English, a Bengali prayer was introduced into the service. One good Bengali woman observed that she did not understand of the English service more than the words God, Jesus Christ, and Amen. Perhaps she felt as others have felt on other occasions, that the latter is one of the most comforting words in any language. Jolpan in the College concluded the events of an interesting day. We have had a good deal of fever, mostly of the influenza type, among the students and schoolboys. Mr. Edwards has been the scapegoat for our Mission party, but we hope that, though rather pulled down, he will soon be well again.

BARISAL.

The Rev. William Carey reports :—

"We have just held at Barisal our second Quarterly Conference of Missionaries and Preachers from all parts of the district. Mr. Summers, of Serampore, kindly accepted an invitation to be present and confer with us on matters scholastic. It is not every day that men of light and leading, such as he and brother James of Madaripore, pay us a visit. The occasion seemed a good one for special evangelistic efforts and Christian instruction. Hence a variety of meetings took place in addition to the business sessions, which tended greatly to the encouragement of us all.

The week's work opened with an exhibition of fifty beautiful pictures on Mr. Jewson's verandah, to which 'all lovers of art and literature' were cordially invited. The pictures were, of course, coloured illustrations of Scripture narrative, amongst them being some of the latest and best productions of the Religious Tract Society and the Sunday School Union. The exhibition was open for two hours each afternoon on Monday and Tuesday, March 31st and April 1st. It attracted a large number of students, notwithstanding the fact that Mr. Jewson's house is situated quite a mile from the town. Our chief (Mr. Spurgeon) acted as principal showman, and, pointer in hand, explained scene after scene to the groups gathered around him. One native gentleman came in his carriage and brought his children with him. The thirty little girls who compose our Zenana boarding school were among the first to troop up the steps, and

certainly took away with them a very intelligent grasp of Gospel story. The students, chiefly sons of educated Hindus, declared their conviction with Oriental (another name for hyperbolical) politeness that 'the pictures were marvellously beautiful,' and that they had 'understood the Bible completely.' They certainly learnt a good deal, and are not likely soon to forget it. Truth gains a firm place in the mind when it opens both eyegate and eargate. Bazaar preaching scarcely touches men of this class. If they linger a moment to listen, it is but with languid interests and often a supercilious smile. Hence the value of variety of method in presenting the Gospel message, as well in India as in England. It was a happy thought that exhibition; and brother Jewson undoubtedly by it gave profit and pleasure to many. On Wednesday afternoon the *Zillah* (our large Mission boat), which had been sent up on purpose, arrived from Madaripore with brethren James and Davies on board. Their two colleagues, Messrs. Norledge and Bevan, were perforce left behind in charge of the *Manchester*, then docked for painting. Towards evening that often-delayed but this time punctual steamer from Khoolnah came panting up stream, and brought Messrs. Summers and Teichmann. The latter has for some weeks past been living on the site of the new Mission station at Perijpore, and superintending the erection of a Mission bungalow. This means more than assuming the rôle of 'the man in the black coat' who stands by to see that toilers in shirt sleeves do their work well. It is equivalent, almost, to building a log cabin out West, with only a few more or less turbulent boys to lend a hand. In fact, the backwoodsman has the advantage of finding convenient timber on the spot, waiting to be felled. But to return to the meetings. We gathered round 'our common mercy-seat' early on Thursday morning, Mr. Spurgeon guiding us in a brief address on the various uses of prayer suggested in the Epistle of James. The day passed in earnest discussion, and at sunset a gay little procession marched out of the Mission gates with flags, banners, and a band of music to sing round the town. Brother Teichmann was of course the life and soul of the singers' group, preceded by the flag-bearing school boys in double line, and followed by preachers and others, acting as body guard for the ladies of the Zenana Mission who brought up the rear. The men missionaries were nowhere in particular, but everywhere in general, scattering tracts, conversing with groups of Babus, and occasionally halting to deliver brief but pregnant addresses. Moonlight made the scene picturesque, and the small army soon swelled to a host as it pressed, praising, along. The very large proportion of respectable followers argues well for the kind of interest aroused, and the march round was accomplished without any breach of order; but it was hot work for an April night with no breeze. We dare not have attempted it during the day. Friday morning and afternoon were given up to services for Christian brethren from the district, of whom a goodly number were present by special invitation. The meetings were held in Mr. Spurgeon's verandah, the morning subject being, 'Our Work and how to do it.' Brother Jewson presided, and called upon one after another of the Barisal workers to report on work done during the week. Miss Hayward had a good word to say of the Sunday-school (of which she has lately become the superintendent), and others spoke of house-to-house visitation, and others again of work among the young men of

the church. It was really an object lesson, with the Golden text in large type, 'Go thou and do likewise.' The afternoon service was simply delightful. Even in India one has to warm up to one's work. As the snowball goes it grows. The verandah that afternoon was packed with upturned faces. The two addresses were brief and bright, qualities highly appreciated here as elsewhere. Mr. Teichmann spoke of 'Our Weapons, and how to use them'; and Mr. Spurgeon summed up the day's lessons in the theme, 'Our Strength, and where to get it.' Three English lectures for educated Babus and students formed a prominent feature of the week's proceedings. They were held on Friday, Saturday, and Sunday evenings successively. We hoped for large audiences, and planned accordingly. A Hindu gentleman, proprietor of one of the three large colleges here, kindly lent us the use of his institution, and thus accommodation was secured for four or five hundred persons at each lecture. The act was courageous; it defied public opinion. It may have indicated religious indifference, but it points to possibilities of closer contact with the best men of the country. In this sense it is worthy of special note. Another Babu lent us his lamps, and remarked, 'There was a time when we had no dealings with the missionaries; these are better times. You are now our friends.' The lectures were advertised in city fashion, by sending round a cart to which a bamboo frame had been fixed covered with canvas and making a double placard. To judge from its many admirers, this colossal form of handbill was new to Barisal. It is likely soon to have many imitators. A student, commenting on the matter, sagely said: 'I have observed that great inventions come out from England, pass through Calcutta, and then reach us at Barisal. I have seen this sort of placard in the streets of Calcutta; now it is found here.' The first lecture was delivered to an overflowing audience of young men by Mr. Summers, on the question: 'Are Hinduism and Christianity essentially Antagonistic?' He contended that they were, demonstrating with fine force and skill every truth affirmed. Some present felt their religion outraged, and next day instigated strong opposition to the remaining lectures. Bills were pasted on lamp-posts in the bazaar and other parts of the town, appealing to good Brahmos and Hindus alike, and urging them not to attend—not to listen to a barbarian insulting their holy religion. A special meeting of Hindus, with attractions of music, was also arranged to be held at the same hour as the Saturday lecture, in the hope of keeping many away. But when brother James stood up to speak, he had an audience before him which very nearly filled the capacious hall. His subject was 'The Religious Future of India,' and a more stirring and convincing address it would be difficult to conceive. He predicted on the basis of the continuity of forces at present in operation, and on the basis of the fitness of things, that Christianity will be India's future religion. We had still another good muster on Sunday, when Mr. Summers lectured again, this time on 'Jesus Christ His Own Witness.' It was a powerful delivery on the responsibility which the recognition of Christ as a moral teacher involves, and the necessity for taking a step further if we would be true to ourselves. I fear I have written at too great a length, and hence abruptly conclude.

"WILLIAM CAREY.

"Barisal, E. Bengal."

The Lord Loveth a Cheerful Giver.

WE desire to acknowledge with sincere gratitude the receipt of the following gifts for the Mission, many of them the outcome of deep and most generous sympathy with the work of the Society, and indicating rare self-denial and privation :—To M. C., for a box of valuables, who writes : "I did not intend this little box to reach your hand till I had passed away from all things here below ! but as I find my beloved pastor is going to London, and has kindly said that he will take charge of it and deliver it into your hand, I think I had better send it. No one knows anything about its contents, nor do I wish any notice taken of it beyond knowing that it is safely in your keeping. I only wish that it were more valuable, but what it may produce may add a little towards the Congo Mission. Short-lived was my union with my sainted husband. For nearly forty-eight years I have travelled alone in this world, yet God has been my refuge and strength ; not one good thing has failed me. Now I am very near the end of life's long pilgrimage, for if I live till September I shall reach my eighty-sixth birthday" ; a Friend at Torquay, for a guinea given to the Rev. T. H. Barnett for the purchase of books for the native preachers in Dacca, East Bengal ; the Wife of a Working-man, for half-a-crown to prevent debt ; E. J. M., several articles of jewellery, with prayers for the Congo Mission ; W. O., Nottingham, for a small ring, who writes : "It is a ring which I bought when on the broad way to destruction. It has pleased the Lord to pluck me as a brand from the burning, and I feel it my duty to do something for Him, and I had this by me, and I thought I would send it to you. You might make something of it, and it would be a little help towards the Society. I am sorry I cannot do more for Him who has done so much for me" ; R. E. W., a silver spoon for the Congo Mission ; an Orphan, for gold earring for the China Mission ; a Poor Widow, for silver trinkets, the gift of her mother ; an Old Soldier, for a silver pencil case for the Congo Mission ; Anon., for the Congo Mission, five pounds ; Two Friends, for the General funds, four pounds ; an aged Widow, Brighton, for the gift of some "small silver articles" to help in the liquidation of the Mission debt.

The grateful thanks of the Committee are also presented to the undermentioned for timely and welcome donations :—Mr. and Mrs. Edward Robinson, Bristol, £400 ; Mr. and Mrs. Sargent, Bristol, for *New Station at Upoto*, £250 ; Mrs. Kemp, for *Congo*, £50 ; A. A. R., £50 ; G. C., £40 ; Family of the late Mrs. Kinchett, £30 ; Reyner Trust Fund, £30 ; Mr. C. H. Gatty, £10 10s. ; Rev. J. H. Weeks, £10 ; N. B., per Rev. C. H. Spurgeon, £10 ; Mr. G. E. Brock, £10 ; A Friend, £10 ; Mr. R. J. Procter, for *bell for Lukolela Station* £10 ; A Friend, New Zealand, £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—Some books from the Rev. C. H. Spurgeon, and a bale of clothing from the Ladies' Working Society, Clarendon Chapel, Leamington, for the Rev. H. R. Phillips, of the Congo ; parcel of dolls, &c., from Mrs. Lockyer, of Hook Norton, for Mrs. Lewis, San Salvador, Congo ; parcel from a Friend, for the Rev. A. E. Scrivener, Congo ; some clothing from Mrs. Kidgell, of Reading, for Messrs. Davies and

Forfeitt, Congo; a box of drugs from Messrs. Burroughs & Wellcome, for the Rev. J. H. Weeks, of the Congo; bells from Hillhead Sunday-school, Glasgow, per Mr. J. W. Arthur, for Bolobo Station, and from Mr. A. Fox, Maryport, for Upoto Station, Congo River; a parcel of clothing from Friends at Greenfield Chapel, Llanelly, and a box of books and magazines from Mrs. Allen, Luton; parcels of clothing from Mrs. Benham, Regent's Park, and Miss Poole, Stamford Hill, for Mrs. Medhurst, China, and from Mrs. Benham, for Mrs. Wall, Rome; and a large number of shirts prepared by the Wilmott Street Missionary Sewing Society, Manchester, for Miss Silvey, of the Congo.

The Rev. R. D. Darby, of the Congo, desires to acknowledge the gift of an organ by an anonymous donor at Bath. The Committee join Mr. Darby in grateful thanks for this gift.

The cordial thanks of the Committee are also given to the pastor and officers of the church meeting in Vernon Chapel, King's Cross, London, for the gift of the Communion service formerly used by the church, but now replaced by a new one. In accordance with their request the service will be sent out to one of the Congo Mission stations—most probably Stanley Pool—for the use of the native church.

Recent Intelligence.

WE are glad to report the arrival in England of the Rev. A. and Mrs. Sowerby and family from Tai Yuen Fu, North China; of Mrs. Weeks from Underhill Station, Lower Congo River; and of the Rev. C. and Mrs. Jordan and two daughters from Calcutta.

In response to the appeal in the last issue of the MISSIONARY HERALD for a bell for Lukolela station on the Upper Congo River, we acknowledge with grateful thanks the generous response of the following:—Robert J. Procter, Esq., of Oxton, Birkenhead, for £10, for the purchase of a suitable bell; also Augustus Fox, Esq., Wood Street, Maryport, for the gift of a bell. We propose to send Mr. Procter's gift to Lukolela, and the gift of Mr. Fox to the new station at Upoto. We are also greatly indebted to the young people connected with the Hill Head Baptist Sunday School, Glasgow, for the gift of a similar bell for the Bolobo station, under the charge of the Rev. Geo. Grenfell.

Will our readers please note that the next Autumnal Missionary Meetings will be held in Cardiff on *Monday* and *Tuesday*, the 6th & 7th of October. Further announcements will be made in due course.

The committee desire to express their cordial thanks to Mr. Joseph Westley, of Blisworth, for the gift of an oil painting of the Rev. William Heighton, who was present at the formation of the Baptist Missionary Society at Kettering on October 2nd, 1792, and the donor of 10s. 6d. towards the sum of £13 2s. 6d., the first amount contributed to the funds of the Society.

With regard to this Rev. W. Heighton, we find from the Roade Church-book, under date of Michaelmas, 1876, that, "He came by agreement to supply for one year, and that at the latter end of the summer of 1787 the Church gave him a call to be their pastor, and having received his dismission from the Church at Kettering to the Church at Roade, he was inducted on October 4th in that same year, Mr. Fuller delivering the charge, and Mr. Ryland preaching to the people."

From the tablet in Roade Chapel we find also that he was—"In doctrine sound, in devotion ardent, in life holy, in death happy. He was gathered unto his people on March 21st, 1827, aged seventy-four. Reader, be admonished of thy latter end."

In view of the near approach of the Centenary of the Society, we venture to appeal to other friends, especially such as are resident in Northamptonshire, to present to the Mission any other portraits they may have of the donors to the *first* and ever memorable Kettering collection.

At the last meeting of the Committee two young brethren were accepted for Mission service—viz., Mr. George Hughes, of Haverfordwest College and Aberystwith University, who will join the Rev. W. R. James at Madaripore, East Bengal, and be associated with Messrs. Norledge, Davies, and Bevan, and Mr. John Whitehead, of Rawdon College, for the Congo Mission.

At the same Meeting a special Committee was appointed, and commissioned to make, at an early date, suitable plans and arrangements for the celebration of the Centenary of the Baptist Missionary Society in 1892.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that Island, the urgent needs of the work demanding immediate reinforcement, the Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

At the same meeting the very cordial thanks of the Committee were presented to Stephen G. Sale, Esq., Barrister-at-law, Calcutta, and to Ed. J. Howard, Esq., Barrister-at-Law, Allahabad, for important professional services rendered to the Society in connection with the recent visit of the General Secretary to India, both these gentlemen having declined to accept any professional fee or emolument.

We are glad to report that the recent visit of the Rev. David Wilshere to the United States has resulted in his restoration to health, and that he has now returned to Nassau, his medical adviser in America reporting him fit for work and in a condition which he thinks may enable him "to continue at his post for years to come."

Our readers will be thankful to learn that the Rev. D. J. and Mrs. East have been so refreshed and invigorated by their sojourn in this country as to admit of their return to Jamaica. They anticipate leaving England some time next month, thus enabling Mr. East to reach Kingston in time to resume his duties as Principal of the College at the opening of the next session.

Tidings have reached England of the sudden decease of the Rev. W. Littlewood, for many years Missionary of the Society at Inagua in the Bahamas. His death took place on May 15th, at Harbour Island. For some years past Mr. Littlewood has retired from active service, and been resident in Harbour Island. The Committee commend to the sympathy and prayers of our readers the sorrow-stricken widow and bereaved family. We hope next month to supply further details, which up to the time of going to press have not been received.

Contributions

From April 1st to end of Financial Year, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Bannister, Mr. H. C.	5	5	0
Barran, Mr. Jno., M.P.	150	0	0
Baynes, Mr. A. H.	5	5	0
Baynes, Mrs. A. H.	5	5	0
Baynes, Master N. H.	1	1	0
Baynes, Miss H. K.	1	1	0
Bloomfield, Rev. J.	0	10	6
Blyth, Miss P. A.	1	0	0
Bolton, Mr. J. S.	1	0	0
Burton, Mr. S. B.	100	0	0
Cadby, Mrs.	1	1	0
Capern, Mr. H.	0	10	6
Carter, Mr. T. C.	1	1	0
Cope, Mrs.	2	2	0
Cory, Mr. R.	5	0	0
Davies, Mr. J. M.	0	10	6
Davies, Mrs., Bromyard	2	0	0
E. J. C.	10	0	0
Fowler, Mr. W.	0	15	0
Haggis, Mr. A. H.	3	3	0
Hamer, Mr. J.	1	1	0
Hine, Miss, for *Congo*	1	0	0
Holmes, Mr. R.	2	16	6
Hooper, Mr. Cleeve	2	2	0
Hull, Mr. and Miss, Southgate	2	7	0
"In Memoriam, Rev. T. Burditt, M.A."	2	2	0
Johnson, Mr. G. W., M.A.	1	10	0
Marchant, Rev. F. G., and Miss Marchant	1	19	0
Lewis, Mr. D., Basford	10	0	0
Marnham, Mr. Jno. (quarterly), for *support of Congo missionary*	75	0	0
Mark xvi. 15	1	0	0
Mills, Mr. G. M. W.	1	1	0
Do., for *Congo*	1	1	0
Morgan, Mr. John, Walthamstow	0	10	0
Musto, Mr. F.	2	0	0
Rendle, Mr. H.	0	10	6
Richardson, Mr. W.	1	1	0
Roberts, Mr. R. J.	2	0	0
Robinson, Mrs., Pinner	2	0	0
Robinson, Miss	0	10	6
Rouse, Mr. W.	20	0	0
Rowe, Rev. W. K.	0	10	6
Self, Mr. W.	2	2	0
Short, Miss E.	0	10	0
Do., for *Congo*	0	10	0
Stephenson, Mrs. A.	1	0	0
Symington, Mr. J., Belfast	2	0	0
Watkins, Mr. B.	5	0	0
Watts, Rev. Isaac	0	10	0
W. H. W.	10	0	0
Williams, Mr. Jno.	0	10	6
Williams, Mr. H., and Miss Williams	4	4	0
Under 10s.	0	10	6

DONATIONS.

A Friend	5	0	0
A. S. H.	15	0	0
A Friend, per Rev. J. B. Myers, for *W & O*	2	0	0
Barker, Mrs. M., Hitchin	0	10	0
Beaumont, Miss C., Edinburgh	1	0	0
Benham, Mr. P.	2	0	0
Bentall, Mrs.	1	0	0
Bible Translation Society, for *T*	450	0	0
Box, E. O.	3	7	6
C. H., for *China schools*	3	3	0
Churchill, Mr. W. S., for *Congo*	3	0	0
Croll, Mrs. A. Angus (boxes)	1	2	10
Dent, Miss C.	2	0	0
E. J., Trowbridge	0	10	0
F. R., Glasgow, for *China*	0	10	0
Do., for *Congo*	0	10	0
Hall, Mr. S.	0	10	0
H. M. D.	1	0	0
Hubbard, Mr. L.	5	0	0
Ind, Mr. T. M., for *education of Congo boy*	2	2	0
"In Memoriam," for *Congo*	0	10	0
Jarrett, Mr. A. J.	0	10	0
Kemp, Miss, for *support of colporteur at Rome*	17	0	0
Lawrence, the late Mr. F. C.	1	1	0
Marshall, Mr. G., and Family, Cheadle	1	4	4
Marks, Mr. T. T., C.E., for *previous year's debt*	10	0	0
Mills, Miss Mary	0	10	0
Newman, Mr. H. E., for *Congo*	1	1	6
Roberts, Miss E. (box), for *Congo*	1	0	0
Robinson, Rev. J. C.	1	1	0
Salter, Miss E. H. (Bible-class)	2	0	7
Shanks, Mr. Thomas, Johnstone, N.B.	5	0	0
Sheasby, Mr. D.	1	1	0
Swan, Mr. Andrew, Stirling	5	5	0
Stanworth, Mr. W., for *Congo*	1	0	0
Thatcher, Miss Jessie E., for *Congo*	0	10	0
Tresidder, Rev. H. J. (box), for *Congo*	0	10	6
Veasey, Mr. G. H.	2	2	0
Watkins, Mr. B. (box)	3	4	11
Wilmot, Miss R. (Bible-class and box), for *Congo*	2	0	0
Under 10s.	0	14	0

SPECIAL DONATIONS TOWARDS EXPECTED DEFICIENCY.

A. M.	5	0	0
"An Easter Offering, Jubilee Gift"	1	3	6
"A Scotchman"	1	0	0
Anon., Abergavenny	0	11	0
Bannister, Mr. H. C.	3	3	0
Barlow, Mr. Jas., Accrington	100	0	0
Barnett, Mrs.	0	10	0
Brown, Rev. J. T., and Mrs. Brown	3	0	0
Butterworth, Rev. J. C., M.A.	2	0	0
Butlin, Mr. G., Birmingham	2	0	0
Carter, Miss E., Southampton	5	0	0
Crowe, Mrs., Kirby Bedon	1	0	0
"Cymro"	5	0	0
Davies, Miss E.	3	0	0
Franklin, Mr. G. C., Coventry	10	0	0
G. S. H. P.	5	0	0
Gardiner, Mr. F.	10	0	0
Hamilton, Mrs. Jno., Glasgow	5	0	0
Horton, Mr. and Mrs. W.	1	0	0
Howe, Rev. G.	1	1	0
Howe, Mr. J. F.	1	1	0
Jackson, Mr. Thos., Manchester	10	0	0
Jackson, Mrs. J. H.	1	0	0
Johnson, Mr. G. W., M.A.	1	0	0
Knight, Miss M.A.	5	0	0
Lawson, Mr. Isa	2	0	0
Leonard, Mr. J. H.	5	0	0
Lister, Miss B. C.	1	0	0
Manning, Miss M., Reading	5	0	0
M. E. A.	1	1	0
Macgregor, Mr. J.	1	0	0
Morgan, Mr. Jno., Walthamstow	0	10	0
Neal, Mr. Eugene G.	2	0	0
Pearce, Mr. R.	2	2	0
Rawson, Mrs. J. D.	1	0	0
Rhodes, Mr. W. H.	1	0	0
Ridley, Miss.	10	0	0
Robinson, Mr. Alfred	100	0	0
Shorrock, Rev. E., B.A.	0	10	0
Smith, Dr. Gordon	5	0	0
Viccars, Mrs. G.	5	0	0
Walker, Mr. J., Birkenhead	3	0	0
Walker, Mrs., Epping	1	1	0
X. Y. Z.	10	0	0
Under 10s.	0	15	0

LONDON AND MIDDLESEX.

Abbey Road Chapel	41	15	10
Acton	14	0	7
Do., for *Poona*	0	3	6
Do., for *Brittany*	0	2	6
Amhurst Park Bible-class	5	0	0
Battersea, York-road	65	9	2

Bermondsey, Drummond-road 8 5 0
Do., Haddon Hall Sunday-school 7 7 0
Bow, Blackthorne-st. Sunday-school 4 16 0
Brixton Hill, New Park-road 26 8 0
Do., Kenyon Chapel 30 18 0
Do., do., Sunday-sch. 7 3 0
Do., Wynne-road ... 4 8 6
Do., St. Ann's-road Sunday-school 4 10 8
Brompton, Onslow Ch. 52 11 1
Brondesbury 5 10 6
Camberwell, Denmark-place Chapel 21 6 1
Do., do., for *"Comber Memorial" Fund*.. 11 0 6
Do., do., for *China sch.*, per Y.M.M.A. 6 0 0
Camden-road Chapel...129 17 3
Do., for *W & O* 10 7 9
Do., for *Italy* 5 10 0
Do., for *Congo*.....194 7 8
Do., for *N P* 5 0 0
Castle-street Welsh Ch. 20 6 9
Childs Hill, for *W & O* 0 15 0
Do., Sunday-school, for *Congo* 0 10 0
Chiswick, Annandale-road Sunday-school.. 1 11 9
Chalk Farm, Berkeley-road Ch. Sunday-school, for *Congo* ... 1 2 9
Chelsea, Lower Sloane-street 20 16 2
Do., for *W & O* 2 10 0
Clapham, Grafton-sq. (balance) 11 9 0
Clapton, Downs Ch., for *Debt* 7 7 10
Crouch Hill 9 19 1
Do., for *Mrs. Kerry's school* 4 0 0
Dalston Junction..... 20 0 0
Do., for *W & O* 3 3 0
Do., Sunday-school 11 10 0
Edmonton 11 5 4
Eldon-street, Welsh Ch. Sunday-school 8 0 0
Enfield 25 12 9
Forest Gate, Woodgrange Chapel 10 2 7
Do., for *W & O* 3 5 1
Do., for *support of "Mansendi," Congo* 0 15 0
Fulham, Dawes-road Sunday-school..... 3 17 9
Gunnersbury 4 4 0
Do., Sunday-school 0 11 4
Grove-road Ch., Victoria Park, for *W & O* 4 0 0
Hackney, Mare-street, for *Debt* 0 10 6
Hammersmith, West End Chapel 18 3 2
Hampstead, Heath-street 11 4 7
Do., Juv., for *support of boys at Wathen Station*... 18 0 0
Highbury-hill Chapel.. 31 2 4
Do., Sunday-school .. 7 0 0
Highgate-road Chapel 53 0 2
Do., for *W & O* 7 6 7
Do., for *Congo*..... 11 4 11
Do., for *China*..... 4 9 0
Do., for *support of "Kibikumba," Congo boy*..... 5 0 0
Do., Y.M.B.C., for *Congo* 1 6 0
Highgate, Southwood-lane 9 17 6
Do., for *N P*..... 1 18 6
Do., for *Congo*..... 1 9 11
Hornsey, Campsbourne Ch. Sunday-school... 8 10 6
Islington, Cross-street 20 16 10
Do , do., Sunday-sch 6 19 7
Do., Salters' Hall Ch. 32 11 1
Do., do., for *Congo*... 2 7 0
John-street, Edgware-road, Bible-class 4 13 0
Kensington, Hornton-street Sunday-school 5 0 0
Kentish Town Ragged-school, for *Congo* 0 8 6
Kingsgate-street Sunday-school 3 13 3
Mansfield-street Sunday-school, for *Congo* 3 0 0
Maze Pond Chapel 21 2 11
Do., Sunday-school 25 5 0
Do., do., for *N P*..... 1 10 0
Do , do., for *Mr. Weeks, Congo* 1 1 8
Metropolitan Tabernacle 16 15 0
Notting-hill, Ladbroke-grove Chapel..... 96 11 8
Pastors' College Missionary Association 3 11 7
Do., for *Congo* 1 10 0
Peckham, Public Hall Bible-class..... 1 15 6
Do., East Surrey-grove Sunday-sch. 0 4 6
Pinner, for *N P under Mr. Anderson, Barisal* 9 6 4
Putney, Union Church 121 16 2
Do., for *support of "Shandamene," in Mrs. Kerry's school* 4 0 0
Regent's Park Chapel 98 15 1
Rotherhithe, New-road Sunday-school, for *Barisal school*..... 0 19 3
Stafford Rooms Y.M.C.A. 0 10 0
Stockwell Chapel 11 5 2
Stockwell Orphanage Sunday-school..... 13 9 8
Stoke Newington, Devonshire-square Chapel 8 3 3
Do., per Y.M.M.A.... 10 0 0
Stratford Grove Sunday-school 4 18 8
Do., Major-road 3 8 0
Tottenham 60 10 3
Do., for *China school*, per Y.M.M.A. 1 1 0
Do., for *Debt* 5 0 0
Twickenham, Y.M.B.C., for *Gogon Chunder Dutt's native school* 12 0 0
Upton Chapel..... 136 6 6
Do., for *W & O* 9 16 0
Do., Mission-school 0 15 9
Uxbridge-road Chapel 1 6 6
Victoria Ch., Wandsworth-road 18 4 0
Walthamstow, Wood-street 10 4 10
Do., do., for *W & O* 1 10 0
Do., Boundary-road 1 11 6
Walworth-road Sunday-sch., for *N P* 4 11 0
Walworth, East-street Sunday-school, for *Mr. Heinig's Orphanage, Benares* 8 0 0
Do., Ebenezer Sunday-school, for *China schools*, per Y.M.M.A. 3 6 2
Westbourne-grove Chapel..... 45 0 0
Westminster, Romney-street 0 10 0
Do., for *support of boy at San Salvador* 5 0 0
West Green 17 13 2
Do., Bible-class 7 0 0
Woodberry Down Chapel..... 61 16 4
Do., for *W & O* 3 7 3
Wood Green 10 17 11
Do., for *support of Congo boys* 4 4 3
Do., for *Bengal sch.*, per Y.M.M.A. 1 10 0

BEDFORDSHIRE.

Bedford, Mill-street ... 13 0 3
Do., Bunyan Meeting 20 6 4
Do., do., for *Congo*... 2 0 0
Dunstable, West-street 19 6 3
Do., for *W & O* 1 10 0
Do., for *N P* 0 9 8
Houghton Regis 21 11 9
Keysoe, for *W & O* ... 0 10 0
Leighton Buzzard, Hockliffe-road 30 9 11
Do., for *W & O* 5 2 11
Luton, Park-street 25 4 10
Do., for *China* 2 7 6
Do., for *Congo* 2 7 6
Do., Wellington-st.... 16 1 0
Do., Union Ch..... .. 8 2 7
Shefford 2 2 6
Do., for *W & O* 0 10 0

BERKSHIRE.

Abingdon 35 9 11
Do., for *W & O* 2 2 0
Faringdon..... 26 13 2
Do., for *W & O* 0 15 0
Do., for *N P*..... 2 16 6
Maidenhead 12 7 9
Newbury 49 2 3
Do., for *support of "NilKanto, Chuckroburty"* 19 0 0
Reading, balance from United Meetings... 9 13 4
Do., King's-road..... 50 7 0
Do., Carey Ch..... 39 19 4
Do., do., for *N P*..... 0 11 5
Sandhurst 6 5 0
Windsor 26 17 10
Wokingham 35 10 6
Do., for *N P*..... 1 3 4

BUCKINGHAMSHIRE.

Chesham 27 1 7

CAMBRIDGESHIRE.

Cambridge, St. Andrew's-street.....149 5 8
Do., for *N P*..... 3 10 0
Do., for *boys' school, Barisal* 0 14 0
Do., for *Congo*..... 6 9 6
Do., for *Roman Mission* 29 15 6
Do , for *Mr. Summers' school, India* 17 0 0
Do., Zion Chapel ... 26 1 4
Do., do., for *W & O* 3 0 0
Do., Mill-road 1 1 0

Caxton	3	5	0
Cherryhinton	2	8	7
Chesterton, for *W & O*	1	0	0
Do., Sunday-school	1	6	0
Cottenham	19	4	2
Do., Ebenezer Ch.	3	14	0
Comberton	0	4	0
Grantchester	5	18	10
Do., for *N P*	0	11	0
Haddenham	5	10	2
Isleham	4	1	5
Harston	7	0	0
Do., for *N P*	3	4	9
Shelford	13	6	6
Do., for *W & O*	1	0	0
Swavesey	4	18	7
Swaffham	0	9	2
	313	19	2
Less previous remittances and expenses	199	4	0
	114	15	2

CHESHIRE.

Altrincham, Tabernacle	2	5	11
Do., Sunday-school	3	16	1
Birkenhead, Grange-road	23	19	8
Do., for *W & O*	3	19	6
Do., for *China*	0	10	0
Do., for *Congo*	2	1	0
Do., Jackson-street	1	14	0
Do., Welsh Ch.	6	9	1
Do., do., for *Italy*	0	10	6
Do., do., for *Italian Evangelist*	0	14	0
Chester, Grosvenor Park	12	10	0
Do., for *N P*	6	6	5
Crewe	5	2	0
Stalybridge, Cross Leech-street	1	0	0
Do., for *W & O*	0	10	0

CORNWALL.

Falmouth	11	6	10
St. Austell	0	3	6
Do., for *N P*	1	12	10
Truro	0	10	0

DEVONSHIRE.

Appledore	0	3	0
Barnstaple	32	1	9
Do., for *W & O*	2	0	0
Do., for *N P*	3	1	4
Bideford	13	8	11
Do., for *W & O*	0	10	6
Comb Martin	1	8	8
Chudleigh	7	6	2
Croyde and Georgeham	7	0	11
Cullompton	3	4	0
Do., for *W & O*	0	15	0
Do., for *N P*	1	15	0
Dartmouth	4	8	9
Devonport, Hope Ch.	1	13	0
Do., Sunday-school, for *support of child at Intally*	3	0	0
Do., Morice-square, for *W & O*	1	9	0
Do., do., Sun.-sch.	1	6	0
Dolton District	3	0	8
Exeter, South-street	12	3	0
Frithelstock District	3	15	9
Ilfracombe	9	17	5
Do., for *W & O*	1	5	0
Kilmington, for *N P*	0	10	0
Kingsbridge	17	16	3
Do., for *Congo*	1	0	0
Do., for *China*	2	2	7
Modbury	6	13	2
Do., for *W & O*	0	12	6
Do., for *N P*	3	14	0
Plymouth, George-st.	68	14	5
Do., for *Congo*	1	10	0
Do., for *N P, India*	3	7	0
Do., for *N P, Africa*	2	9	0
Do., for *typewriter for Mr. Richard, China*	19	15	3
Do., for *support of two orphans of Ram Chunder, under Mr. Anderson, Barisal*	5	0	0
Do., Sunday-school	22	10	10
Do., Mutley Chapel	103	1	6
Teignmouth	3	8	6
Do., for *W & O*	0	14	7
Do., for *Congo*	2	14	0
Do., for *N P*	3	5	6
Torquay	83	6	9
Do., for *N P*	6	3	5
Do., for *Congo*	1	1	0

DORSETSHIRE.

Bridport	1	11	4
Buckland Newton, for *W & O*	0	4	0
Do., for *N P*	1	16	0
Poole, for *Debt*	1	1	0
Weymouth	2	11	1

DURHAM.

Darlington	21	6	5
Do., for *W & O*	1	5	4
South Shields, Tabernacle	5	7	6
Do., Westoe-lane	22	1	6
Do., do., for *W & O*	1	16	6
Spennymoor	1	2	3
Stockton-on-Tees	1	11	0
Do., for *China*	0	5	0
Sunderland, Lindsey-road Sunday-school	0	2	0

ESSEX.

Colchester	26	7	0
Langley	1	10	3
Loughton	11	16	4
Do., for *N P*	4	0	4
Do., for *support of Congo boy*	5	0	0
Maldon	3	15	6
Potter Street	3	0	0
Romford	8	5	4
Southend, Tabernacle	4	1	0
Waltham Abbey	11	19	10
Do., for *W & O*	4	10	0
Do., for *N P*	2	2	5

GLOUCESTERSHIRE.

Bourton-on-the-Water	20	0	0
Cheltenham, Salem Chapel	53	15	6
Do., for *Congo*	5	13	6
Do., for *N P*	4	10	5
Do., for *support of N P, "Manik"*	18	0	0
Coleford	23	13	2
Do., for *W & O*	1	1	0
Do., for *N P*	1	10	8
Eastcombe, Sun.-sch.	0	10	6
Lydney	8	8	9
Naunton	5	4	9
Tetbury, Sunday-sch., for *N P*	0	4	0
Stroud	24	17	0
Do., for *N P*	1	6	0
Do., for *Italy*	2	0	0
Do., for *Mrs. Wall's Sunday-sch. work*	2	15	9
Winchcombe	1	17	0
Woodchester, for *W & O*	0	10	0
Do., for *N P*	1	9	4

EAST GLOUCESTERSHIRE.

Cirencester	9	2	10
Cutsdean	3	19	4
Do., for *W & O*	0	10	8
Naunton and Guiting	5	4	9
Do., for *China*	6	17	6
Stow-on-the-Wold	31	0	0
	56	15	1
Less Auxiliary expenses	3	10	6
	53	4	7

HAMPSHIRE.

Ashley	4	5	2
Do., for *N P*	4	7	4
Fleet	6	1	4
Portsea Auxiliary, on account, per Mr. J. A. Byerley, Treasurer	91	0	0
Romsey, for *N P*	0	7	0
Southampton, East-st.	8	4	1
Do., Sunday-school, for *N P*	6	0	0
Do., Portland Chapel	16	6	11
Do., Carlton Chapel	10	2	2
Winchester	1	1	0

ISLE OF WIGHT.

Cowes	10	0	8
Newport	10	14	2

HEREFORDSHIRE.

Ryeford	2	0	0

HERTFORDSHIRE.

Bishops Stortford	10	15	0
Boxmoor	6	15	10
Bushey	2	14	8
Hemel Hempstead	17	14	1
Hitchin, Salem Chapel	32	8	2
Do., for *W & O*	3	5	0
Do., for *N P*	2	14	1
Do., for *Congo boy*	1	4	2
Kings Langley	3	9	8
Do., for *W & O*	0	5	6
Markyate-street	7	3	7
Do., fo. *N P*	4	13	5
New Barnet	89	19	1
Do., for *W & O*	2	6	6
Do., for *N P*	1	3	0
Tring, New Mill	13	12	1
Redbourne, Tabernacle	1	4	0
Royston	6	0	0
St. Albans, Dagnall-st.	50	7	0
Do., for *N P*	3	9	0
Do., for *African sch.*	1	0	0
Do., Tabernacle	2	16	6
Watford	22	18	2
Do., for *W & O*	6	0	0

KENT.

Ashford	1	0	0
Brockley-road Chapel Sunday-school	11	8	2
Bromley	15	6	2
Canterbury	19	10	2
Do., for *N P*	3	2	10
Catford Hill	2	0	0
Do., for *W & O*	2	15	0
Crocken Hill, Union Chapel	6	0	0
Dover, Salem Chapel	59	14	6
Do., for *W & O*	7	9	3
Do., for *N P*	9	13	1
Do., for *Mr. Stubbs' school, Patna*	6	17	7
Edenbridge	8	13	10
Do., for *W & O*	1	1	0
Do., for *support of Congo boy under Mr. Grenfell*	5	0	0
Erith	7	0	0
Folkestone	44	9	3
Do., for *Congo*	2	1	6
Do., for *N P*	0	1	6
Foots Cray and Sidcup	4	2	10
Greenwich, South-st	17	3	6
Lee	54	12	0
Lewisham-road Chapel	24	10	3
Do., for *W & O*	1	10	0
Maidstone, King-street	15	8	0
Do., for *W & O*	3	15	6
Margate	20	19	5
Do., Juvenile Assoc.	11	2	9
Do., for *N P*	2	5	3
Do., for *Orphan Home, China*	1	12	0
Pembury, Union Ch. Sunday-school	1	0	0
Ramsgate, Cavendish Chapel	35	2	0
Do., for *Congo*	0	4	0
Rochester	1	11	0
St. Peters, Salem Chapel	7	0	0
Shooters Hill-road Sunday-school	26	7	3
Tenterden	3	19	2
Do., for *W & O*	1	1	0
Woolwich, Queen-street Sunday-school, per Y.M.M.A., for *Barisal school*	6	0	0
Do., for *China school*	6	0	0

LANCASHIRE.

Bacup, Ebenezer, for *Debt*	25	0	0
Blackburn, Montague-street Sunday-school	3	15	7
Bolton, Claremont Ch.	5	4	4
Briercliffe, Hill-lane	7	0	0
Chesham, Bury	9	7	7
Do., for *W & O*	0	18	0
Coniston	1	12	11
Leigh	7	0	0
Liverpool, Myrtle-st., for *Debt*	16	0	0
Do., Pembroke Ch., for *W & O*	3	6	2
Do., do., Sun.-sch., for *Mr. Walker, Italy*	12	8	4
Do., Richmond Ch.	7	0	6
Do., do., Sun.-sch.	17	4	9
Do., do., for *Congo*	0	7	0
Do., Toxteth Tabernacle	19	9	5
Do., do., for *W & O*	9	3	7
Do., do., for *China*	2	10	0
Do., do., for *Congo*	2	17	6
Liverpool, do., for *medical work at Wathen Station*	10	0	0
Do., do., for *support of boy and girl under Mr. Darby*	10	0	0
Do., do., for *support of boy under Mr. P. Davies*	5	0	0
Do., do., for *Mr. Cameron's work*	5	0	0
Do., do., for *Mr. H. Dixon's work, China*	10	0	0
Do., do., for *Mr. Rouse's work*	8	0	0
Do., do., for *Mr. Crudgington's work*	10	0	0
Do., Fabius Chapel	2	11	6
Do., Bousfield-street	1	0	0
Do., do., for *N P*	1	0	0
Do., Princes-gate	4	3	3
Do., do., for *Congo*	1	0	0
Do., do., for *India*	1	0	0
Do., Hall-lane	16	0	0
Do., do., for *W & O*	0	16	0
Do., Everton Village Welsh Ch.	45	16	7
Do., Windsor-street (Welsh)	0	4	0
Manchester	318	18	3
Do., Brighton-grove	2	12	0
Do., Higher Openshaw Sunday-sch.	3	0	0
Nelson	1	18	2
Do., for *N P*	0	11	10
Oldham, King-street	21	6	11
Do., for *W & O*	4	0	0
Do., for *Congo*	3	6	6
Do., Manchester-st	29	5	8
Do., do., for *W & O*	0	18	3
Do., do., for *N P*	1	9	2
Radcliffe	3	11	0
Rochdale, West-street	40	10	8
Do., for *W & O*	12	18	4
Do., for *N P*	8	2	0
Southport, Hoghton-street	1	1	0
Do., Town Hall Sunday-school	4	3	5
Waterfoot, Bethel	3	12	0
Widnes, for *W & O*	0	7	10
Wigan, King-street	22	6	2
Do., for *W & O*	1	16	4
Do., for *N P*	1	10	10
Do., for *Congo*	0	10	6

LEICESTERSHIRE.

Leicester, Charles-st	21	15	4
Do., Victoria-road	1	11	6
Do., do., for *Congo*	5	2	5
Melton Mowbray	3	10	0
	31	19	3
Less District expenses	2	4	0
	29	15	3
Sutton-in-the-Elms and Cosby	1	11	3

LINCOLNSHIRE.

Boston, Salem Chapel	4	17	1
Do., for *W & O*	0	4	0
Do., for *N P*	0	14	7
Lincoln	13	11	1
Do., for *W & O*	1	0	0

NORFOLK.

Carleton Rode	5	0	2
Do., for *W & O*	1	1	0
Diss	19	7	7
Do., for *N P*	0	13	11
Downham	5	16	3
Lynn, Stepney Chapel	1	18	8
Norfolk, per Mr. J. J. Colman, M.P., Treasurer	479	8	3
Norwich, St. Mary's, for *W & O*	13	4	1
Do., for *Debt*	10	0	0
Old Buckenham	3	0	0

NORTHAMPTONSHIRE.

Burton Latimer	9	0	0
Long Buckby, for *W & O*	1	10	0
Northampton, Grafton-street	3	10	0
Do., for *W & O*	0	10	0
Do., Mount Pleasant	9	11	6

NORTHUMBERLAND.

Newcastle, Jesmond	43	1	0
Do., Rye-hill	11	0	8
North Shields	5	16	7
Do., for *Congo*	0	10	0

NOTTINGHAMSHIRE.

Carleton-le-Moorland	0	4	2
Collingham	0	6	6
Nottingham	8	13	6
Do., for *Debt*	1	0	0
Do., Bentinck-road	1	12	3

OXFORDSHIRE.

Burford	2	0	0
Caversham, Sun.-sch	4	18	0
Chadlington	0	6	0
Milton	10	17	0
Oxford, New-road	66	16	6
Do., for *W & O*	3	16	1
Do., for *Congo*	0	10	0
Do., for *Mutlah Mission*	13	4	0
Do., Commercial-road	1	5	3
Do., do., for *China*	3	16	3

RUTLANDSHIRE.

Oakham	9	15	0

SHROPSHIRE.

Craven Arms	1	2	0
Oswestry	16	18	9
Do., for *W & O*	1	0	0
Do., for *N P*	1	12	4
Pontesbury	1	10	0
Shrewsbury, Claremont-street	0	10	0

SOMERSETSHIRE.

Bath, Manvers-street	89	6	3
Do., Hay-hill	32	2	6
Do., do., for *W & O*	1	16	10
Do., Bethesda, for *support of Congo boy*	3	9	0
Do., Widcombe	28	12	0

Limpley Stoke	2	12	0
Twerton-on-Avon	2	7	3
	160	5	10
Less Local expenses	2	18	6
	157	7	4
Bridgwater	2	2	6
Do., for *W & O*	2	6	4
Do., for *N P*	1	10	0
Bristol, on account, per Mr. G. H. Leonard, Treasurer	130	0	0
Do., Buckingham Chapel, for *Mr. Wall, Italy*	1	1	0
Do., City-road, for *Congo*	9	12	9
Do., Tyndale Ch., for *Congo*	0	10	6
Do., Keynsham, for *W & O*	0	10	0
Do., Kensington Ch., for *W & O*	2	2	0

CHEDDAR DISTRICT.

Allerton	0	19	7
Cheddar	10	15	8
Do., for *W & O*	0	11	4
Do., for *N P*	1	11	3
Crickham	2	4	6
Do., for *W & O*	0	3	3
Rodney Stoke	0	16	0
Do., for *W & O*	0	1	6
Do., for *N P*	0	8	6
Rooksbridge	7	11	8
Do., for *W & O*	0	9	3
Do., for *N P*	0	16	5
	26	8	11
Less expenses £2 19s. 6d., and £14 10s. previously remitted on account	17	9	6
	8	19	5
Frome, United Collecs.	5	1	8
Do., Badcox-lane	32	7	11
Do., do., Sunday-school, for *support of two girls, Intally*	12	0	0
Do., Sheppards Barton	31	4	10
Do., do., for *support of two girls, Intally*	6	0	0
Do., do., for *support of Congo boy under Mr. Forfeitt, Stanley Pool*	5	0	0
Street	2	12	0
Taunton, Albemarle Chapel	14	3	3
Watchet and Williton, for *W & O*	0	9	4
Wellington	30	13	4
Wells	4	1	0
Weston-super-Mare	66	6	5
Wincanton	30	14	3
Winscombe	15	0	0

STAFFORDSHIRE.

Burslem	11	18	0
Burton-on-Trent, Station-street	16	14	2
Stoke-on-Trent, for *N P*	1	1	4
Wolverhampton	3	8	0

SUFFOLK.

Aldeburgh	0	14	0
Brandon	2	12	11
Do., for *N P*	0	10	1
Bures	4	12	6
Bury St. Edmunds	26	6	5
Do., for *Congo*	26	0	3
Ipswich, Burlington Ch.	87	7	2
Do., for *W & O*	5	0	0
Do., for *N P*	2	19	5
Do., Turret Green	58	5	1
Do., do., for *W & O*	5	0	0
Rushmere	2	15	10
Somerleyton	0	5	0
Walton	9	19	9
Do., for *N P*	0	19	11
	233	8	4
Less Auxiliary expenses	1	4	0
	232	4	4

SURREY.

Addlestone	39	13	11
Do., for *W & O*	3	3	4
Do., for *N P*	6	5	3
Do., for *Barisal sch.*	6	0	0
Balham, Ramsden-rd.	17	1	9
Do., for *W & O*	3	0	0
Barnes	6	6	0
Do., for *W & O*	0	19	0
Do., Sunday-school	2	8	3
Do, do., for *support of child in Mrs. Kerry's school*	4	0	0
Croydon	24	6	7
Dulwich Hall	0	13	6
Guildford	26	0	6
Do., for *W & O*	1	8	0
Do., for *N P*	4	0	0
Kingston	38	5	2
Do., for *W & O*	4	3	0
Do., for *N P under Mr. Anderson, India*	4	0	0
Merstham, Sun.-sch., for *Congo*	0	14	6
Norwood, Gipsy-road, per Y.M.M.A.	8	4	3
Redhill	5	10	0
Richmond, Duke-st.	13	12	3
South Norwood	2	18	0
Do., Sunday-school	10	13	2
Do., do., for *N P*	1	14	9
Surbiton	20	0	0
Sutton	10	13	7
Do., for *N P, Delhi*	0	10	10
Upper Norwood	15	12	9
Upper Tooting, Trinity-road, for *W & O*	2	15	6
Wallington	15	6	6
West Norwood, Chatsworth-road	20	5	1

SUSSEX.

Arundel	1	7	11
Do., for *N P*	0	8	6
Battle	3	15	0
Brighton, Bond-street	8	0	6
Do., Queen-square	29	4	10
Do., do., for *Congo*	0	15	6
Do., do., for *N P*	1	14	5
Do., Sussex-street	4	5	0
Do., do., for *N P*	2	16	0
Do., Holland-road Sunday-school	3	7	1
Do., do., for *N P*	2	6	6
Eastbourne	37	18	11
Do., for *W & O*	2	12	5
Do., for *Congo*	3	19	1
Do., for *N P*	2	19	0
Hastings	62	11	2
Do., for *W & O*	4	5	6
Do., for *N P*	7	12	0
Do., for *support of Congo boy*	6	0	0
Lewes	8	11	5
Do., for *W & O*	0	6	0
Do., for *N P*	0	7	7
Rye	1	16	6
Do., for *W & O*	0	10	0
St. Leonards	27	5	3
Do., for *W & O*	2	19	0
Shoreham	5	0	0

WARWICKSHIRE.

Birmingham, per Mr. Thos. Adams, Treasurer	72	0	1
Do., Wynne-street, for *W & O*	0	9	3
Leamington, Clarendon Chapel	21	2	8
Do., do., for *W & O*	1	0	0
Do., do., for *Congo*	5	15	0
Do., Warwick-street	37	2	5
Do., do., for *Congo*	2	4	6

WILTSHIRE.

Bradford-on-Avon	21	16	2
Calne	25	6	3
Corsham	10	1	0
Do., for *W & O*	0	7	6
Melksham	37	0	0
North Bradley	0	12	0
Semley, Sunday-school	4	13	6
Shrewton	4	1	8
Do., for *W & O*	0	11	10
Trowbridge, Back-st.	33	10	0
Upper Studley	6	19	9
Warminster	15	12	8
Do., for *W & O*	1	10	0
Do., for *N P*	1	13	6
Westbury, Penknap	8	10	8
Do., for *W & O*	0	5	0
Do., for *Congo*	0	4	4

WORCESTERSHIRE.

Atch Lench and Dunnington	11	16	2
Do., for *W & O*	0	15	0
Bewdley, Sunday-school	1	10	0
Dudley, New-street	0	7	6
Stourbridge	0	14	0
Worcester	5	0	0

YORKSHIRE.

Bedale	4	14	2
Blackley, for *N P*	0	13	0
Bradford, Y.M.B.M.S., for *support of Mr. P. E. Comber*	140	0	0

Bradford Auxiliary.

Bradford, Westgate	143	16	3
Do., Sion	33	2	8
Do., do., Sunday-sch.	22	8	3
Do., Trinity Ch.	36	18	0
Do., do., for *W & O*	3	12	0
Do., do., Sunday-sch.	20	3	0
Do., Girlington	37	12	5
Do., do., for *W & O*	3	0	0

Bradford, Leeds-road	15	12	4
Do., do., for *W & O*	1	19	6
Do., Hallfield	8	10	10
Do., do., for *W & O*	2	10	4
Do., Ripley-street	3	15	6
Cullingworth	1	0	0
Earby	2	4	6
Eccleshill	1	7	8
Heaton	12	3	4
	349	17	1
Less expenses—£11 6s. 9d., and £119 19s. 1d. previously remitted	131	5	10
	218	11	3
Bramley, Zion	10	12	0
Do., for *W & O*	0	10	0

East Riding Auxiliary.

Beverley	38	6	2
Do., for *W & O*	2	18	4
Do., for *N P*	5	0	0
Bishop Burton	3	11	0
Bridlington	14	2	11
Do., for *China*	1	9	10
Do., for *Congo*	0	17	0
Do., for *Rome*	0	5	0
Cottingham	25	0	0
Do., for *W & O*	5	0	0
Hull, George-street	15	3	7
Do., South-street	17	2	10
Do., Tabernacle	16	16	7
Gildersome	7	17	9
Do., for *W & O*	1	1	0
Halifax, Trinity-road	5	12	0
Huddersfield, New North-road	26	16	6

Keighley District.

Bingley	5	0	0
Cononley	3	0	0
Haworth	20	0	0
Horkingstone	2	0	0
Keighley	19	10	2
Do., for *N P*	2	12	0
Long Preston and Hellifield	13	1	6
Slack-lane	7	11	4
Leeds, South Parade Sunday-school	22	6	11
Do., Blenheim Ch.	81	5	11
Do., Burley-road Juv.	32	2	0
Do., Meanwood-road	8	3	5
Do., Newton-park	5	9	0
Do., do., for *W & O*	1	15	10
Lindley Oakes	6	15	11
Lockwood	15	7	0
Masham	3	1	0
Middlesboro', Welsh Ch.	1	6	6
Rawdon	11	19	2
Salterforth	1	7	0
Scarborough, Albemarle Ch.	30	15	0
Do., for *W & O*	1	18	0
Do., Long Westgate, for *W & O*	0	12	3
Sheffield, Glossop-road	10	18	10
South Stockton	5	8	7
Stanningley	2	0	0
York	18	8	6

NORTH WALES.

ANGLESEY.

Bodedern	0	4	6
Holyhead, New Park-street	3	2	0
Llanfaethlu, Soar	17	4	0
Llanfair	4	15	5

CARNARVONSHIRE.

Ainon, Welsh Ch.	1	9	0
Bangor, Eng. Ch.	7	18	6
Do., Penuel	16	13	0
Capel-y-Beirdd	4	8	0
Carnarvon	20	14	8
Llandudno, Eng. Ch.	11	13	6
Do., Welsh Ch.	15	11	0
Llandwrog, Groeslan	0	12	0
Llanaelhaiarn	2	7	3
Llanllyfni	4	10	0
Pontllyfni	1	0	0
Portmadoc	10	15	0
Do., Berea Scotch Ch.	1	10	0
Pwllheli	14	2	0
Do., for *N P*	0	5	3
Talysarn, Salem	0	13	0
Do., for *N P*	0	7	6
Tyddyn, Sion	2	19	5

DENBIGHSHIRE.

Abergele	2	2	0
Cefnbychan	4	0	0
Gefailyrhyd	1	9	9
Glynceiriog	5	0	0
Llandyrnog	0	9	7
Llanfair D. C.	0	11	0
Llangollen, Eng. Ch.	3	10	4
Do., Welsh Ch.	3	2	0
Llanrwst	0	2	6
Llansilin	3	8	0
Moelfre	3	12	5
Noddfa Garth	1	12	2
Penycae	1	2	0
Ruthin	4	15	4
Wrexham, Chester-st. Sunday-school	7	12	5

FLINTSHIRE.

Bodfari	1	8	8
Holywell	4	8	2
Lixwm	2	18	10
Milwr	0	12	6
Rhuddlan	2	4	2
Rhyl, Welsh Ch.	2	5	0
St. Asaph	1	12	8

MERIONETHSHIRE.

Bala	0	15	1
Barmouth	3	7	6
Blaenau Festiniog, Calvary	1	7	0
Corwen and Cynwyau	4	12	0
Dolgelly	11	0	2
Festiniog, Sion	2	0	0
Llansantffraid	1	0	0
Llanuwchllyn	1	19	6
Pandyrcapel and Llanelidan	8	0	0
Penrhyndeudraeth, Bethel	2	5	0
Towyn	0	17	0

MONTGOMERYSHIRE.

Caersws, for *Congo*	0	12	9
Cwmbellan	2	15	0
Llanfyllin, Bethel	8	13	0
Llanidloes	10	15	5
New Chapel	4	10	0
Newtown	21	3	8
Do., for *W & O*	1	1	6
Do., Kerry	0	10	0
Sarn	4	15	0
Staylittle	4	17	6
Do., for *N P*	1	12	8

SOUTH WALES.

BRECKNOCKSHIRE.

Brecon, Kensington Chapel	11	4	8
Do., Watergate	3	9	6
Do., do., for *N P*	1	8	10
Brynmawr, Calvary	5	5	3
Do., for *W & O*	0	10	6
Do., Tabor	8	12	6
Do., Sion	1	3	8
Erwood, Hephzibah and Ramoth	1	0	4
Glasbury	1	18	6
Hay	2	12	6
Llangunidr	4	0	0
Do., for *W & O*	2	15	0
Do., for *N P*	4	14	9
Llanwrtyd Wells	0	12	6
Pantycelin	0	14	6
Talgarth	2	9	0

CARDIGANSHIRE.

Aberystwith	0	3	6
Do., Bethel	10	4	6
Do., Eng. Ch.	2	0	0
Do., Moriah	0	17	9
Blaenwenen	3	9	5
Cardigan, Bethany	25	8	8
Do., Zion, for *N P*	1	11	0
Llwyndafydd	0	7	6
Penyparc	9	12	9
Talybont	2	8	6
Verwig	4	1	9
Do., for *N P*	1	1	6

CARMARTHENSHIRE.

Aberduar	4	10	0
Ammanford, Ebenezer	1	12	6
Bethel Plashet	5	7	4
Bwlchgwynt	5	10	0
Bwlchnewydd	2	8	4
Carmarthen, Tabernacle	23	0	10
Do., Talog, Bethany	1	9	0
Cwmdu	3	10	0
Cwmduad	1	4	3
Kidwelly, Siloam	1	13	1
Llandebie, Saron	2	18	6
Llandilo, Ebenezer, for *N P*	3	3	0
Llanelly	21	0	10
Do., Bethany	4	12	6
Do., Bethel	21	7	1
Do., Horeb	1	14	9
Do., Bethesda	1	6	6
Do., Moriah	57	8	6
Do., Sion	31	19	1
Llanfynydd, Amor	0	1	6
Llangennech	5	8	4
Llwynhendy, Soar	32	4	11
Maescanner	3	13	3
Pembrey, Tabernacle	7	12	3
Porthyrhyd	3	6	0
Rhydwilym	15	2	11
Do., for *N P*	6	4	7
Whitland	12	14	0

GLAMORGANSHIRE.

Aberavon, Ebenezer	5	7	10
Abercanaid, Siloh	3	17	0
Aberdare, Calvary	48	17	0
Do., Carmel	15	17	6

Aberdare, Mill-street...	31	0	0
Do., Abernant	14	17	7
Do., Cwmaman Welsh Ch.	10	11	9
Do., Cwmbach.....	9	6	8
Do., Cwmdare	6	15	5
Do., Llwydcoed, Soar	5	8	0
Do., Gwawr	10	16	9
Do., Gadlys	12	0	0
Do., Pontorenllwyd	4	2	4
Do., Ynyslwyd.....	11	11	11
Do., Mountain Ash, Nazareth	19	8	2
Do., Rhos, Welsh Ch.	30	0	0
Aberdulais	2	10	0
Abergwynfi, Caersalem	1	3	0
Birchgrove, Ainon	6	15	1
Blaenycwm	8	14	3
Do., for *N P*	2	3	10
Bridgend, Ruhamah ...	2	18	11
Do., Laleston	1	0	0
Briton Ferry, Salem ...	1	5	0
Do., Rehoboth	7	13	4
Cadoxton	1	14	3
Caersalem, Newydd ...	14	17	10
Do., for *N P*... ...	6	10	0
Canton, Hope Ch. Sunday-school.....	6	11	0
Do., Llandaff-road Sunday-school.....	0	14	7
Cardiff, Bethany.....	81	16	4
Do., for *W & O*	3	0	0
Do., Salem	30	3	11
Do., Tredegarville ...	68	7	10
Do., do., for *Farrakaggur school*	9	10	0
Do., Penarth, Stanwell-road	47	19	6
Do., do., Sunday-sch.	6	17	3
Do., Tabernacle	10	13	0
Do., do., for *W & O*	1	5	0
Cowbridge.....	6	4	8
Croesyparc	1	17	10
Do., for *N P*	1	11	7
Cwmavon, Penuel	3	7	6
Cwmgarw	5	16	10
Cwmparc	2	5	7
Cwmtwrch, Beulah ...	3	4	11
Deri, Tabernacle.....	9	8	0
Dinas, Noddfa	9	0	0
Do., Zoar	7	15	11
Do., do., for *Italy* ...	1	1	0
Do., do., for *N P*.....	8	4	0
Do., do., for *Congo*...	6	0	0
Dowlais, Beulah	13	7	8
Do., Caersalem.....	4	1	7
Do., Hebron	6	0	9
Gelligaer	1	10	0
Goedwig.....	1	0	0
Hengoed.....	9	12	0
Hirwain, Ramoth	6	8	0
Llansamlet, Adulam ...	4	15	0
Llantrissant, Tabor ...	1	10	0
Do., for *N P*.....	1	13	9
Llwynypia, Jerusalem	37	0	0
Mardy	5	3	3
Merthyr Tydvil, High-street	7	15	5
Do., Tabernacle	14	8	6
Do., Zion	9	16	5
Morriston, Calvary ...	1	2	9
Do., Sion	6	12	2
Nantymoel, Saron	8	0	0
Neath, Bethany	12	17	6
Do., Orchard-place...	0	2	6
Penclawdd, Trinity Ch.	2	9	5
Penrhiwfer, Jerusalem	3	10	9
Do., Sion.....	0	9	0
Pontlottyn, Soar.....	11	13	0
Pontycymmer, Noddfa	6	17	9
Pontygwaith	3	10	0
Pontypridd, Tabernacle	12	7	5
Porth, Salem.....	10	0	9
Do., for *N P*.....	1	14	11
Porth, Tabernacle	3	3	7
Swansea, Mount Pleasant	77	14	3
Do., Belle Vue	15	10	0
Do., Bethesda.....	28	2	9
Do., Ycrk-place	7	0	0
Do., Memorial Ch. ...	12	0	0
Do., Libanus.....	13	13	0
Do., Philadelphia ...	3	8	0
Tondu, Carey Ch.	6	5	8
Ton Pentre, Hebron ...	14	18	6
Tonyrefail, Ainon	1	14	6
Ton Ystrad, Siloam ...	9	6	4
Treherbert, Libanus ...	49	7	6
Do., for *N P*	2	9	5
Do., for *Congo*	0	5	0
Do., for *Italy*	0	19	0
Treorky, Horeb	1	4	10
Do., Noddfa	37	17	7
Troedyrhiw, Carmel ...	8	4	2
Do., Smyrna, Aberfan	0	19	3
Twynyrodyn, Sion.....	0	5	0
Waunarllwyd, Zion ...	3	1	0
Ynysybwl	1	7	11
Ynyshir	1	13	0
Ystradgynlais	2	12	0
Ystalyfera, Soar	6	12	2
Ystrad Rhondda, Nebo	11	0	0

MONMOUTHSHIRE.

Aberbeeg '	1	16	7
Abercarn, Eng. Ch.....	17	2	6
Do., Welsh Ch.....	12	12	10
Abersychan, Noddfa...	2	3	2
Bargoed, Caersalem ...	14	4	0
Do., Cangenycwm ...	4	0	0
Bassaleg, Bethel	10	11	3
Blackwood, Mount Pleasant.....	6	1	1
Blaina, Salem	19	8	0
Blaenau Gwent	11	8	6
Do., for *N P*	14	10	5
Blaenavon, Sun.-sch....	2	2	0
Do., Ebenezer	5	11	6
Do., Horeb.....	6	18	2
Do., King-street	2	13	8
Castletown	27	3	0
Chepstow	14	8	6
Do., for *W & O*	0	5	4
Do., for *N P*	1	5	4
Cross Keys, Hope Ch...	14	0	0
Ebbw Vale, Nebo	7	4	3
Do., Brynhyfryd.....	3	10	6
Do., Zion Ch.	10	17	8
Goytrey, Saron	6	9	1
Llandewi, Rhyddyrch	4	5	0
Llanwenarth	11	16	6
Machen, Siloam	8	8	0
Maesycwmmer.....	2	0	0
Michaelstonevedw, Tirzah	8	0	0
Monmouth	11	16	6
Nantyglo, Bethel	2	7	9
Do., Hermon	6	2	10
Do., do., for *N P*	2	1	5
Newbridge, Eng. Ch....	37	4	0
Do., Beulah	12	18	0
Newport, Commercial-street	96	16	11
Do., Alma-street	23	2	6
Do., Commercial-rd.	35	16	0
Do., do., for *W & O*	1	0	0
Newport, Stow-hill.....	22	9	5
Do., Temple	1	16	6
New Tredegar, Saron	8	9	10
Do., for *N P*.....	2	2	1
Ponthir, Sion	4	15	7
Do., for *W & O*	1	0	0
Pontypool, Crane-st. ...	20	7	6
Do., for *W & O*	1	0	0
Do., Upper Trosnant	2	1	2
Rhymney, Penuel	24	5	7
Do., for *N P*.....	1	9	5
Risca, Moriah	3	1	9
St. Mellons.....	4	12	9
Talywain	9	5	0
Tredegar, Siloh	11	1	0
Twynyrwyn	3	15	9
Victoria, Caersalem ...	3	10	2

PEMBROKESHIRE.

Bethabara	8	8	6
Beulah.....	2	19	0
Blaenffos	15	11	2
Do., Ebenezer	8	16	3
Do., do., for *N P*.....	1	7	0
Blaenllyn	9	13	0
Do., for *N P*	2	19	0
Blaenywaun	20	16	0
Do., for *N P*	3	6	7
Broadhaven	8	6	0
Cemaes, Penuel	4	6	9
Cilfowyr, Ramoth	3	8	5
Caersalem	5	13	5
Do., for *W & O*.....	0	10	0
Do., for *N P*.....	1	1	7
Cilgerran, Penuel	7	18	0
Clarbeston, Carmel ...	2	18	10
Croesgoch and Trevine	15	12	5
Dinas Cross	7	6	0
Do., for *N P*.....	1	0	0
Fishguard, Hermon ...	6	11	0
Do., for *Congo*.....	1	15	0
Glanyrhyd.....	7	0	0
Harmony	5	8	6
Haverfordwest, Bethesda	45	1	6
Do., Hill Park	22	11	9
Honeyboro', Hephzibah	0	2	0
Jabez	6	8	8
Do., for *W & O*.....	0	10	0
Do., for *N P*.....	2	17	8
Langum	2	12	0
Do., for *Congo*.....	0	10	0
Letterston	10	0	5
Llanfrynach, Hermon	15	12	11
Do., Star	4	12	2
Llangloffan	14	0	0
Maenclochog, Horeb ...	3	2	0
Do., Smyrna.....	4	1	0
Marloes	2	9	6
Newport, Bethlehem ...	20	3	0
Newton	2	17	9
Do., for *N P*	3	2	8
Rock, Penuel.....	1	12	0
St. Davids.....	7	6	0
Sandy Hill.....	3	5	0
Saundersfoot	1	14	0
Solva, &c.	0	3	6
Tenby	1	1	0

RADNORSHIRE.

Bwlchysarnau.....	6	6	0
Dolan, Llanvihangel...	1	2	9
Do., Nantmel	7	18	1
Howey	0	10	0
Knighton	3	3	5
Llandrindod.....	1	4	5
Maesyrhelem	4	4	0
Nantgwyn.....	5	6	0
Do., Beulah	0	12	6
Penybont	1	1	0
Rhayader	1	14	6
Rock	1	12	0
Painscastle	2	13	0
Presteign and Stansbach.....	2	8	0

SCOTLAND.

Aberdeen, Crown-terrace	43	9	10
Do., for *W & O*	0	10	0
Do., for *China*	2	0	0
Do., for *India*	1	0	0
Do., for *Congo*	2	0	0
Do., for *Palestine*	4	10	0
Do., for *Mr. Wall's Mission, Rome*	12	8	6
Alloa, for *Congo*	3	7	0
Anstruther	17	8	3
Arbroath, for *Congo*	0	10	0
Do., for *China*	0	11	0
Ayr	0	5	0
Broughty Ferry	6	10	9
Cambuslang	5	18	0
Cupar	1	7	6
Dumbarton	0	16	0
Dundee	46	10	10
Do., Rattray-street	3	0	0
Dunfermline	3	12	10
Edinburgh, Dublin-st.	285	11	6
Do., for *Congo*	0	13	0
Do., for *Italy*	1	5	0
Do., for *Palestine*	5	15	0
Do., Juvenile, for *support of two Indian girls in Mrs. Kerry's school*	12	0	0
Do., do., for *Africa*	14	8	0
Do., Charlotte Ch., Rose-street	19	3	2
Do., Duncan-street	5	0	6
Do., do., for *Congo*	1	4	4
Do., do., for *N P*	4	1	6
Do., Marshall-street	15	0	0
Elgin	11	18	6
Do., for *Debt*	10	0	0
Falkirk	25	11	0
Galashiels, Victoria-st.	4	5	0
Do., for *W & O*	1	0	0
Glasgow (net proceeds of united collections)	7	15	2
Do., Adelaide-place	0	10	0
Do., Hillhead	408	12	6
Do., do., for *N P*	10	17	6
Do., do., for *Congo*	22	10	0
Do., John-street	8	10	0
Do., Frederick-street	43	19	2
Do., do., for *W & O*	1	12	2
Do., do., for *Congo*	0	15	0
Do., John Knox-street	18	17	0
Do., do., for *Congo*	2	0	0
Do., do., for *Mr. Walker, Italy*	2	0	0
Do., Queen's Park	36	18	0
Do., do., for *W & O*	3	10	6
Do., Bridgeton	4	8	0
Do., do, for *N P*	0	13	1
Do., Cambridge-st	2	0	0
Govan	4	5	10
Do., for *W & O*	1	7	10
Do., for *Congo*	3	2	1
Do., for *China*	3	2	1
Greenock, Orangefield-place	28	5	0
Do., for *W & O*	4	0	0
Do., for *Congo*	1	11	0
Do., for *N P*	4	12	10
Hamilton	4	9	0
Helensburgh	19	10	0
Keiss	0	10	0
Kenmay	2	9	0
Kirkcaldy	7	12	0
Do., for *N P, India*	15	0	0
Do., for *Genoa*	10	16	0
Do., for *Japan*	5	8	0
Kirkcaldy, for *support of Congo boy at Arthington Station*	1	5	0
Do., for *Palestine*	1	0	0
Largo	4	9	3
Paisley, Storie-street	162	12	2
Do., George-street	2	15	0
Do., Victoria-place	10	7	3
Do., do., for *support of N P, Kiroonoday Ghose, Barisal*	20	0	0
Peterhead	7	10	0
Do., for *W & O*	0	10	0
Pitlochrie	11	5	11
Selkirk	2	10	0
Stirling	21	15	8
Do., for *W & O*	2	10	0
Do., for *N P*	1	10	3
Do., for *Congo*	1	3	3
Tiree, for *N P*	1	3	0
Wishaw	4	10	0
Do., for *W & O*	1	10	0

IRELAND.

Belfast, 90, Victoria-st.	5	8	0
Cairndaisy, for *Congo*	0	10	0
Coleraine	20	3	7
Grange Corner	2	12	7
Do., for *N P*	1	6	9
Do., for *Congo*	1	8	8
Waterford	11	1	5

NEW SOUTH WALES.

BATHURST.

Mr. E. Price	0	10	

We are thankful to report the arrival of the Rev. Thos. and Mrs. Lewis from San Salvador. For some months past Mr. Lewis has suffered greatly from repeated and severe attacks of bilious fever, with strongly marked typhoidal symptoms, which have greatly reduced his strength, and rendered an immediate change absolutely needful. For nearly four years Mr. Lewis has been resident on the Congo without change.

We are requested to call attention to the following announcement:—There will (D.V.) be a Missionary Conference at Chamounix during August, probable date 18th to 22nd, for *prayer and praise*, in connection with various fields of Gospel labour, information concerning which will be given by Rev. F. B. Meyer, of Regent's Park Chapel, London; Pasteur Vernier, of Valence, Drôme; Pasteur Lecoat, of Tremel, Brittany; Monsieur R. Sailleus, of the McAll Mission, Paris, &c. All Christian friends are earnestly invited. For information as to railway fares, board and lodging, &c., application may be made to Rev. N. L. Bluett, Avenue de la Gare, Annemasse, Haute Savoie, France.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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THE NEW SLIP FOR S.S. "PEACE," AT BOLOBO.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

EXTINCTION OF THE DEBT.

WE are thankful to report the extinction of the Debt of **£2,472 3s. 10d.** In response to our appeal in the HERALD for last month we have received the following sums, for which we are sincerely grateful:—

	£	s.	d.		£	s.	d.
Mr. W. C. Parkinson, L.C.C.	50	0	0	Mr. T. Whitley	10	0	0
Mr. Howard Bowser	50	0	0	Rev. T. Davies	5	0	0
W. R., Thankoffering ...	50	0	0	Mr. Bebington	5	0	0
Rev. J. G. Potter	28	0	0	Mr. D. J. Crossley	5	0	0
Mr. Joseph Russell	25	0	0	D. C. W.	3	0	0
Mr. Jeremiah J. Colman ...	25	0	0	Mr. Pollard...	2	0	0
Dr. and Mrs. Slack	13	0	0	A Friend	2	0	0
A Friend	10	0	0	The Misses Rogers	2	0	0
Rev. F. H. Robarts	10	0	0				

And various smaller sums.

We now plead for the hearty sympathy and active co-operation of all our readers and friends throughout the kingdom in the effort to raise the ordinary receipts of the Mission to such a figure as shall meet the ordinary expenditure.

To secure this we require a large increase in regular contributions, better organisation, more systematic giving, more widely diffused missionary intelligence, and, above all, a fuller and deeper sympathy with the Saviour Himself—more of "the true missionary spirit," which, in the words of Dr. Alexander Maclaren, "is nothing more than the Christian spirit turned in a definite direction. And, therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labour. Cherish the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper

and a closer communion with Jesus Christ. By the might of living sympathy with Him, and the derivation of His own Spirit within us, we shall have no spasmodic, or galvanised, or partial missionary spirit, but we shall see the world with Christ's eyes, looking beyond all the surface accident, down to the deep central realities of the case; and, like Him, weeping over that which to the common eye was but a source of gratulation, and seeing men, whatever else they may be, as sheep that had no shepherds, for they have wandered away from Him."

"As the Twig is bent, the Tree's inclined:"

A PLEA FOR THE EDUCATION OF THE YOUNG IN CONSCIENTIOUS GIVING.

BY REV. JOHN EWEN, OF BENARES.

TWO years hence we shall have the joy of celebrating the centenary of our Society. What form our thank-offering for the manifold goodness of Almighty God to us during all these years should take has not yet been decided; but, throughout the denomination at large, it is felt that some signal effort should be made to commemorate 100 years of labour that has enriched the spiritual life of our churches, drawn out the heroism and self-sacrifice of Christian men and women, besides starting rills of blessing that are to swell and increase till every desert shall rejoice and blossom as the rose. At the annual meeting of 1889, the suggestion was thrown out by, if I remember aright, the Rev. Charles Williams, that a very fitting way of acknowledging the Divine goodness and mercy would be by bringing the income up to, at least, £100,000 by that time. I hope the denomination will show itself quite equal to that amount, *plus* its thank-offering, so that the Committee may see their way clear to press in with the blessings of the Gospel into those countries that are now being thrown open to commercial enterprise.

£100,000! This seems a very large sum for a denomination like ours to raise annually; but it is large only in comparison with what Christian people give towards the increase of a kingdom that has already enriched and ennobled themselves, not certainly when measured either by capacity or obligation, for we must never forget the fact that it is as obligatory on us to pass on the Message of Salvation as it was obligatory on the Scotch clansman to pass on the "Fiery Cross." I am specially desirous of emphasizing this truth, because I have heard of some fathers who have said to the members of their families, themselves church-members, "You need not put anything in the collection, my dears; I will put in for the family." Now a two-fold wrong is thus unintentionally done—one to the Saviour's

Kingdom; another to the young people. The members of a believing family should be early accustomed to give, and *to give what is their own*, for God's work. Each, inasmuch as he is a partaker of the blessings of the Gospel, and personally benefits by the advent of Christ, should feel it incumbent upon him to do all in his power to help and bless others. If each did his part, £100,000 would soon come to be regarded, not as the *high*, but as the *low* water mark of the Society's income. This, too, I am anxious to emphasize, because I find that not a few of the poorer among us look at the figures and pass on with the remark: "Something for the rich to do!" It would be more correct to say: "Something for the poor to do"; for then every man would feel that it was his own personal business, and not leave it to some neighbour richer than himself. The power of littles has been dwelt upon till it is one of the best known of truths. How true it is that "mony a meikle maks a muckle." Near Benares there is a place called Sarnath, in which there stands the remains of a huge pillar erected by the Buddhists to indicate the site where the "Light of Asia" began his work. Time was telling upon it, as upon all things else, till at last it was felt something ought to be done to preserve a monument of such antiquity. It is faced with stones 12 or 15 feet in length, and the question for the engineers was how to take them down without the employment of costly machinery. The difficulty was solved by throwing up a mound of earth, at an easy angle all round, down which they might be rolled. But who threw it up? Principally women and children. When it was known that work might be had, young and old, strong and sickly, came with little baskets, and in an incredibly short time the mound was ready. It was done by handfuls, for each filled her own basket with her hands; but such was their number that the work, which would have been next to impossible to the few, was done with an ease and expedition that was simply marvellous.

This must not be regarded as an argument in favour of a penny, unless, indeed, it be a penny a week. A penny dropped into the collection covers no Christian's responsibility; and if it can be considered to cover obligation, the giver is, of course, out of sympathy with Christian privileges and views of duty, and consequently with missions; for a small sum like this says in effect: "It has done little for me, and is not much worth sending to others." Happily, believers do not feel like that; freely they have received, freely they are constrained to give. Our giving should be in reply to the question: "How much owest *thou* thy Lord?"

But if it is not a plea for a small sum, it is certainly one for a conscientious consecration of part of our substance to the Lord's work in foreign

lands. I am glad to believe this is very widespread, but I plead for its universal adoption. I was recently walking along the principal street of a town in Kent, with one of our ministers, himself an earnest advocate of missions, when one of his members came up and said: "I am sorry I shall not be able to attend the meeting to-night; please put this in the collection for me," saying which he put 2s. 6d. into his hand. When he had gone my companion said to me: "An old gentleman, who is too feeble to be present, has sent 10s. for the same purpose." Would that all were as conscientious! Unfortunately, we too often forget the meeting or the collection, and have a certain shyness about making it up by taking what we think might be regarded as a trifling sum by the collectors. The difficulty is easily overcome in these days of postal orders. If by any chance we are prevented from attending the meeting, or should we forget the collection, we can always make amends by forwarding direct to the Mission House.

Not a few pastors have said to me, half apologetically, half regretfully: "I fear we shall have a poor meeting to-night; somehow we never get good missionary meetings." This is largely the result of education, or, rather, the want of it. I have ever found that where congregations are well up in missionary information, the meetings and collections are good. "Yes," many have replied; "but we do not get a deputation on Sundays, and they will not come out on the week days. How are we to interest them?" By becoming yourself the deputation, say, once a month or once a quarter. The annals of missionary enterprise are the continuation of the Acts of the Apostles, and may be taken into the pulpit without any sense of incongruity. Missionary biography and history are now, thanks to the Religious Tract and Book Society, and the existence of public libraries, within the reach of all, and ought to be largely made use of. Congregations will listen to a talk about Carey, Moffat, Livingstone, Brainerd, Morrison and Burns of China, John Williams and the Moravians, to say nothing of *living* missionaries, with as much interest as to a discourse on Paul or any of the apostles. The reading will be a spiritual preparation to the pastor; his address will be the means of rousing the enthusiasm of his congregation for the heathen, an enthusiasm which will discover itself in a deepened spirituality in the church, and enlarged subscriptions to the funds of the Society.*

* For this purpose I would very heartily commend to all busy workers, who have no time to read a number of elaborate works, "Conquests of the Cross," published by Messrs. Cassell & Co., Limited. It is a really excellent book, giving in a condensed yet most interesting form a vast amount of information about Missions in every land.

But it is to the establishment of Young People's Associations in each of our churches that I look for the greatest results. I would earnestly commend this way of helping the Society to our pastors, Sunday-school superintendents, and teachers, not only on account of the large increase it would mean to the funds of the Society, but because it infuses the missionary spirit into the children, and prepares them to take an intelligent interest in Christian work. The churches cannot afford to neglect this aspect of the question, for an intelligent, sympathetic interest in missionary work is ever coincident with a deep-toned spirituality and earnestness in the churches. By their means the funds of the Society may be very largely increased, and this to a much greater extent than, perhaps, most are aware of. For purposes of illustration I shall show what is done by three schools having associations, and then show what is done by twenty-two others *of equal social position*, not having associations. For obvious reasons I withhold the names of the twenty-two schools, but I may remark that they are situated in almost every part of the country.

The three associations to which I refer are :—

King Street, Reading	5s. 2d. per head per annum.	
St. Mary's, Norwich	2s. 7d.	„ „
Park Chapel, Yarmouth	2s. 7d.	„ „

King Street, Reading, has attained its pre-eminent position by means of a Congo working party ; but in the other two cases the sums stated represent the sums given or collected by each of the young members.

How are these results attained ?

I. By organised effort.

II. By making the children feel a personal interest in mission work.

III. By a thoroughgoing sympathy with them in their efforts on the part of the pastors, the officers, and the adult members of the congregation. Where co-operation is so spontaneous and widespread it would be invidious to mention names ; but, as all associations must have a committee, I may say that it depends very largely upon the selection of a secretary, at once in sympathy with mission work and with the children. Beyond this there is no secret.

Let us now take the twenty-two schools without associations, and see what they do :—

1 gives 2s. per head.	2 give 7d. per head.
2 give 1s. 8d. „ „	2 „ 6d. „ „
1 gives 1s. 4d. „ „	2 „ 4d. „ „
1 „ 1s. „ „	4 „ 3d. „ „
1 „ 9d. „ „	1 gives 2d. „ „
2 give 8d. „ „	3 give 1d. „ „

It will thus be seen that no less than *seventeen* of the twenty-two fall below 1s. per head per annum, while three fall as low as 1d. This ought not, need not be. The schools selected are, in each case, I believe, able to do as much as the three with associations.

Now what would efficient working mean for the Society? It would mean £98 6s. 7d. from the five schools that give 1s. and upwards; £1,036 16s. 8d. from the seventeen that give from 1d. upwards; in all £1,135 3s. 3d. from the twenty-two. But would not this be a serious tax? No, not in the schools indicated; *for it only represents about ½d. per head per week.* If the managers of our schools could only be persuaded to establish these juvenile associations, the annual income of the Society would exceed the £100,000 without a conscious effort on the part of the denomination, and leave it able to lay a worthy centenary offering on the altar of our Lord. Let it be tried in every school, and, instead of an average of about 2½d., an average of 1s., at least, will be attained without conscious effort.

The Congo Mission.

TIDINGS FROM WATHEN STATION.

THE Rev. P. Davies, B.A., writes:—

"WATHEN STATION.

"MY DEAR MR. BAYNES,—In the five months I have been back, I have been able to do more of real mission work than in the three years I was here before.

"Formerly, with a few months' exception, though happily never more than a few days alone, I was one of only two on this station, and that means very few opportunities of leaving the station; now we are four, none of us new men, and so (we may hope) with a few years' uninterrupted work before us; though I ought not to leave out Mrs. Bentley, and missionaries' wives should be counted as missionaries, and most valuable missionaries too. Many friends know that we are looking forward to further reinforcements in this way.

"Into the details of our station work—the daily service, medical work, and school—I do not wish to enter now, though all three are now carried on more effectively than in the past.

"On my return we talked over matters, and for purposes of itineration decided to divide the country into four districts, roughly, by the points of the compass. My district is from N. to E., and then follow round the compass the districts of Messrs. Comber, Bentley, and Cameron.

"We had hoped to be always one out, sometimes two, being each of us away about ten days a month; we haven't been able to quite keep this up, but, in the three months in which we have had this plan before us, I have been away twice for eight days and once for ten, so nearly fulfilling my share of the programme. The first and last journeys were made on the north bank in French territory, the second along the south bank as far as the Nzadi a Nkixi.

"I wish now to give some general impressions produced on my mind, rather than details of daily proceedings.

"IMPRESSIONS PRODUCED.

"In all the towns I visited on the north bank, and in most of those on the south, white men are very rare visitors, so my advent was a matter of interest to the whole population, as too, on the other hand, all the towns were sufficiently near for the people to be familiar with the fact of our presence in the country; and as I met in almost every town and market men who had served us as carriers or workpeople, and my carriers, too, were in each case natives of the country, I was not an object of fear. I heard occasionally the reassuring remark made to those that were a little timid, that Manzevo was a mildly disposed sort of man, and that there was no need to be afraid. We missionaries were said to 'lemba e nxi,' which I can best translate by saying that it is entirely the opposite of saying that 'those who turn the world upside down are come hither also'; in this respect you see we meet with more favour than the Apostles—our goodwill is at least recognised.

"In fact, there was just the right amount of novelty and the right amount of familiarity to bring the whole population about me, women, and children, and all. A little more fear and the women and children would have run away, a little more familiarity and they wouldn't have taken the trouble to come, and I could only feel sorry that my knowledge of the language was not greater, as I have a little fear that by the time I might be able better to speak to them, the people by use will not be so anxious to crowd around and see and hear me; as it was, I seized the opportunities as well as I was able, and with the complete ignorance of all as to Divine things it was the easier, as I felt that they needed the very A B C of the Gospel. I had with me some of our station people, who, though not Christians, were accustomed to white man's Congo, and had learnt enough on the station to be able to speak after me in proper native idiom. I had no one with me who knew English and to act as interpreter in the strict sense.

"SPEAKING BY MOONLIGHT.

"At some towns the whole population came in the moonlight to the number of a hundred or two, and I was sometimes asked to speak again for the sake of late comers, and once or twice a third time even; at others I was able to do more perhaps by talking to a few. With a few one can hold a conversation, but if fifty or a hundred interpose remarks disorder is apt to ensue. In a conversation one can feel one's way better; in other cases the attractions of a big drum and a dance were irresistible, and I had to be satisfied with goodwill (which I invariably met with). I hope for better opportunities another time.

"MY WANTS.

"Everywhere the sick were brought to me, from those who were stone blind and rheumatic with age, to those whose complaints were largely imaginary. For the first, one could do nothing, but most of the rest could be relieved, if not cured. I should find a portable, rainproof chest, about 30 lbs. weight, with two dozen bottles and jars, a most useful help, if any friend were minded to give me one for the work of the Mission; in Congo we must be medical missionaries. A magic lantern that was small enough to be portable would be a help, too; at some few places I was asked to bring one with me when

I came again, a few of the people having seen exhibitions on our stations. Quite a few slides illustrating the simpler Scripture subjects, especially the life of our Lord, would be sufficient, and portraits of the King of the Belgians, and President of the French Republic, to be shown in state, or French territory, would probably get us favour from the officials of either country who might happen to be present. Little attentions go a long way, and at present both State and French officials make themselves thoroughly friendly. I was very cordially received at the French post at Manyanga North.

"I thoroughly enjoyed each tour; the change of scene is good for one's health, and I was much encouraged by the reception I met with everywhere. The people are wofully ignorant, and we must not be surprised if the work is a slow one. The towns, too, are very numerous, and one can spend eight or ten days in a district, never more than eight or ten hours' march from the station, and yet visit not half the towns.

"IGNORANCE OF THE PEOPLE.

"I don't want to be misunderstood. The friendliness of the people does not necessarily mean that they appreciate the Gospel message; many had never heard it before; and we have often found in the towns near us that ignorance on being enlightened gives way to indifference, or at other times to hardness of heart; but from good nature, curiosity, courteousness, personal regard, and a variety of other such reasons, they give us the opportunity of speaking God's truth to them. For this we are thankful and strive to make the most of these occasions, while we feel that above all it is the work of God's Holy Spirit to enlighten them and turn their hearts.

"I am very thankful that during these five months I have had only one day in bed with fever. The few little attacks of neuralgia, &c., I can pass by without notice, in view of the usual good health I have been favoured to have since my return. Life is altogether happy to me now, but for a sense of falling short of what I know I ought to be. It is true that the climate, even when you enjoy it as I do, begets languor both bodily and spiritual, only it is the part of a good Christian to resist these influences, and not give way to them. Let the Church pray for us.

"Faithfully yours,

"PHILIP DAVIES.

"A. H. Baynes, Esq."

The Rev. George Cameron writes also from Wathen Station:—

"DEAR MR. BAYNES,—A little while ago I made a few days' trip to the north and west of this station, and now send you a short account of it. On Saturday afternoon, February 8th, accompanied by a few men and boys carrying my travelling gear, I walked over to Kimbenza, a large town four or five miles distant from the station, and close to the bank of the River Congo. It would be more correct to describe Kimbenza as a line of little hamlets, as what was once a large town has broken up into ten distinct parts. This process of breaking up is going on all over this district, and to some extent in other parts of the country as well. This scattering of the people has its advantages and its disadvantages. On the one hand, it involves greater labour in getting to them, but

on the other hand, it seems to have the effect of making them less proud and more approachable.

"METHOD OF WORK.

"We slept at Kimbenza that evening, and, starting early next day, have fairly attended meetings in four of the villages. The mode of procedure is very simple. More often than otherwise, there is neither singing nor public prayer. A simple statement of the Gospel, giving prominence to the atoning death and resurrection of our Lord Jesus Christ, is the burden of our message. The address is sometimes interrupted by questions or contradictions, and often followed by conversation. In one of the towns, the people very much resent being called sinners, and insist that their hearts are pure and their conduct good. As neither the Bible nor experience warrant us in believing this, we do not withdraw the charge, but urge them to accept the remedy. Starting early next morning we soon get over the two miles between here and Nkunga, where we are heartily welcomed and have a good meeting. Our next spell is along the bank of the Congo, which here is many hundred feet high; so we find travelling rather hard work, but we are compensated by the magnificent scenery.

"We arrive at Kinshasha about noon, but it is almost deserted, and the few people who are about decline to hear us in the absence of the chief. So we rest quietly till the heat has somewhat abated, meanwhile interested by the sight of a copy of 'The Evening of our Lord's Ministry,' by Dr. Stanford, which one of the townsfolk offers to sell. The book was doubtless either lost by, or stolen from, a passing traveller.

"OUR RECEPTION.

"A steady climb of over an hour now brings us to Kinsumi. Here we find nothing but angry looks. We ask a house to sleep in, but are told we can't sleep in this town. 'Don't you know that this is only a part of Kitadila, that town up there? Why don't you go up there instead of coming here to the back door?' we are asked. So we go on to Kitadila, only to find the people there as sulky as their neighbours. With great difficulty we get a house to sleep in, and next morning try again to conciliate the people. The attempt is unsuccessful; no chief or responsible person can be found, and no one about will have anything to do with us. So we leave the town and, after a tramp of five or six miles, reach Mpangu. Here our reception is cordial. The people listen with attention, and, we hope, interest.

"The next town—Mpati—is not far off, and a man soon offers to guide us there. We have to descend a steep hill which is visible from the town, and so our coming is known. As we enter we are met by many friendly faces. If our reception at Mpangu was cordial, this was almost an ovation, and quite makes up for the coldness of the Kitadila people. We soon find out the secret of it. A month or two ago Nshi a Kongo, an Mpati man, had his hand shattered by the bursting of a gun. He went to Wathen, and was successfully treated by Mr. Percy Comber. Nearly all the time I am here I am surrounded by sick people asking medicine. Most of them have nasty ulcers which have never been washed, and which I cannot now persuade them to wash thoroughly. I do my best for them. Next morning a visit is made to Shimu Matadi, and the Gospel preached there, and afterwards in this town, both times to good audiences.

"After another night here, we go on to Kumbi and find that is market day;

notwithstanding, a good number listen to our message.

"Our next halt is at Kinjinga, where we sleep, and next morning have our meeting early, before the people scatter, than a visit is made to Kimba moshi, where more interest is shown than in the last two places.

"WORK AFIELD.

"In the afternoon we push on to Madimba, one of the Mbunda group of villages. Several of our workmen come from this district, so our character is fairly well known, and we are welcomed. Next day Njieto is visited, and the people come together very well, but so slowly that no time is left for a visit to another town. The Lord's-day has come round again, and we get the inhabitants of three hamlets to meet in one—Kimpete—a very unusual thing, as nobody cares to go to the next hamlet to hear us, though it should be only a hundred yards away. The Mansangi people were also invited, but none of them came, though their village is only on the next hill half a mile away, so we went to them, and had an informal meeting in the smithy. We got a boy here, too, for the school, and another one at Kimpete, though we had not asked for boys. As a set-off to this, a boy, who had come with us from Wathen, ran away from us here to go to his town.

"Here in Madimba, a meeting has been arranged for, and postponed from time to time, but at last it is held, a fair number being present after a good deal of pressing.

"Next morning we pack up and begin our return journey. We take another road than that by which we came, and before we reach home on Wednesday, we preach the Gospel in three towns (two of these for the first time), and visit a fourth, where we would gladly preach, too, but the people won't allow us, and show more suspicion and ill-will than we have yet met with.

"In these trips we meet both light and shade, joy and sorrow. Sometimes we are cheered, and sometimes we are disheartened, but through all we are hopeful that the good seed we sow will soon spring up and bear fruit to the glory of God.

"Thanking all who pray for us and for the work here, and asking continued prayers,

"Yours affectionately in Christ,

"GEORGE CAMERON.

"A. H. Baynes, Esq."

The Late Rev. W. Littlewood, of Inagua.

(From *Harbour Island Gazette.*)

"ON the 14th of May, at Harbour Island, the Rev. W. Littlewood, Baptist Missionary, passed away to his reward.

"Had the deceased gentleman lived three days longer he would have completed his seventy-sixth year; he being born at Hemsby, in the county of Norfolk, England, on the 17th of May, 1814.

"Mr. Littlewood arrived in the colony, landing at Nassau, in 1841. For thirty-seven years he served the Church of Christ under the direction of the Committee of the Baptist Missionary Society at Turk's Island, Inagua, and Nassau. In 1878,

owing mainly to the ill-health of his wife, he retired from active work, and has since resided at Nassau and Harbour Island.

"Though for some months the condition of our late friend's health had been such as to occasion considerable anxiety to his friends, no one supposed his end was so near.

"On the day of his decease he seemed a little better than usual and more cheerful. Early in the day he went to the cemetery to direct the enclosure of a burial place where two months ago he laid his brother-in-law, and which he wished to be a resting place for himself and his dear wife. Little did he think that within a very few hours he would be placed there. After an early tea he took a walk, and later in the evening sat chatting, reading letters just received from home; and the chairs of the two dear old people were drawn close together as they, for the last time, discussed the prospect of seeing the loved ones either here or in England during the present year.

"A little before nine our friend retired, and slept well till nearly eleven. Waking, he took the light into the next room to examine the clock, and having found out the hour of the night returned to his bed. After lying down he complained of 'short breath,' and finding that he was in a profuse and cold perspiration, Dr. Johnson was sent for, but arrived too late to afford relief. Without any pain, peacefully—whilst the dear old blind wife was chafing the brow she had not seen for years—quietly as night merges into day, he exchanged mortality for life.

"The funeral took place the next day; the service in the chapel was conducted by the Rev. R. Whittleton, who delivered an address over the remains of his fellow-countryman and friend, and the Rev. G. E. Newton continued the service at the grave.

"Many readers of this 'notice' will sympathise deeply with the bereaved lady in her accumulated afflictions, and not a few who know her loneliness and helplessness will pray that of His boundless compassion the Lord may soon see fit to re-unite these dear old people in the Spirit World."

The *Bahamas Advocate*, of May 28th, says:—

"Mr. Littlewood was a long resident in this colony, having arrived in Nassau from England as far back as 1841. He laboured from that time in the church of which he was a minister, being under the Baptist Missionary Society, having been in charge of churches at Turk's Island, Inagua, and this city. At the last island he spent the longest term of service, included in which was the superintendence of some of the Baptist churches at the windward islands of this group. Advancing in years, and on account of the failing health of his wife, he retired from the work at Inagua in 1878, and came to Nassau, where he lived some time A few years past he made a home at Harbour Island.

"Mr. Littlewood possessed a kind and gentle disposition, which won for him many friends, and there were a number of such upon the Island of Inagua, too, where his sympathetic nature was often manifested in a general manner.

"To the sorely-afflicted wife we would tender our sincere sympathy, a large measure of which, we feel assured, is shared in by her circle of friends in the colony.'

Picture of an image found in the ruins of San Salvador Cathedral, Congo.

Congo Mission.

SAN SALVADOR IMAGE.

THE accompanying engraving is a picture of a stone image found in the ruins of the cathedral at San Salvador, Congo; and is interesting as a relic of the efforts which were made some three centuries ago by the Portuguese Roman Catholics, which efforts, as we know, were not made in the "gentleness of Christ," but were attended by violence and compulsion, and consequently failed.

An Interesting Conversation.

THE Rev. Francis H. James, of Che-Nan-Foo, writes:—

"Sometimes I have very interesting conversations with visitors. I will give the substance of one with two gentlemen a little time back. It may show something of the objections we have to meet. The younger man wished to say something pleasant, and so commenced to show his toleration toward some Western notions. 'After all,' he began, 'your theories of astronomy and geography are much like ours, are they not?' 'No, I cannot say they are very much alike, for you say the heavens are round and the earth is square; we believe differently.' 'Ah, but by the word "square" used in this way we do not mean an exact square, but it is pretty near to the earth's shape, is it not?' 'We hold, and I think can prove, the earth is round.' 'How can that be done?' 'In several ways. Here is one. I returned to my native land two years ago. Now England is to the west, yet by going east I arrived there. And if you should keep on going east, as I did to come back to China, you would find your way back here again.' 'Oh, yes,' he said, 'just as

by going round this saucer.' 'No, not the same, for going round a circle you travel in all directions, while going round a globe only in one. I went east to Japan, east to America, east to England, east to India, and then east to China. How could this be if the earth were square?' This was a puzzle. He had read the classics and Chinese histories, and according to accepted ideas he ought to have been well furnished on every subject, yet he was at a loss. So he tried astronomy, and was again surprised when I said, 'The fact is, this is a profound study, and I cannot undertake to explain it in a few sentences. To one who has never seen a telescope it is hard to make it all clear. The science of light also is unknown in China——' 'Oh,' he interposed, 'ages ago we had men who understood all these things.' 'No,' I said, 'do not think me discourteous, but I must say what I know to be the fact.' 'Oh, no—not at all, say on—just what you think.' 'Well, then, neither now nor in past days have these things been understood in China, nor chemistry, &c.——' Here the older gentleman interposed: 'But we had men who understood chemistry—men who could estimate exactly the amount of each kind of grain in a measure filled out of their sight with wheat, beans, and millet; also the exact value.' 'Perhaps so—in a rough guess; that, however, is not chemistry. Could they analyse a bottle containing several kinds of drugs, and ascertain the contents and their proportions?' This was given up, and he said, 'Well, let us leave these things and turn to religion. How do you know that God exists?' I answered, 'Where does man's conscience come from?' 'Oh, that is part of man's original nature.' 'Yes, but it must have had an origin; do not your classics say, "Heaven bestowed a good nature on mankind?"' 'Yes; well, we admit the existence of God, but why did He give us the power to do evil as well as good?' 'How could we have power to do good without having power to do evil? Beside, evil is not a *thing* created by God. It is an *act* of man chosen by himself, and how could he be able to choose good if he could not choose evil? If unable to be vicious, what merit would there be in his following virtue? We must have the power to choose either or else be machines.' The younger man said, 'That is certainly true, we cannot dispute it.' 'Well,' said his friend, 'about *prayer*; what is the need or use of it, if God knows what is in our hearts? Is it not enough for Him to know our desires and needs without our expressing them?' I answered, 'But even if it were so, *why not* express them? Is it too much trouble? Is it from indolence that some people dislike prayer? Do not parents like their children to express their wishes? Would you approve of a child saying, "I respect my parents in my heart, but there is no need to manifest it in my actions"? Would parents be satisfied with this?' 'No; but parents *could not tell* that their children had such feelings if they did not see or hear them expressed, whereas God's knowledge is infinite. He would know as well without our expression as with it, so it is entirely different.' 'Well,' I asked, 'suppose we never gave expression to our feelings, never used this means to cultivate them, would they not wither and perish? Beside, what are they for, but to be used and developed? If, as the classics say, "God gave us a right principle to know the good," does He not wish us to do it, and as a consequence, wish to give help that we may do it?' 'True,' he said, 'quite right.' I continued, 'Your proverb says, "Man depends on Heaven

for food; by Heaven we have life and nourishment!" Now if your life and physical wants depend on Heaven's gifts for sustenance and development, does not your soul—your conscience? Do we not need God's grace for our spiritual necessities as much as for our material needs? Experience shows we do—then why not ask for it? Can we care for our souls if we cannot for our bodies? Prayer is communion with God—a means of nourishing and cultivating the heart, the conscience. Can we do without it? Does experience indicate this? Again tell me—where did your word for prayer come from? Did it not grow from man's sense of need for help from one higher than himself?' 'Yes,' he said, 'doubtless you are right. It is reasonable, and I like the way you have stated these things. We must come and talk again. Thanks for the conversation.'

"Such talks I enjoy, and I trust they do good, though I own I find it difficult to adequately deal with some of the questions such men raise. These men will attend no chapel to hear preaching, and they do not relish many of our books. Conversation is often the only way to reach them. The above represents the objections of a large number of the highest officials and best scholars in China, and we must do something to help them.

"Yours faithfully,

"FRANCIS H. JAMES."

The Rev. A. G. Jones, of China, on the Native Church.

OUR readers will be thankful for the encouraging tone with which our brother, Mr. Jones, is able to write of the present condition and future prospects of the work in connection with the native church at Tsing-cheu Fu, Shantung.

He writes:—

"As I have been for fifteen months at the Tseu-ping station, and only visiting Tsing-cheu Fu occasionally on church business, the 'charge' which I have of the native church must be considered as something not usually meant by charge. It is that I see generally that nothing goes very wrong, but, to use an American expression, I cannot be said in any sense to 'run' it.

"In fact, this whole state of matters is only possible at all as the result of having steadily adhered from the very beginning to such an ideal, and pressing steadily towards its realisation, relying at bottom on the truth that the force resides in the membership and must be got *out* of it, or else be in an exotic condition.

"Of course we must live in readiness for storms at any time, and do so, but, thank God, none have arisen since I left Tsing-cheu requiring my return there for any emergency of an unforeseen character.

"As, therefore, the most I have been able to do from this distance was to see after the routine, so I cannot report in any way after the detailed fashion I have been wont to.

"EMIGRATION.

"First, as to our difficulties. Emigration from this province to Shen-si (not Shan-si) is greatly on the increase. This province produces a hardy and prolific people, and is hemmed in on two sides by the sea; the people there-

fore have to emigrate largely westward. During 1889 we will have to make a considerable deduction for Christians emigrated to Shen-si. They were forced by general poverty to do so. Large portions of Shen-si are waste, as the results of massacres following rebellions, and then pestilence and famine following the massacres.

"I have conversed with those who have been there. They tell me the emigrated Christians hold together and long for foreign pastoral supervision. We are not numerous enough to send anyone to undertake this. It is 700 miles overland—300 miles S.W. of Tai-yuen Fu in Shan-si. I am told that the non-Christians who emigrated from this part, and were accustomed here for years to hear our people speaking of the things of Revealed Religion, have now, in their new home, freed from old family and village restraints, taken kindly to Christianity, and are disposed to accept it. These facts will not be lost upon the observant who are thinking often of God's purpose of redemption, but the blow must be struck or probably the Church of Rome will sweep all these flowers and fruits into her basket.

"ENCOURAGEMENTS.

"Now as to the points of congratulation during the year.

"Several new stations have been added to the Church during the year. Between about 90 and 100 have been baptized.

"The famine afflicted our people sorely. There can be little doubt that many a life was shortened by the hardship of that time, though I do not think I heard of any Christian dying of starvation except one, who, after the distribution was over, in a village forty or fifty miles from us, was refused support by his brothers because he was a Christian, and who, sooner than give way, died before we knew of it. Alas! how the natural bond of human society may become the most unnatural opponent of what seems at variance with its notions of its rights and interests. Nevertheless, on the whole, the famine helped our cause. It showed what Christianity was at heart. It showed that what we administered was not on lines of partiality to our own people, but publicly and justly. It showed that professing Christian leaders were superior in their management to those who were not Christians in their freedom from corruption. Our students, helpers, leaders, and stewards all proved zealous and faithful during the distribution, with the exception of one or two unimportant men, and they only in very few instances. No one can know what this all means who does not know the Satanic depths of Chinese corruption about public funds. These are real fruits of the spirit in this country, though in England only reckoned as common right.

"Another result of our relief work has been an immense improvement in the general feeling towards Christians. There has been no persecution this year. Mr. Whitewright during the recent Government examinations in Tsing-cheu Fu had an immense influx of students and graduates to see his training institute, and hundreds have been reached in this way. Dr. Watson also successfully treated the Prefect for some ailment, and this materially helps.

"These are some of the fruits of having a well-manned station and mission, not a poor, lean, mission dragging along a miserable, ineffective existence By degrees many others will manifest themselves from year to year. As the effectiveness of the new missionaries increases old defects will gradually be supplied, old misunderstandings removed, the rough places will be made

plain, and the highway in the desert prepared.

"THE OUTLOOK.

"Passing to the future the problem now is, as regards the Church, to so create positions and organise the matter that the trained men whom Mr. Whitewright is preparing will become gradually responsible native pastors, or sub-pastors, and so, under slight foreign direction and occasional foreign instruction, carry on the work of the Church with a minimum of foreign moral help, and with no pecuniary help whatever from us. On that plan I am now engaged, and look for God to bless it. If we succeed, it will be almost the finishing touch for self-support and self-extension on a thoroughly native basis, and guarantee the strength and permanence of our work more than anything I know of.

"A. G. JONES."

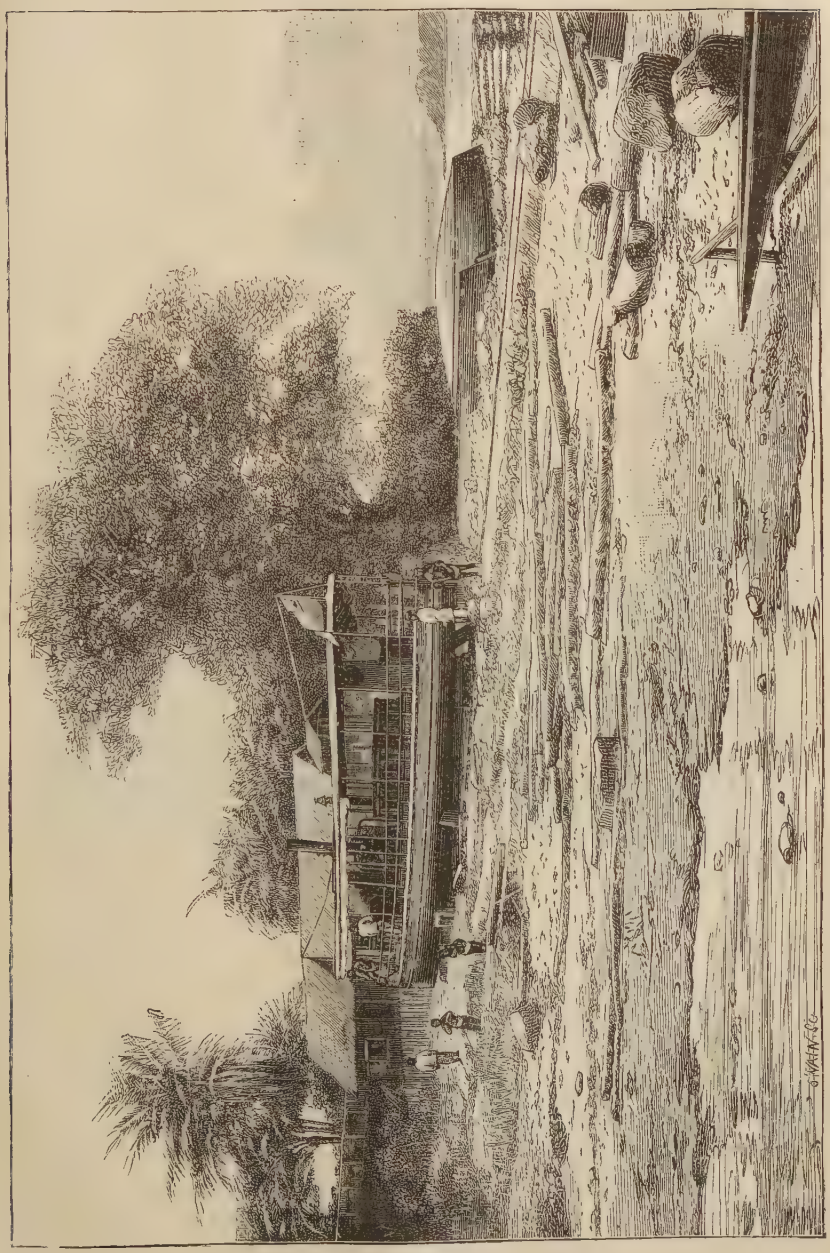
The Congo Mission.

THE S.S. *PEACE* AT BOLOBO, UPPER CONGO.

"BOLOBO, CONGO FREE STATE,
25th March, 1890.

"MY DEAR MR. BAYNES,—I suppose that you will already have heard of our having arranged for land at Upoto, and also of our intention to occupy this place at once. We intended to have gone away to do so as soon as the *Peace* came off the slip; but, having received a letter from Dr. Sims urging that Mr. Roger's health demands a change, and suggesting that he should have a month at Bolobo, the steamer will start for the Pool as soon as she is ready. It is our purpose to leave Mr. Field with Mr. Glennie at the Pool, and to bring Mr. Roger on here to stay with Mr. Stapleton, while Mr. White and I take Messrs. Oram and Forfeitt on to Upoto.

"As yet we have barely finished our new slip at this place, but it is so far complete that we have been able to make use of it in drawing the *Peace* out of the water for painting and repairs. When completed our slip will be 240 feet long, 45 feet longer than it now is, and, being pitched at a grade of 1 in 15, we shall be able to take the *Peace* out of the water at any time. But for the fact that the river rises twelve feet above the level at low water, we should not need so long a slip. If we had a tide of twelve feet twice a day, docking the steamer would be a simple matter compared with what it now is, seeing we have only two tides each year, one of about six feet at Midsummer, and one of about twelve feet at Christmas, each tide taking about three months to ebb and the same to flow. Of course, it is not a tide at all, the rise of water being dependent upon the rainy seasons. The photographs herewith will show the *Peace* drawn up the slip or railway on a long wooden cradle, a truck arrange-



S.S. "PEACE" ON THE SLIP IN FRONT OF WORKSHOP, BOLOBO STATION.—(*From a Photograph.*)

ment fifty feet in length, and having long iron plates on its under side to slide on the rails instead of wheels. The natives said that we could not pull so big a boat out of the water; they judged, from the efforts required to pull their large canoes on shore, that the *Peace* would prove immoveable, and great was their surprise and delight when they saw that with our ropes and pulley blocks we were able to make the steamer climb the incline till she was alongside the workshop that you will observe in the back part of the picture.

"Looking down river from Bolobo Station, Biangala Point is eagerly watched when steamers are expected, as it is upon rounding it that they first come into sight on their way from the Pool.

LOOKING DOWN RIVER FROM BOLOBO STATION.—(*From a Photograph.*)

"While we were at work dragging the *Peace* out of the water, a poor slave was being killed on the sandbank at the south end of the Bombolo Island, which is just shown on the right of photograph No. 2, and immediately over the stern of the *Plymouth*, the *Plymouth* having been turned upside down for repairs. We saw the crowd assembled, but could not see what was going on; but upon asking a passing canoe, we learned that a runaway slave, having been recaptured, was being beheaded as a warning to others. Unhappily, some other poor soul, undeterred by what took place a fortnight ago, made the attempt to escape, and to-morrow will pay the extreme penalty.

"Last Sunday we had a service in the town, to which the masters of these

poor unfortunates belong, and we made a point, not only of speaking of God's love, but of His law also, giving them the whole of the ten commandments. About 'thou shalt not kill' they maintained unbroken silence, but about the fourth they were enthusiastic; and twice during the week have sent to me to come and call all the people together to make a law that they shall have a rest-day like the white man—an extra rest-day, in fact, for every fourth, being market day, they never think of working on that day. On my trying to argue about their slave killing, they say they must kill their slaves from time to time to keep them in order. I tell them that if they cannot get on without breaking God's law, it is very plain that He never meant them to keep slaves; and that now they know His law they will have to answer for breaking it. I never lay down the law without trying to preach the simple Gospel also, but both alike are very 'hard' sayings to these poor people; but we are confidently looking forward to the time when they shall be able to 'hear' them.

"Hoping to be able to write you again before starting up river, and possibly to send you another picture or two, and further details of our circumstances here at Bolobo,

"I remain, very sincerely yours,

"GEORGE GRENFELL.

"A. H. Baynes, Esq."

Village Work in the Agra District.

"HAVING lately returned from a somewhat extensive tour in the Agra district, I desire to give some account of what we have seen and heard during our tour. I had with me two native evangelists, who have shown special fitness for village work. Our plan was to fix upon a large central village, and from that to visit all the smaller villages within a radius of four to five miles. In this way, pitching our tents at six places, we have been able to visit and preach in over eighty villages.

"It would take too long for me to describe every place visited. I shall, therefore, content myself with giving a description of one of them—one which, as far as we could learn, had not been thus visited before. The village is situated five miles from any good road, and is twenty-two miles from Agra. Its name is Dura. Travelling by ox-cart it took us two hours to reach the place, it being five miles distant from our last camping ground. Our road led us through fields of corn, cotton, capsicum, sugar-cane, and other products of the district. We saw on the way numbers of beautiful peacocks and peahens, which abound in the neighbourhood. As we neared the village we saw a very large pond of water, which in India is generally a sign of a large village. Indian villages in the N.W.P. are mostly built of mud. The mud thus dug out for the houses leaves a big tank to be filled up with water in the rainy season. Before reaching the main village we passed

one of its suburbs, which was occupied by the low-caste people, who eat flesh and rear pigs and fowls, of which we saw many as we passed. The evidence of caste separating man from his fellow-man we see everywhere, and painful is the bitterness and envy caused by it.

"The true requirements for a mission camp are a good well and the shade of a good tree. These we found quite near to the village, and hence began to pitch our tents. We were soon surrounded by an interested company of the village people. Behind us was a low mud wall, which was soon occupied by the older people, and before us the little folks soon filled up the empty space. All united to watch our every movement with curiosity. It was only when we had pitched our tents, and shut the tent door, that we could escape from the public gaze. I was soon visited by the patwari (the account-keeper of the village), who seemed anxious to do all he could to oblige us. I found out that the village contained 650 houses and 2,800 people. The landowners were wealthy men, and lived in large stone-built houses. After a short conversation, I gave this man a Gospel of Luke to read, and he went away. After a little rest and refreshment we visited the bazaar, where the shops are found. Being a large village we soon had a good crowd of people, though very many were away at work in the fields. All were quiet and attentive, and listened with apparent interest to our message. After an address from myself and the two evangelists with me, interspersed with the singing of native hymns to native tunes, we returned to our tents. At night we showed the magic lantern in a good open space. Having announced this entertainment in the afternoon, we found many people waiting for us. However, we did not keep them long waiting after our arrival. Our arrangements are so simple that in a few minutes we can have the lantern in working order. The sheet is tied to two pointed bamboos, which are first stuck in the ground, and then kept in position by a string fixed to the top, and then to a peg on either side. For the lantern itself we only require a small native stool or cot, which almost every house can supply. All being in readiness, we give notice to all the village by a tune on the concertina, and often a native hymn. After the people are come together we ask them to be seated. They sit on the ground in a large semi-circle before the sheet. In this way a large number can see and hear all that takes place. After a few general pictures, such as a lion who moves his eyes or a windmill, at which they express their wonder and delight, we generally show a series of pictures illustrating that pearl of parables, the Prodigal Son. Then follow other parables or scenes from the life of Christ, and oftentimes a few pictures showing the evils of drink, so that the people may know that drinking brandy and being a Christian are not one and the same thing. In this way, after their day's work in the fields is done, the people will gladly sit till late at night, though the nights are very cold, looking at the pictures and listening to the Bible stories. In this instance, at about 10 p.m. we concluded the exhibition amid the thanks and expressions of gratitude from the village people.

"The next morning was Sunday, yet we felt that our truest rest would be found in service for the Master. In the morning we started early for two villages near by; one of the evangelists going in one direction, and the other, with myself, in another. In the early morning the villagers sit over their fires warming themselves before

going out to work in the fields. Between 10 and 11 a.m. we returned for breakfast to the tent. Whilst I was sitting eating my food a poor old woman, though warned by my servants not to do so, came just in front of me, and, emptying a pot of water into a hole in the ground, said: 'O Lord, be pleased to accept my offering.' I wondered alike at her boldness and at her act. However, on inquiry I found that on that day such offerings were made by devout Hindus in memory of their departed friends and relatives. The hole in which this water was poured, it appears, marked the spot where the father of the old woman had been burnt, or at least where his ashes were buried. Would that we all, like this old woman, in the practice of our religion, were delivered from the fear of man.

"Shortly after this, on going outside my tent I saw a boy going to a heap of dust behind it, carrying some lighted fuel in his hand. Having placed this on the dust heap, he proceeded to pour upon it clarified butter, and then to place upon it some of the food which he and his father had just prepared. After this he sprinkled water around it, and then the offering was complete. It seemed to me strange that this dust heap should be supposed to be a dwelling of the gods. Still, the fact that before they would touch a morsel of food themselves they first made an offering to the gods has surely its lessons for those of us who worship the true and living God. During the afternoon a servant came from the house of one of the rich landowners, to request that I would show the magic lantern in the courtyard of his house for the benefit of his female relatives, who, as purdah women, could not come outside the house to see it. Of course, I accepted the invitation, and promised to show it the following night. During the day we ascertained that there was to be a market held at a village three miles away on that day (Sunday). In India, of course, markets are held as much on the Lord's-day as on any other. By about 4 p.m. we had reached the village. The people soon came around us. In fact, on that day the Gospel stall was, I think, the most attractive. I told the parable of the Prodigal Son, as illustrating what sin is, and also sin's exceeding sinfulness, and its sure consequences. I was followed by one of the evangelists, who told of the way of approach to God through Christ a Saviour. Then the other evangelist, a converted Brahman, testified to what the grace of God had done for him. In this way we sought to give the people the whole truth. Many heard it, perhaps, for the first time. We trust that they will meditate upon it, and have no rest till they find it in Christ Jesus.

"After our return to our camp, I called the servants and evangelists to my tent for a quiet hour of worship ere the day closed. On Monday morning, after sending the evangelists together to visit some of the many villages in the neighbourhood, I went alone to visit the landowners at their own houses. I found one of them in the bazaar, and, being quietly seated, I told him of God's way of peace, and then presented him with the Gospel of Luke, which he promised to read. I then made my way to the house of the other zemindar (landowner). I did not find him at home, but, being made welcome, I had the opportunity of telling in brief the main facts of Gospel history in the presence of his family priest, and also his relatives and attendants. The priest had several questions to ask and objections to make. Still, even he, I trust, got a

clearer view of what Christians believe than he had before.

"In the afternoon I had intended to go out and preach again, but had no occasion to do so, as the village people came to see me at my tent. The thirty or more who came represented the more intelligent people of the village, including one or two pundits and other leading men. I offered them such sitting accommodation as my small tent afforded; but, as that was very limited, they preferred to sit on the ground around me as I sat in the tent door. I found that they had many questions to ask about Christ and Christianity. As all were appropriate, I felt that I could do better work in answering their questions than in giving them any formal address. About two hours were thus spent, during which, with God's help, I was enabled to answer all the questions put to me, and, I trust, to remove many doubts and difficulties which existed in their minds. In the course of bazaar preaching it is seldom that questions are put with any honest purpose, hence we have to discourage such. Were all questions as respectful and quiet as those at Dura, we should delight to sit and answer questions all day long, and every day in the week. In our work we meet with so many who cavil and blaspheme, that it is a real joy to meet with willing hearers who try to understand our message.

"At night we went, as arranged, to show the magic lantern at the landowner's house. Like most large Eastern houses, it had four high walls on the outside, with a large courtyard in the centre. This courtyard was entered by means of a gateway on one side only. Rooms were built on all sides opening on to this yard in the centre. On our left, as we entered, we saw the women's apartments. We therefore set up our sheet on the right, so that it might face them. The lantern we placed in the centre of the court. It was not long before we heard women's voices behind us, which showed that there were many gathered together to see the pictures and listen to the words of explanation. The men of the village were allowed in the open courtyard, which was soon filled to the gateway. The village women were also allowed to stand on the broad wall above. We had therefore an audience of about 500 men in the area (shall we call it?) and 300 women in the gallery. For about two hours we continued to show the pictures of the Prodigal Son, and illustrations of the Life of Christ. All were delighted with what they saw, and will doubtless remember much of what they heard for many days to come. However, if there had been fewer present, perhaps better work would have been done, as the poor unfortunates who could not enter by means of the gateway (the courtyard being full already) did not forget to let us know that they were outside. It is not often that male missionaries can preach to zenana women, but on this occasion the magic lantern enabled us to do so, thus supplying the missing link.

"On the following day we visited some of the remaining villages in the neighbourhood. At one of these we met a Mohammedan who proved a very Elymas in seeking to turn away the village people from the faith. We could well imagine the Apostle Paul addressing to such an one the withering rebuke: 'O full of all subtlety and mischief . . .' (Acts xiii. 10). In the afternoon of the same day we again visited the bazaar at Dura, and endeavoured to press home the preaching and teaching of the previous three days. Before leaving on the following day, the pundit of the village school came

to see us. We found that he had been a pupil of the son of old Mr. Harris, one of the most devoted workers of the Agra Mission in former days. We also met with a boy in the village who had been taught in one of our Agra City Mission schools. I may add that we left behind us at this one village a whole New Testament, and about thirty Gospels, which, with other books, had been purchased by the people. We have, therefore, reason to believe that the seed of truth has been sown in that village. It will be our care to visit the people again as often as possible. And we would request the prayers of God's people who read these words for Dura and the other 5,000 villages of the Agra district. All the village people do not receive us as kindly as did the people of Dura; still all are equally needy. The station of Agra is fairly well manned compared with some other places in India; yet what are we among so many? 'Pray ye therefore the Lord of the harvest that He will send forth labourers into His harvest.'

"JAMES GEORGE POTTER.

"A. H. Baynes, Esq."

Out-of-door Preaching in Calcutta.

SIR HENRY HARRISON, on the eve of vacating the Chair of the Calcutta Corporation, has inserted a bye-law into the Municipal Act giving power to the Municipality to prevent all preaching in the public squares of the city. So little did the Commissioners care about infringement of public rights and liberties, it was reported, that only one commissioner spoke against the new bye-law. We are thankful to find that there was one present who understood what was being done, and who had courage to utter his protest. Fortunately for the Calcutta public no bye-law has any force until it has been published in the *Gazette*, and has received the sanction of the Lieutenant-Governor. The secretary of the Missionary Conference lost no time in placing himself in communication with the Bengal Government to prevent the enactment of such an iniquitous law. Sir Steuart Bailey has replied that he will not sanction the bye-law without hearing the Calcutta missionaries. The Conference has appointed a representative sub-committee to watch this case, and to guard the rights and privileges of the open-air preachers. It is not the Christian missionary only who is concerned in this matter of public preaching in the squares of the city, though there is every reason to believe that it is the suppression of Christian preaching that is chiefly contemplated by the proposed enactment. Ever since Sir Henry as Commissioner of Police lost the case instituted against the missionaries several years ago for their open-air preaching, this bye-law, it is commonly reported, has been resolved upon. The judges rightly ruled that the police had no power to prevent preaching in the public squares. No inconvenience has arisen in the meantime from the want of such power. No scandal or tumult has been created, no interference with

traffic has taken place, as the result of any public address or demonstration. The Musulman, the Brahmo, and the Christian preacher has each delivered his message, and the audience has dispersed in peace. There is therefore absolutely no need now for such a bye-law, and we sincerely hope that the Lieutenant-Governor will refuse to sanction it.

Conversion of an Aged Hindu Priest.

THE *Indian Witness*, of May 3rd, a Calcutta Christian paper, contains the following:—

"The conversion of an aged Hindu priest at Serampore furnishes another illustration of the living power of the Word of God. Jesus said,

HINDU PRIEST AND DAUGHTER.—(*From a Photograph.*)

'. . . . the words that I speak unto you, they are spirit and they are life,' and again and again in the mission-field incidents occur which prove and re-prove the truth of these words. This old man came to the Rev. T. R. Edwards, of the Baptist Serampore Mission College, about two years ago, and bought a large-print Bengali Bible. He took it home and began studying it. Gradually light broke in. He delved deeper. The light increased. His soul was stirred again by the words of Him who 'spake as never man spake.' He began reading the Gospels to his friends. His

interest in the little temple of which he was priest slackened. Numbers of his neighbours began inquiring the way, and a few days ago he came to the missionaries with the joy of the Lord shining in his face, and requested baptism. He gave up his priesthood, surrendering its revenues, and forfeiting his claim to the plot of ground which he held as priest for his own use. He is very happy in the grace of the Lord Jesus, and confident that numbers of those who have been hearing him expound the words of Christ will soon follow him in the full possession and public profession of saving faith in Christ. His village is being systematically visited, and hopes are entertained that a rich harvest may be gathered from the seed sown from one copy of the Word of God."

We are glad to give our friends a picture of this aged Hindu priest and his daughter, taken from a recent photograph.

Accident in Shanghai.

THE following is an extract from the *Shanghai Mercury* of Friday, May 16th, which has been kindly sent to us by Mr. B. W. Hayman, of Totnes, who writes: "I have received the enclosed from Mr. Couling. Friends will be glad to know that although he, and several of our missionaries, took part in the affair, they all escaped unhurt" :—

"The Missionary Conference narrowly escaped ending in a catastrophe. One of the strangest accidents that ever occurred in Shanghai will be associated with the Conference of 1890. It had been arranged that the entire Conference, numbering some 450 persons, should be photographed together before dispersing again to their widely-separated fields of labour; and we believe that it was originally intended that the photographs would be taken to-morrow. But it was afterwards found that many of the missionaries had to leave Shanghai to-day or to-morrow, and the time was changed to this afternoon after tiffin, when the entire Conference proceeded to Saunders' Compound, in the middle of which a high bamboo platform, consisting of six or seven tiers, with planked standing places, had been erected by Mr. Delorme, the photographer, who had the contract. This structure was about 18 ft. or 20 ft. high, and certainly from the first presented a most rickety and unsteady appearance, unsupported as it was by any kind of stay or fastening beyond the frail binding with which the poles were tied together. It had been constructed by a Chinese carpenter who does odd jobs for Mr. Delorme. Some of the missionaries seem to have had misgivings about its ability to support the weight about to be put upon it, and asked whether it was strong enough, and were assured that it was. They then ascended the various tiers, to the number of between three and four hundred, and even then the structure showed signs of collapsing, but the less timorous reassured the others that it was all right. The photographer was just about to get his camera in focus upon the large group—the largest and one of the most interesting ever taken in Shanghai—when the frail platform with its crowd of ladies, old and young,

and men of all ages packed close together, gave a tremble, and leaning to the photographer's left-hand side, collapsed like a birdcage under a heavy weight. Never was such an exciting scene witnessed in the history of the Model Settlement, and the strange silence which marked it made it the more terrifying to the onlookers in the houses in the compound and on the grass plot. Not a shriek was raised by one of the 200 ladies who were thrown to the ground in the promiscuous confusion, and a great mass of humanity, frightened, shaken, but silent, struggled on the ground for a moment or two. That many were not killed is a mystery. Those on the top tiers mostly were thrown well forward, and most escaped with slight injuries. Those on the lowest tier, who had a second or two of warning, rushed out when the structure began to collapse, but the people in the middle rows fell together in a confused mass. A dozen or so went down between the bamboos, a hundred or more fell forward together in a crowd, topsy-turvey. The projecting ribs and sticks of the umbrellas formed another element of danger to the eyes of the unfortunate people thus suddenly placed in danger of the most unexpected kind. The photographer stood beside his camera, speechless with horror, unable to collect his faculties and forgetful of his profession, in which an accident had given him a unique chance for an instantaneous picture, which would have made his name, and compensated him for the loss which the disaster otherwise caused him. The victims of the accident began quickly to pick themselves up and assist each other, and it was seen with delight and surprise that no one was killed. Some of the ladies fainted after the thing was over, many showed cuts and bruises on their faces, and the clothes of many were torn. One or two were found too badly hurt to rise without assistance. An old lady lay on the left-hand side apparently seriously injured, and was gently lifted out by many ready hands. Two or three gentlemen lay quite still after the others had picked themselves up, or were by others lifted up. When the full extent of the damage was realised, and hats, bonnets, and umbrellas had been recovered, the members of Conference regained their composure and someone called out for a hymn to be sung, and all, with one accord, many suffering from severe injuries, joined in the thankful strains of the Doxology. The injured, of whom there were between thirty and forty, were hastily attended to by the many medical men in the ranks of the missionaries, and were carried to their homes or temporary resting places in jinricshas. Upon inquiry we learned that amongst the injured are Mrs. Jenkins, of Shaoshing, broken collar bone and rib; Mrs. James Dalziel, very much bruised and suffering from shock; Mr. Rudland, severely shaken; Mrs. Dr. Main, bruised on the arm, severe cut on the nose; Mrs. Cardwell, slightly bruised and shaken; Miss Cassels, slightly injured; Dr. E. Faber, cut about the face severe; Mr. Hayes, Soochow, arm badly sprained; Mr. Fitch, sprained foot; Miss Knight, bruised about body; Mrs. Judson, Hangchow, cut on head and very much shaken; Miss Young, badly shaken and nervously affected.

"There was no policeman to be seen for some time, and the Chinese flocked around the place in great numbers and caused great difficulty to those trying to carry the injured away. The residents in the locality did all they could to assist the sufferers. We visited the scene of the accident immediately afterwards, and the wretchedly inadequate construction of the collapsed

platform was then very apparent; not one of the bamboos was more than 3 in. in diameter, and no precautions to keep the structure in position, by stays, &c., had been taken. We were informed that it was when the people on the top began to move slightly so as to face the camera that the collapse came. The bamboos were cut sharp at the ends, which were driven a few inches into the soft ground. The number of umbrellas, small parcels, books, hand-bags, and crushed hats, &c., lying about would have suggested that the contents of a general store had been thrown out in a hurry. Amateur photographers were quickly on the scene, getting plates of the ruins which filled up the centre of the compound. We are sincerely glad that the accident has ended so lightly as it has, for it was undoubtedly due to the mercy of God that we have not a terrible disaster to record to-night. As it is, it is bad enough, and it is feared that one or two ladies, in addition to the list we have given, have sustained internal injuries; but we hope that they are only suffering from the effects of the fright, which will soon wear off."

The Lord Loveth a Cheerful Giver.

WE are very grateful for the following welcome and generous gifts:—Mrs. Thomas White, of Evesham, for a collection of silver coins for the funds of the Mission; Mrs. A. McCormack, of Wick, for a silver watch for the benefit of the brethren who are about opening the new station at Upoto on the Upper Congo; "A. B.," Julian Villa, Cheltenham, for two gold rings for the Mission; "A Lover of Missions," for two shillings towards the cost of an ice machine for the Congo Mission; "H. J.," a little effort for Congo, twelve shillings; the Rev. W. Mayo, Bishopston, Bristol, for ten shillings and tenpence, who writes: "In visiting the infirmary of one of the orphan houses on Ashley Down, I have now and again left some MISSIONARY HERALDS or *China Millions*. On my visit the other day, a dear little boy, who has been suffering with ulcerated disease of the hip for nearly three years, put into my hand ten penny pieces, which he wished me to send to one of the missionaries. I asked him where, mentioning China, Africa, India. 'I should like to help some Indian missionary; please send it to one you know.' I said I would see that it was sent, and so I enclose you the same in stamps. The lad's name is Bertie Shephard. He has had these pennies given him one by one by his friends who have come to see him. He is a true disciple of the Master, and loves his Bible, and is about twelve years of age now. I let him have our *Juvenile Missionary Herald* now monthly. I send you 10s. for my annual subscription"; "A Blind Girl," for a silver spoon for the Congo Mission; "A Bed-ridden Widow," for a small silver chain for the Congo Mission; and "A Boarding-school Girl," for a small silver pencil case.

The warm thanks of the Committee are also presented to the donors of the following welcome and timely contributions:—W. W., £100; Mr. J. Marnham, J.P., £75; A Friend, New Zealand, £20; A Thankoffering, £20; Dr. and Mrs. Slack, for *ice machine for Congo*, £12; A Friend, for *do.*, £12; Mr. J. T. G. Dodd, £10; C. T. O., for *China and Congo*, £10.

On the 5th of June, at Government House, Matadi, Lower Congo River, Miss Annie Smith, daughter of our valued friend, Mr. Jonas Smith, of Camden Road, was married to the Rev. Percy Comber, of Wathen Station. Our brother, Mr. F. Lawson Forfeitt, F.R.G.S., conducted the service.

Mission Work in Italy.

LETTER FROM THE REV. J. CAMPBELL WALL.

WE insert with much pleasure the following letter from our newly-appointed missionary, Mr. Wall, Junr., of Rome :—

"13, Via del Leone, Rome.

"DEAR DR. UNDERHILL,—Knowing the kindly interest you have always shown in me and in the work I am now engaged in, I cannot but regret that several months should have transpired since my arrival in Rome without my writing to you. That this is in some measure due to a desire of communicating what may be of some value to you as information you will easily understand ; now I venture to give an account of myself.

"My first thought on arriving here was to regain as soon as possible what a long stay in England had taken away from my knowledge of the Italian language. I found preaching in Italian more easy than I anticipated, and though my task may not be as yet quite accomplished, the constant practice I have enjoyed could not fail to prove very beneficial in this attempt.

"I was able at once to throw myself into mission-work, and this was to me a great privilege, shielding me as it did from much of the discouragement and doubt which I am inclined to think generally marks the first six months of service in a foreign field. I became superintendent of our locale in Via della Consolazione.

"CROWDED MEETINGS.

"The meetings were often crowded, and I found a people eager to hear the preaching of Evangelical truth. Many gave signs of being much impressed, so I commenced after-meetings of a purely conversational character, hoping to instruct them and to come into closer contact with their minds and hearts. These services were most encouraging, their attendances sometimes consisting of the entire number of those who had been present at the public address.

"It was just at this point that the work at the Consolazione received a shock which considerably hindered the continued progress we had hoped for. The locale was claimed by the landlord for repairs, and despite all efforts on our part to hasten a re-opening, we were obliged for over five weeks to hold our services in a small room on the first floor. It was, however, an alleviation to this misfortune that during this time we caught the ear of many who live above the locale, some of whom continue to attend our services at present. To be deprived of the locale for so long is enough to test the strength of any mission-work, but I am thankful to say we are recovering, and if the weather is at all fine we have no cause to fear with regard to the attendance.

"The hall, as you are no doubt aware, is in the form of a shop. A large door opens wide on to the street ; thus it obtains some of the advantages of open-air preaching. We give away a large number of tracts and Gospel-leaflets outside, as a means of attraction ; and after the services we generally distribute a small number of Gospels among those who seem likely to read them, urging at the same time the sale of our monthly paper, the *Cristiano Romano*.

"So much for the work I am doing at the Consolazione. I feel I have cause to

be thankful, and take courage in the thought that the work is the Lord's and the harvest is His.

"THE MONTHLY PAPER.

"The mission of our periodical is, I believe, of growing importance. As I have had something to do with it, both in writing the articles, correcting the proofs, selling it in our halls or in the streets, and carrying it to some of the villages outside of Rome, I may perhaps be permitted to say a word or two in its behalf. As a means of influencing the Italians, of setting before their eyes the Gospel of Christ, of communicating with the more distant parts of the missionary field, of utilising the liberal element in the population for the sake of religious emancipation, I deem it second to none. I should have been pleased to describe at length a tour among the Volscian Hills, with a view to spreading the circulation of the Evangelican organ; but I fear I am occupying too much of your time. I will only say that the manner in which it was bougnt by the poorest in the back streets of those miserable villages was in itself an eloquent appeal, a most pathetic expression of the yearning desire after religious truth and the soul at rest. May the love of a crucified and exalted Saviour soon bear the peace of God unto the hearts of those weary and heavy laden Italians, is my constant prayer.

"Yours sincerely,

"JAS. CAMPBELL WALL."

Acknowledgments.

THE Committee beg to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A rug and scrap-books from the late Mrs. Hunt, of Southampton, for the Rev. J. Whitehead, of the Congo; parcel of coats from the Missionary Working Party, Brunswick Road, Gloucester, per Mrs. Casswell, for Mrs. Bentley, of the Congo River; a parcel from Stoke Damarel, for the Rev. R. H. C. Graham, of the Congo, and a box for Mrs. Stubbs, of Patna.

And the Committee desire to join with the Rev. F. G. Harrison, of the Congo, in gratefully acknowledging the gift by Charles Townsend, Esq., of Bristol, of a very handsome and useful medicine chest, together with a case of drugs.

Recent Intelligence.

AT the quarterly meeting of the Committee on the 16th ultimo, the offer of Mr. W. Poole Balfern, of Regent's Park College, for Congo mission work was cordially accepted. Mr. Balfern will probably not leave England until January, giving special attention in the meantime to hospital work.

The Rev. D. J. and Mrs. East expect to leave Southampton for Jamaica on the 6th inst.; and the Rev. F. C. and Mrs. Harrison, and Mr. Whitehead, to leave Liverpool on the 28th inst for the Congo River. We heartily commend our friends to the prayers of our readers.

We learn by the last Congo Mail that Mr. Joseph Fuller has been stationed at San Salvador, and Mr. Gordon designated for work on the Upper Congo.

We are glad to report the safe return to England of the Rev. Thos. Martin, who for the past twelve months has been serving the Society as acting principal of the Calabar College, Kingston, Jamaica, during the absence of the Rev. D. J. East in England.

Contributions

To June 30th, 1890.

When contributions are given for special objects, they are denoted as follows :—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans.*

ANNUAL COLLECTIONS.

Public Meeting, Exeter Hall	78	17	3
Young People's do., do.	26	14	6
Annual Sermon at Bloomsbury Chapel	28	14	1
Soirée at Cannon-street (less expenses)	3	4	0
	137	9	10

ANNUAL SUBSCRIPTIONS.

A Friend, Wakefield	1	2	6
Arlom, Mr. J. H.	0	10	0
Atkins, Mr. Joseph	0	10	0
Barnden, Mrs and Miss	1	1	0
Carlill, Mrs.	1	1	0
Daniels, Miss	2	0	0
Danford, Mr. Warren	5	5	0
Dodd, Mrs. G.	1	7	0
Fountain, Mr. W., Odiham	2	2	0
Franklin, Mr. J. W.	0	10	6
Gale, Misses	3	3	0
Glover, Mrs., Blaby	0	10	6
Gatty, Mr. C. H.	10	10	0
Gray, Misses M. A. and E.	1	0	0
Harling, Mrs.	0	10	0
Harper, Mr. W	2	0	0
Howgate, Mr. J.	5	5	0
Jonas, Mr. W., Southampton	0	10	6
Kentish, Mr. J.	5	5	0
Klickmann, Mr. R.	1	1	0
Mayo, Rev. W.	0	10	0
Owens, Mr. L. W., for *Congo*	0	10	0
Penney, Mr. T. M.	0	12	0
Pitt, Mr. G.	5	0	0
Relfe, Mr. W.	0	10	6
Ryan, Mr. J.	1	1	0
Robinson, Mr. and Mrs. E.	400	0	0
Schauffler, Rev. L.	0	10	0
Small, Rev. G., M.A.	1	1	0
Stanford, Mr. J., Edenbridge	1	1	0
Voelcker, Mrs.	2	2	0
Do., for *Congo*	1	1	0
White, Mrs. S.	1	0	0
Wyatt, Mr. Jos.	0	10	6
Under 10s.	0	7	6
Do., for *Congo*	0	5	0

DONATIONS.

A. A. R.	50	0	0
A. B. F.	1	0	0
A Friend, N. Z.	20	0	0
A Friend, per "Christian World"	0	10	0
A Friend	10	0	0
A Friend	0	10	0
A Friend, for *Congo*	3	3	0
"Ami"	1	10	0
"A Musician"	1	1	0
Anon., per Dr. Angus, for *Congo*	0	10	0
B. B. B.	10	0	0
B. E.	0	10	0
Bennett, Rev. J. L., for *Congo*	1	0	0
B. M., for *Congo*	1	0	0
Boxall, Mr. G.	1	0	0
Bowles, Mrs., Sheffield, for *Mr Lewis, Congo*	4	0	0
Brock, Mr. G.	10	0	0
Brown, Mrs., *return passage and support of Ndyendele, Congo*	50	0	0
C. T. O., for *Congo*	5	0	0
Do., for *China*	5	0	0
E. L. R., for *Congo*	1	0	0
Edginton, Mr. F.	0	10	6
F. J. H.	1	1	0
Family of late Mr. Hinchett	30	0	0
"Friend, N.Z."	10	0	0
G. C.	40	0	0
Haydon, Mr. J.	0	10	0
Harrison, Rev. J. S. (box)	0	12	2
Herridge, Mrs.	0	10	0
"Hope"	1	0	0
Jay, per Mr. Reginald Ratcliffe	4	0	0
J. A. G. L.	2	10	0
J. F. W.	0	10	0
"Johannes"	1	0	0
Kemp, Mrs., for *Congo*	50	0	0
Ladies' Negro Friend Society, for *Congo*	5	0	0
More Crumbs, for *Congo*	1	4	0
M. E., for *China*	2	10	0
Do., for *Congo*	2	10	0
N. E. W., Newport, for *China*	1	10	0
Do., for *Italy*	1	0	0
Pearce, Mr. A.	1	0	0
Reyner Trust Fund	30	0	0
Rees, Miss, Llandeloy, for *Mr. Williams' Chapel, Trinidad*	5	0	0
Riley, Mr. F., for *Congo*	0	10	0
Sargent, Mr. and Mrs., for *Mr. Grenfell's New Station at Upoto*	250	0	0
Taylor, Mr. J., Sabden	1	0	0
Thomas, Mrs. Llanelly, *Special*	5	0	0
Thomas, Mr. Daniel	1	0	0
Teachers at Reedham Orphan Asylum	0	18	2
Tucker, Miss H. M., for *Mrs. Lewis, Congo*	1	16	0
Un o Salem, for *Congo*	5	0	0
W. W.	100	0	0
Under 10s.	2	13	6
Do., for *Congo*	1	1	6
Do., for *China*	0	3	0
Do., for *India*	0	0	10

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A Friend, St. Albans	1	1	0
A Friend, per Mr. Darby	0	10	0
A Member of Committee	50	0	0
A Widow, Thank-offering	1	0	0
Barnhill, Mrs. J.	10	0	0
Baynes, Mr. A. H.	10	10	0
Baynes, Mr. W. W., J.P.	10	0	0
Bebington, Mr. E. J.	5	0	0
Brown, Rev. J. J.	5	5	0
Brice, Mr., sen., Northampton	50	0	0
Briggs, Mr. A., J.P.	25	0	0
Chapman, Mr. Jno.	5	5	0
Colman, Rev. R.	5	5	0
D. C. W.	3	0	0
Danford, Mr. Warren	2	0	0
Doble, Mr. F.	10	0	0
Dowson, Mr. J.	1	1	0
Foster, Mr. C. F.	240	0	0
Gould, Mr. and Mrs. A. P.	25	0	0
Gurney, Mr. J. J., F.R.G.S.	10	10	0
Hardin, Mr. H.	0	10	0
Howell, Mr. T. H.	10	0	0
Hooper, Mr. G., Leytonstone	5	0	0
"In Memoriam, for the work he loved so well"	250	0	0
Kemp, Mrs.	200	0	0
Kerr, Mr. R.	2	0	0
Mantle, Miss	1	1	0
Macdonald, Mr. J. L.	10	0	0
Parkinson, Mr. W. C.	50	0	0
Phillips, Rev. H. R. and Mrs.	2	0	0
Poole, Miss	1	0	0
Rawlings, Mr. Edw.	250	0	0
R. L. W.	2	2	0
R. M.	1	0	0
Roberts, Rev. R. H., B.A.	5	0	0
Ryan, Mr. J.	1	1	0
Short, Rev. G., B.A.	5	0	0
Smith, Mrs. F.	10	0	0
Smith, Miss Kate	5	0	0
Taylor, Mr. W.	2	2	0
Underhill, Dr.	10	0	0
Wates, Mr. Jos.	20	0	0
Watts, Mrs.	5	0	0
Williams, Miss	1	1	0
Woodroffe, Mr. C. G.	5	0	0
W. T.	10	0	0
Under 10s.	0	5	0

LEGACIES.

Brize, the late Mr. John B., Wood Green, by Messrs. H. Tyrrell & Son	10	0	0
Clark, the late Mr. John, of Lurgan, by Messrs. Mackenzie & Grant, for *Congo*	44	14	0
Frost, the late Mr. W., of Old Buckenham, by Mrs. Frost	90	0	0
Grove, the late Miss Sarah, of Cheltenham, by Messrs. Winterbotham and Gurney	100	0	0

LONDON AND MIDDLESEX.

Abbey-road Ch., St. John's Wood	5	13	2
Acton	5	14	0
Arthur-street, Camberwell-gate	4	7	6
Do., do., Sunday-sch.	1	6	7

Arthur-street, King's Cross, Sunday-sch...	4	10	0
Battersea, York-road...	4	13	0
Battersea-park.....	5	4	11
Do., Sunday-school, per Y.M.M.A.	0	15	0
Bermondsey, Drummond-road.....	3	13	0
Do., do., Sun.-sch., per Y.M.M.A.	15	0	0
Do., do., for *N P, India*	5	0	0
Do., Shap-street, for *Congo*	0	17	6
Bloomsbury Ch.	45	8	0
Do., for *W & O*	11	2	4
Do., Sunday-school, per Y.M.M.A., for *Barisal School* ...	5	1	0
Borough-road Ch.	0	10	0
Bow, Sunday-school ...	7	19	1
Brixton, Kenyon Ch....	12	0	0
Do., Sunday-school...	2	5	0
Brompton, Onslow Ch., for *W & O*.....	1	5	8
Brondesbury.....	16	3	8
Camberwell, Denmark-place Ch.	20	7	5
Do., Cottage Green...	5	2	0
Do., Sunday-school, for *China*	7	10	0
Do., do., for *Congo*...	5	0	0
Do., Mansion House Ch.	0	12	6
Charles-street, Camberwell New-road, Sunday-school.....	1	2	6
Chiswick, Annandale-road	6	2	6
Clapham, Grafton-sq...	3	14	6
Do., Sunday-school	0	14	9
Clapton, Downs Ch....	87	12	9
Do., for *W & O*	17	3	3
Do., Sunday-school, for *N P*	2	12	5
Dalston Junction	14	15	0
Deptford, Octavius-st.	8	0	4
East London Tabernacle	23	0	0
Edmonton, Sunday-sch.	3	3	0
Do., for *Intally Orphanage*	6	0	0
Enfield Highway, Totteridge-road	4	1	0
Great Hunter-street Sunday-school	2	0	0
Grove-road Ch., Victoria-park	6	2	0
Gunnersbury	1	10	0
Hammersmith, West End Ch.	7	6	5
Do., Avenue-road Ch. (moiety)	5	8	0
Hampstead	61	0	0
Do., for *Debt*.....353	5	0	
Harlesden	2	8	6
Harlington.....	4	15	6
Harrow-on-the-Hill.....	5	0	0
Do., Sunday-school...	3	8	9
Highbury-hill	12	12	0
Highgate, Southwood-lane	2	6	1
Honor Oak.....	3	8	0
Do., Sunday-school, per Y.M.M.A.	0	11	6
Islington, Cross-street	11	0	0
Do., Salter's Hall Ch.	4	18	6
Do., do., Sun.-sch., for *Congo*	0	10	0
Do., do., for *Backergunge sch*.....	5	0	0
John-street, Bedford-row	26	3	3
Kensington, Hornton-street	10	13	6
Kilburn, Canterbury-road	3	9	0
Do., Sunday-school, for *Congo*	3	13	10
Lambeth, Regent-street	1	0	0
Maze Pond.....	9	13	6
Metropolitan Tabernacle	189	7	3
New Southgate	6	6	4
Do., Sunday-sch.....	8	1	1
Do., do., for *Congo*	1	12	11
Do., do., for *support of Congo boy, "Dimbi," under Mrs. Lewis*	3	18	3
North Finchley	6	8	10
Notting Hill, Ladbroke-grove Ch.	8	5	2
Do., Talbot Tabernacle	2	10	0
Peckham, Rye-lane ...	19	18	2
Do., Park-road Sunday-school, for *support of N P, Ram Chunder Ghose, Khoolneah*.....	5	0	0
Do., for "*John Paul*," *Agra*	6	0	0
Do., Blenheim-grove Sunday-school	1	16	0
Do., Norfolk-st. Sunday-school	0	19	8
Poplar, Cotton-street...	5	1	0
Putney, Werter-road...	5	8	0
Do., Union Ch. (moiety)	12	8	1
Regent's Park Ch.	50	0	0
Shoreditch Tabernacle	3	3	0
South London Tabernacle	4	12	6
Do., Sunday-school	2	18	0
Stockwell	8	1	7
Do., Sunday-school, per Y.M.M.A.	10	17	3
St. Margarets, Amyand Park Ch.....	2	0	0
Stoke Newington, Devonshire-square...	12	10	0
Stratford, Carpenter-road	3	0	0
Tottenham.....	3	17	8
Twickenham, Whitton Hall	1	5	3
Upper Holloway	46	10	5
Do., Sunday-school ..	6	14	0
Do., do., for *support of girls under Mrs. Kerry*	8	0	0
Do., Y.M.B.C.	0	5	6
Do., do., for *N P, India*	1	9	9
Do., do., for *Congo*...	4	5	3
Upton Chapel Sun-sch., per Y.M.M.A., for *N P*	1	12	0
Vauxhall, Sunday-sch.	7	8	0
Victoria Chapel, Wandsworth-road	8	9	8
Walworth-road	16	18	3
Do., Sunday-school, for *Serampore native schools*...	5	0	0
Wandsworth, East Hill	7	11	0
Do., Congregational Ch.	4	1	0
Do., Northcote-road, for *W & O*	2	3	0
West Green	12	0	0
Do., per Y.M.M.A....	0	18	1
Westminster, Romney-street	1	10	0
Wheatsheaf Hall Sunday-school.....	1	0	0
Wood Green	7	12	2

BEDFORDSHIRE.

Keysoe, for *Congo*	0	5	0
Leighton Buzzard, Lake-street	0	10	0
Luton, Park-street	10	0	0
Thurleigh	0	5	0

BERKSHIRE.

Reading, Carey Ch., Juvenile	4	5	0
Do., Wycliffe Ch., for *India*	7	0	0
Do., Hurst Ch.....	2	2	7

BUCKINGHAMSHIRE.

Gold Hill	1	3	9
Looseley Row	1	19	7
Princes Risboro'	8	17	3
Do., Free Church, for *W & O*	0	5	3

CAMBRIDGESHIRE.

Caxton Sunday-school	0	9	6
Gamlingay, Old Meeting	8	15	0
Swavesey, New Chapel	4	6	7
Waterbeach	3	6	5

CHESHIRE.

Chester, Grosvenor-park Sunday-school	2	0	0
Egremont, Falkland-road	3	0	0

CORNWALL.

Penzance	0	2	6
Do., for *N P*.....	0	6	6
St. Austell.....	1	2	9
Truro, Sunday-school	4	1	4

DERBYSHIRE.

Clay Cross, Sunday school	0	5	0
Derby, Trinity-road, for *Congo*	5	0	0

DEVONSHIRE.

Devonport, Morice-square	0	16	0
Exeter, South-street, for *W & O*	1	5	1
Plymouth, for *Mrs. Morgan's little girls' home, Tai Yuen Fu*	10	0	0
Do., George-street ...	19	10	10

DORSETSHIRE.

Poole, Sunday-school, for *N P*	3	9	6

DURHAM.

Jarrow	3	17	6
South Shields	7	0	0

ESSEX.

Barking, Queen's-road Sunday-school	2	1	0

Clacton-on-Sea, Union Ch. (moiety)	8	0	0
Great Leighs	17	4	7
Do., for *Mr. Comber's work*	3	18	0
Ilford	2	7	9
Leytonstone	8	3	3
Do., for *W & O*	8	2	5
Do., Cann Hall-road.	4	16	0
Do., do., Sunday-sch., per Y.M.M.A.	1	1	0
Loughton, Mission Hall Sunday-school	4	7	0
Romford	24	12	1
South Woodford	1	7	2
Upton Cross	0	6	6
Do., per Y.M.M.A.	0	10	2

GLOUCESTERSHIRE.

Cheltenham, Charlton King's Ch.	5	6	0
Kingstanley, for *N P*	0	5	0
Shortwood, for *support of Congo boy, T. F. Newman*	5	0	0
Stow-on-the-Wold	0	10	0
Stroud, for *W & O*	1	0	0
Woodford	1	4	6

HAMPSHIRE.

Bournemouth, Lansdowne Ch.	0	4	9
Do., for *W & O*	1	18	8
Mottisfont	1	3	7

HERTFORDSHIRE.

Hemel Hempstead	3	0	0
Sarratt	1	7	6

KENT.

Ashford	4	4	7
Beckenham, Elm-road	6	11	0
Belvedere	5	10	0
Birchington	0	14	2
Brockley-road Ch.	42	12	8
Bromley	3	0	0
Crayford	1	13	2
Dartford, Sunday-sch.	2	17	6
Folkestone, for *Congo*	0	10	0
Foot's Cray, Sun.-sch.	2	11	6
Forest Hill	11	10	0
Do., Sydenham Ch.	13	16	4
Goudhurst	3	10	2
Lee	9	15	0
Stonehill Green, Sunday-school	0	11	7
Tunbridge Wells	4	17	6
Woolwich, Queen-street	3	13	9
Do., Parson's-hill	9	2	6

LANCASHIRE.

Accrington, Willow-street and Woodnook Sunday-schools	11	3	11
Ashton-on-Ribble	9	16	3
Do., for *W & O*	1	0	0
Blackpool, Union Ch. Sunday-school	5	18	4
Bolton, Zion Ch., for *W & O*	0	18	0
Doals, Ebenezer	1	3	0
Liverpool	0	10	0
Do., Myrtle-street	60	0	0
Do., do., for *Debt*	25	0	0
Do., do., for *support of boy under Miss Silvey*	0	16	10
Do., do., Juvenile, for *Mr. J. C. Hutchin's school work, Jamaica*	10	0	0
Do., do., for *Mr. W. M. Webb's school work*	10	0	0
Do., do., for *Mr. East, Calabar College*	10	0	0
Do., do., for *Mr. Wall's school work, Rome*	5	0	0
Do., do., for *Mr. Hay's school work, Dacca*	10	0	0
Do., do., for *Mr. R. Spurgeon's school work, Madaripore*	5	0	0
Do., do., for *Mr. Forsyth's school work, China*	5	0	0
Do., do., for *Mr. Darby's school work, Congo*	5	0	0
Do., Richmond Ch.	7	7	11
Do., Fabius Ch. Sunday-school	1	14	6
Do., Byrom Hall Sunday-school	1	1	0
Do., Everton	0	6	7
Oswaldtwistle	7	2	1

LEICESTERSHIRE.

Coalville	0	10	6
Leicester, Victoria-rd. Sunday-school, for *Congo*	8	3	0

NORFOLK.

Norfolk, on account, by Mr. J. J. Colman, M.P., Treasurer	8	4	9
Norwich, Surrey-road, for *W & O*	1	18	3
Stalham	13	6	7
Thetford, Sunday-sch.	0	5	0
Do., for *N P*	0	6	0
Worstead	22	5	7
Yarmouth, Park Ch.	25	7	0
Do., Martham	2	7	1
Do., Ormesby	5	5	2

NORTHAMPTONSHIRE.

Aldwinkle	1	0	0
Guilsborough	2	13	8
Harpole, for *W & O*	1	0	0
Kettering, for *Debt*	0	3	6
Moulton and Pitsford	2	18	3
Northampton, College-street	193	16	7
Do., for *Debt*	25	0	0
Do., for *Congo*	3	0	0
Ringstead	5	16	6
Roade	3	9	8
Thrapston	14	9	9
Do., Sunday-school	10	8	3
West Haddon	3	13	6
Woodford	0	10	0

NORTHUMBERLAND.

Newcastle	10	0	0

NOTTINGHAMSHIRE.

Newark	4	0	2
Sutton-on-Trent	0	10	0

OXFORDSHIRE.

Caversham	10	1	0
Do., Sunday-school	2	11	2
Hook Norton	0	15	7
Leafield	0	16	10

SHROPSHIRE.

Coxall	1	11	11
Shrewsbury, Claremont Ch.	5	8	11
Do., for *W & O*	1	2	7
Snailbeach, Lord's Hill Sunday-school	0	12	0

SOMERSETSHIRE.

Bath, Manvers-street	11	1	10
Do., for *support of Congo boy*	1	11	0
Bridgewater, Sunday-school	10	3	2
Bristol, on account, per Mr. G. H. Leonard, Treasurer	874	5	6
Do., for *Debt*	184	13	6
Do., for *Mr. Darby*	0	1	0
Do., for *new station, Congo*	50	0	0
Do., Broadmead, for *support of Congo boy*	2	12	9
Do., Buckingham Ch., for *N P*	2	10	0
Do., Counterslip, for *Congo*	19	6	0
Do., City-road, for *Congo*	0	18	7
Do., do., for *support of Congo boy*	5	0	0
Do., do., for *support of girl, India*	5	0	0
Do., King-street Sunday-school, for *Mr. Herbert Thomas, Delhi*	5	11	9
Do., Cotham-grove, for *Congo*	0	10	0
Do., do., for *N P*	2	5	6
Do., do., for *support of "Mainwa," Congo*	5	0	0
Do., do., for *support of "Sreekant Shapooy," Serampore*	6	0	0
Do., Hotwells, for *Congo*	2	0	0
Do., Bedminster, West-street, for *W & O*	1	1	0
Do., do., for *N P*	1	10	0
Do., Paulton, for *W & O*	1	4	0
Do., do., for *N P*	12	6	8
Do., Radstock, for *W & O*	0	7	5
Fivehead and Isle Abbots	2	10	0
Do., for *Congo*	0	10	0
Holcombe Regis	1	11	0
North Curry and Stoke St. Gregory	1	0	0
Twerton-on-Avon	3	10	1
Weston-Super-Mare, Wadham-street, for *W & O*	2	8	6
Do., for *N P*	2	12	10
Do., for *China*	0	10	0
Do., Sunday-school, for *Agra*	12	0	0

SUFFOLK.

Bury St. Edmunds	1	0	0
Do., for *W & O*	2	0	0
Eye	2	0	0
Stradbroke	8	17	0
Do., for *W & O*	1	0	0
Walton	1	0	0

SURREY.

Balham, Y.M.B.C.	0	10	0
Croydon	18	9	10
Dulwich, Lordship-lane	5	5	2
Kingston-on-Thames	13	6	7
New Maldon	3	4	2
Do., Sunday-sch.	7	6	7
Norbiton, Sunday-sch.	3	0	0
Norwood, Gipsy-road, per Y.M.M.A.	6	0	0
South Norwood	12	8	7
Streatham, Lewin-road	5	9	2
Surbiton	3	3	8
Sutton	18	19	7
Do., for *N P, Delhi*	1	11	0
Thornton Heath, Beulah Sunday-school	1	15	0
Upper Norwood	4	6	0
West Norwood, Chatsworth-road	20	14	11
Wimbledon	4	16	0

SUSSEX.

Brighton, Holland-road Y.M.B.C.	1	1	0

WARWICKSHIRE.

Dunchurch	0	4	0
Rugby, Sunday-school	1	11	0
Do., for *Congo*	0	18	3
Umberslade	16	16	4
Do., for *W & O*	1	11	7

WILTSHIRE.

Bradford-on-Avon	3	6	1
Corsham	2	7	6
Trowbridge, Back-street	8	19	2
Yatton Keynell	2	0	0

WORCESTERSHIRE.

Westmancote	0	3	6

YORKSHIRE.

Bradford, Hallfield	21	18	9
Fearsley, Bramley (Zion), Horsforth, Pudsey, and Stanningley United Communion coll., for *W & O*	4	2	0
Harrogate, Juvenile, for *Congo*	2	19	8
Lindley Oakes	4	19	7
Rawdon College	5	5	0
Salendine Nook	2	16	0
Sutton-in-Craven	34	14	3
Do., for *W & O*	1	10	0
Do., for *N P*	3	15	9

NORTH WALES.

CARNARVONSHIRE.

Conway	1	10	0

MERIONETHSHIRE.

Cefncymerau, Salem	1	0	0

MONTGOMERYSHIRE.

Machynlleth	1	14	0

SOUTH WALES.

CARDIGANSHIRE.

Penrhyncoch, Horeb	0	16	0
Do., for *N P*	2	0	3

CARMARTHENSHIRE.

Brynamman, Siloam	1	7	9
Caio, Bethel	1	14	11
Ferryside	2	10	2
Llanedi, Sardis	1	0	0
Llannon, Hermon	0	17	6
Llangyndeyrn	0	13	5
Noddfa Fochwan	0	11	0

GLAMORGANSHIRE.

Cardiff, Bethany	1	1	0
Do., Grangetown	0	10	2
Do., Tredegarville	2	16	6
Clydach Vale, Calvary	1	3	3
Dowlais, Moriah	5	9	6
Ferndale, Nazareth	1	3	8
Glyncorrwg, Bethel	1	19	0
Lisvane	0	16	4
Do., for *N P*	2	3	11
Loughor, Penuel	1	3	0
Merthyr, Calvary	2	0	0
Do., Ebenezer	1	17	0
Merthyr Vale, for *N P*	2	0	0
Do., Eng. Ch.	0	12	0
Neath, Herbert-road Sunday-school	1	1	0
Pontrhydycyff, Ainon	0	10	0
Porth, Salem	0	7	8
Swansea, Mount Pleasant	10	0	0
Do., Brynhyfryd	8	11	3
Do., Toutine-street Sunday-school	0	5	0
Do., for *Congo*	0	15	9
Tondu, Welsh Ch.	0	17	0
Tongwynlas, Ainon	1	1	6

MONMOUTHSHIRE.

Blaenau Gwent	2	8	0
Caerwent	0	15	0
Newport, Upper Cwmbran Sunday-school	3	10	0
Pontrhydyrun	8	0	0
Rhymney, Eng. Ch.	3	5	6
Tredegar, Church-street Sunday-school	2	11	0
Whitebrook	0	6	6

PEMBROKESHIRE.

Camrose	0	17	0

RADNORSHIRE.

Cascob	1	6	1
Do., for *W & O*	0	1	6
Evenjobb	0	16	2
Do., for *W & O*	0	2	8
Gladestry	1	11	8
Do., for *W & O*	0	3	0
Knighton	1	1	0
New Radnor, for *W & O*	0	3	3
Newbridge-on-Wye	5	7	2
Velindre	2	5	0

SCOTLAND.

Aberdeen, George-st.	1	3	8
Do., Sunday-school, for *China*	2	7	5
Do., for *Congo*	2	2	2
Ayr, Sunday-school, for *Congo*	1	10	0
Dunfermline, Sunday-school, for *Congo*	0	3	3
Edinburgh, Dublin-st.	5	7	2
Do., for *Mr. Landel's work, North Italy*	3	10	0
Do., Bristo-place Sunday-school, for *N P*	4	12	7
Elgin, for *Congo*	0	10	6
Glasgow Auxiliary, for *Italy*	16	0	0
Do., for *Mr. Wall's printing press*	21	0	0
Glasgow, Adelaide-place	20	0	0
Do., John-street	4	0	0
Do., Frederick-street	1	14	1
Do., do., Sun.-sch.	2	6	2
Do., Bridgeton	1	16	1
Do., "Foundry Boys" Religious Society, for *Congo*	5	0	0
Kirkcaldy	1	6	7
Leith, for *Congo*	0	5	0
Lochee	3	16	0
Rothesay	6	12	6
Tobermory, for *India*	1	0	0
Do., for *China*	1	0	0
Do., for *Congo*	1	0	0

IRELAND.

Waterford	5	7	1

FOREIGN.

AFRICA.

Congo, Rev. J. H. Weeks	10	0	0

AUSTRALIA.

Melbourne, Mr. R. Snell, for *Congo*	1	10	0

EUROPE.

France, Croix, Roubaix Sunday-school	5	0	0
Italy, Rome, Sunday-school, for *support of Congo boy*	3	15	8
Germany, Memel, for *Congo*	0	10	0

WEST INDIES.

Trinidad, Port of Spain	10	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1890.

AUTUMNAL MISSIONARY SERVICES.

THE arrangements for the above Services, to be held at

CARDIFF

DURING THE FIRST WEEK OF NEXT MONTH, OCTOBER, 1890, are now nearly complete. In making their announcement, we beg most sincerely the earnest prayers of our friends that the meetings may be attended with special blessing.

Tuesday, October the 7th,

THREE EARLY MORNING SERMONS,

each to begin at 7 o'clock, will be preached as under:—

Bethany Chapel	Preacher,	Rev. T. H. Martin, of Glasgow.
Mount Stuart Square	,,	Rev. N. Dobson, of Deal.
Penarth, Tabernacle	,,	Rev. C. A. Davis, of Reading.

A VALEDICTORY MEETING

IN

THE PARK HALL,

AT 10.30 A.M.

Chairman: W. R. Rickett, Esq., Treasurer of the Society.

Farewell will be taken of the following Missionaries:—The Rev. T. H. and Mrs. Barnett; Rev. J. and Mrs. Ellison, returning to India; Mr. W. Poole Balfern, proceeding to the Congo; and Mr. George Hughes, elect for India.

ADDRESS TO THE MISSIONARIES

WILL BE GIVEN BY THE

Rev. GEORGE PEARCE GOULD, M.A., of Regent's Park Chapel.

The Rev. Doctor TRESTRAIL will offer the special Valedictory Prayer.

AT 3 O'CLOCK, IN THE

PARK HALL,

THE AUTUMNAL MISSIONARY SERMON

Will be preached by

The Rev. H. ARNOLD THOMAS, M.A.,

of Highbury, Bristol.

SEVEN O'CLOCK P.M.,

PUBLIC MISSIONARY MEETING,

IN THE

PARK HALL.

Chairman: Alderman WILLIAM SANDERS, J.P., Mayor of Cardiff.

Speakers: The Revs. R. D. DARBY, of the Upper Congo, Central Africa; CHARLES JORDAN, of Calcutta; and ARTHUR SOWERBY, of China.

ON THE SAME EVENING,

LOCAL MISSIONARY MEETINGS

WILL BE HELD AT

BRIDGEND. *Speakers:* Rev. T. H. BARNETT, of India, and W. POOLE BALFERN, Missionary-elect for the Congo.

MERTHYR, HIGH STREET CHAPEL. Revs. T. LEWIS, of the Congo, and T. MARTIN, of India.

MOUNTAIN ASH, NAZARETH. Revs. J. G. KERRY and H. J. MARTIN, of India.

NEWPORT, COMMERCIAL STREET. Revs. J. J. FULLER, of Africa, and J. G. POTTER, of India.

PONTYPRIDD, TABERNACLE. Revs. J. ELLISON and B. EVANS, of India.

TREORKY, NODDFA. Revs. H. K. MOOLENAAR, of the Congo, and GEORGE HUGHES, Missionary-elect for India.

On Thursday, October 9th, at 3 o'clock, a

ZENANA MEETING

IN

BETHANY CHAPEL.

Chairman: Richard Cory, Esq., of Cardiff.

Speakers: Several Missionaries and Ladies returning to their work in India.

On Friday Evening, October 10th,

YOUNG PEOPLE'S MEETING

IN THE

PARK HALL,

At Seven o'clock.

Chairman: Lewis Williams, Esq., J.P.

The Speakers will be the Revs. B. Evans, of Monghyr; T. Lewis, of the Congo; and J. G. Potter, of Agra.

A Meeting, also for Young People, will be held the same evening at Penarth.

Speakers: Revs. J. J. Fuller, of Africa; J. G. Kerry, of India; and H. K. Moolenaar, of the Congo.

Collections will be taken after each service on behalf of the Baptist Missionary Society.

Deputation to China.

THE question of a deputation visiting the mission stations in China has engaged for some time the anxious consideration of the China Sub-Committee. The extension of the work in this part of the mission-field during recent years, and the difficulty in realising at so great a distance its peculiar needs, have forced the conviction of the necessity of such a visit. It may also be stated that urgent appeals for a deputation have been repeatedly made by the Chinese missionaries. It being felt that longer delay would not be wise, it was resolved at the quarterly meeting, held in July last, to depute two individuals to undertake this responsible duty, and, in pursuance of this resolution, the Committee cordially and unanimously sought the valuable services of their honoured and esteemed brethren, the Rev. R. Glover, of Bristol, the Chairman, and the Rev. T. M. Morris, of Ipswich, a member of the China Sub-Committee. We are thankful to be

able to announce their compliance with this request. We are sure the appointment will meet with the approval of the friends of the Society, and we most earnestly ask that much prayer may be offered for their safe preservation whilst journeying, and that all needed wisdom for the successful prosecution of their important undertaking may be bestowed. As an early departure is most necessary for travelling in the northern part of China, the deputation will leave for New York by the s.s. *City of Chester* on the 17th inst., and it is expected that they will arrive at Chefoo, *vid* San Francisco and Yokohama, about the 12th of November.

We desire, on behalf of the Committee, to express their great indebtedness to the churches at Bristol and Ipswich respectively for the readiness with which they have granted the long leave of absence the journey necessarily involves. We cannot but accept such kindness as a warm testimony to the deep sympathy felt in the welfare of the Society.

Prize Distribution at Serampore.

THIS picture was taken at Serampore on the visit of Mr. Baynes to this place. It represents him in the act of distributing the prizes to the girls of the Zenana Mission Schools. The event took place in the College Compound, under the shade of a magnificent tamarind tree. The girls have met in this way for several years, and it is always an occasion to which they look forward with joy. Of course there is no need for me to tell you which figure in the picture is Mr. Baynes, so I will only speak about the other three. Two of them are little Hindu girls who have been called forward to receive their rewards, and the other is Mrs. Manuel, the lady teacher in charge of the schools. At present the number of schools is three, and of the scholars 130. Mrs. Manuel has native Christian women to help her in the teaching. The girls are taught to read and write, and are very fond of hearing Bible stories and singing Christian hymns. They are also taught the lesson of lessons—the story of Jesus Christ and their need of Him as their Saviour. It was very sweet to hear these children singing hymns of praise to Christ. One cannot but hope that some of the truths they sing or the texts they have learnt will sink into their hearts and produce fruit in after days. One thing remarkable about the gathering was to see how young the children all were. You search in vain for a girl older than twelve years. This is explained by the early marriage customs of the Hindus. Indeed, some of the wee little things present had been already married, as was evident by the red paint marks on their forehead. As a rule, when a girl is married she is taken away from school, however young

she may be, and no Hindu would dream of allowing his daughter to pass the age of twelve without getting her married. And many are married at a much earlier age. I recently heard of a remarkable case which took place in a village near Howrah. A Hindu of thirty-seven years of age married an infant of two and a half years. I was glad to notice that this extreme case has created a good deal of aversion amongst the more intelligent Hindus. At any rate this early marriage custom accounts for the absence of elderly girls or maidens in the gathering at Serampore. Indeed, there is no such a thing as maidenhood in India.

Of course it is a bright picture to see groups of these little girls arrayed in clothes of every colour, and decked with innumerable ornaments, seated on the lawn, and with their large eyes beaming with delight over their rewards. But on such occasions one can't help thinking of the after-life of these girls, and a feeling of sadness always comes over one. How many of these will become widows while yet children, and what lives of misery they will be consigned to! And even if a brighter lot should await them, it will only be to spend a wearisome and cheerless existence shut up in a zenana. Thoughts of this sort will come into one's mind at such gatherings, and make one sad. But, undoubtedly, this is the work which is to tell on the future of India, and although the difficulties in its way are great, yet it is progressing. The number of female schools is increasing all round. There is a growing desire on the part of the Hindus themselves to have their daughters educated. An educated girl has a higher value in the marriage market than an uneducated one. Bridegrooms, so far as they have any voice in the matter, always prefer an educated bride. These are healthy signs of a brighter day coming for the females of India. Now, before I finish, I want you to notice particularly the little girl standing by Mr. Baynes, and about to receive a doll. Though so young she has had a fearful ceremony to perform. A short time ago her father died, and, as he had no son, she had to accompany the corpse to the funeral pile, and there, when all was ready, apply the lighted torch to her father's mouth which consumed him to ashes. Such is the horrid funeral custom of the Hindus.

T. R. EDWARDS.

Brethren, Pray for us!

A CALL FOR PRAYER ON BEHALF OF DELHI.

OUR brethren in Delhi have, during the past few months, been passing through a season of great sorrow and anxiety, which, however, will doubtless be overruled for ultimate good. Already there are signs of this,

and numbers who under great pressure fell away, are now bitterly regretting their action, and seeking forgiveness and restoration.

The following letter from the Rev. J. Herbert Thomas, of Delhi, giving details of the trouble, cannot fail to call forth deep sympathy and earnest prayer :—

"Baptist Mission, Delhi,
"April 21st, 1890.

"MY DEAR MR. BAYNES,—Our veteran brother, the Rev. James Smith, at my request, has kindly written you an account of the recent wave that has swept over our Delhi Chamar Christians. I do not know what he may have told you, but, at the risk of repeating some things you may have heard already, I wish to put you in possession of a consecutive narrative of the facts.

"THE WORK OF THE FAQIR.

"The history of the movement is briefly as follows. About Christmas time, a Faqir, attended by half-a-dozen mendicants, appeared in the Pahar Ganj suburb of Delhi, and in an unostentatious manner commenced teaching certain tenets among the Chamars. All that was certainly known of him was that he hailed from the Punjab; his name, caste, and object he did not reveal. He soon began to gain some sort of influence over this people, who, having no backbone, no religious convictions, no spiritual discernment, only a superstitious reverence for anything that claims to be a bit mysterious, are easily led in the mass. When apprised of what was going on we took no notice, as wandering Faqirs often turn up in a place, befool the people into parting with some money, and then clear out. It was not till near the end of January that we found out this man really meant something bearing a semblance to permanency. At first he was very moderate, and did nothing more than mystify those who chose to listen to him by abstruse reasonings on the sin of eating 'mother cow.' When he found he was gaining a following in that district, he convened a panchayat of all the Chamars therein residing, and offered to form all who would adhere to him into a Hindu panth, or sect, of higher social standing than other Chamars. All he then insisted upon was, first, not to eat beef; secondly, not to touch the food of Mussulmans. When told that there were some Christians amongst them, he said that need make no difference; they might remain Christians if they liked. Thereupon they all began discussing the matter, and after a few days decided it was a good thing on the whole, in that it would *put them a step higher in the social scale*, would not touch their pockets or interfere with their customs. So, one by one, all the Pahar Ganj Chamars, Christians included, put on the 'kanti' or little necklet which the Faqir distributed as a symbol of adhesion to his teaching. He then moved further on, and, supported by his first victory, quickly gained over the Chamars in the neighbouring bastis. When he had got a dozen or more Christians thus entangled, he began to add another command—viz., not to associate with Christians who do not put on the kanti, though still not forbidding them to remain Christians and attend Christian worship. Later on, as he found his influence growing, and his following became more numerous, he became more uncompromising, and stigmatising Christians as 'faithless unbelievers,' demanded their complete severance from all Christian society. By the beginning of February he had obtained a

firm hold over the Chamars in a large part of the city, and had hopelessly entangled a large number of Christians. Henceforth his progress was simply a triumphal march; twenty-four hours sufficed to make him master of a basti or group of bastis; and, alas, our Christians, in despair, allowed themselves to be swept along by the force of their surroundings. Meanwhile we were hard at work, earnestly striving to forewarn and strengthen our brethren in their time of sore trial. We found out the next movements of the Faqir, and went one or two days before his expected arrival in any bastis where our people resided, convened panchayats of the Christians there, and, in every way we could, strove to help them to be firm; but it was pitiable to see their abject fear in some cases. 'Sir, you live there, we live here; our neighbours, our relations, our masters, our creditors, all with whom we have anything to do, are compelling us to yield; if we don't they will fine us, sue us for debts whether true or false, hate us, ostracise us, bitterly persecute us, making it impossible to live!' Others, on the other hand, neither rightly appreciating the force of the temptation, nor rightly estimating their strength or weakness, laughed at it, and declared it was all folly and weakness, and would never draw them away. To both we gave faithful and earnest answers, pleading with them night after night till eleven or twelve o'clock; but, alas, both alike fell when the storm reached them. Some strove for a while to stand out, but were overborne at last.

"A BRAVE CHRISTIAN.

"In Dhakin Rai three Christians live. All three answered the Faqir's threats and promises right well. But their neighbours gave them no peace, and, after three days of threatening and harassing, persuaded a Banya, to whom one of these men owed twenty rupees, to bring bitter pressure to bear on his unfortunate debtor. This he did, till the poor fellow, terrified by the fear of a prosecution for some fabulous amount, gave way, and a second with him, one only holding on firm. The case of Sahib Singh illustrates the severity of the temptation to which these men were exposed. This brother earns his living by making up and selling tobacco to the Chamars. Knowing his influence, the Faqir strove hard to win him over. He called him five times, threatened and promised all sorts of terrible things. Sahib Singh persisted in asking one question: 'Will you guarantee that obedience to your teaching will give me salvation?' Unable to get any satisfactory answer, the Faqir plainly telling the people he knew nothing of religion, and would teach none, he ridiculed the whole business most unmercifully. At last the Faqir promised him that, if he would join them, he would order all the Chamars in the city to buy their tobacco from him alone! That meant his fortune. Sahib Singh simply asked his old question, 'Will that secure me salvation?' and left him. Next day the Faqir summoned him again, and gave him one more chance, followed by the ultimatum that if he refused now he would forever prohibit any Chamar from touching his tobacco, and so he should be ruined. Sahib Singh was prepared for that, and replied at once, before 100 or more Chamars: 'What! are you God that you think to deprive me of my livelihood? You have never given me a crumb yet. All I have ever received has come from God, and who are you that you talk of stopping it? This bold answer at once closed every Chamar basti against him, the Chamars even refusing to pay him for tobacco sup-

plied them previously on credit, to the extent of some nine rupees. For several days he and his wife were in great want. We would not give the Faqir any reason to say 'the Mission paid him to refuse,' and, therefore, declined to give the poor fellow any monetary assistance; but when it was seen how keenly he was suffering, Mr. Imam Massih got the native students to subscribe a little sum, which they invested in needles, cotton, buttons, pens, &c., and we, by purchasing a little from his humble stock, helped him to start a small pedlar business, which he has been carrying on since, but with very scant profits, I fear.

"PRAY FOR US!

"I find that out of seventy-four Chamar Christians resident in the city, fifty-seven have fallen away, while seventeen have stood firm. The Society for the Propagation of the Gospel and Cambridge Mission, too, have to grieve over many fallen; in fact, Mr. Lefroy, the senior missionary of the Cambridge Mission, tells me that in the city only those Chamar Christians who are living in Christian bastis—that is, living in houses owned by the Mission—and are thus not exposed to the storm, have escaped. Besides these, all our Christians in Purana Qila, led away by their misguided teachers—Ramman, at one time their pastor, and Khushhal, a schoolmaster—have gone over to the Chamars. I am sure, my dear Mr. Baynes, you will sympathise with us in the terrible grief and distress these wholesale defections have caused us. For many nights I could hardly sleep, and many are the hopes I had begun cherishing regarding these brethren, such as those mentioned in my last year's report, which appeared in one short month to have been utterly blotted out. After a while I was able to look at it less despondingly. Mr. Smith's kindly letters, narrating his own experiences of years ago, not so very unlike this, cheered me very much. I feel now that God, ever jealous for His Church, has but done sharply, suddenly, what we have, for the last four years, as my reports will show, been trying to do, all too timidly and slowly.

"Concerning those who have been led away, time will show who among them were worthy of falling, being unworthy of the name they bore, and who among them are Christ's own people, allowed to fall, that so they may learn their weakness, and destined to be won back again, purified and strengthened by their trial. Many such there are, I am sure of it. Their tones, their acts, betoken a fierce struggle going on within; some I see are trying to stifle the voice of conscience; fear of man is yet too strong for them; men, hard, selfish, exacting men, are near at hand, pressing on them all around, but God seems so far off!

"THE SHAHDARA CHRISTIANS.

"There is another bright gleam in the cloud; this comes from the little town, or rather village, of Shahdara, three miles out. You will remember Shahdara, with its faithful pastor Anand Masih, and its united church. *Four times* has that little band repulsed the Faqir, not only from their own doors, but to a large extent from their bastis! The enemy has again and again raged. The first time the Chamars in one district of the village accepted him, and eight Christians resident among them put on his kanti. These men, or four or five of them, had long given up attending service, and had resisted the counsel of their devoted pastor and fellow-Christians, and would soon have been cut off by the church itself.

On his second and third visits the Faqir set himself resolutely against the Christians, but was watched by them, succeeding only in winning over some more Chamars. On his last visit he took a strong force of disciples with him, including the renegade Khushhal, and stayed there five days. He tried to stir up a quarrel between the Christians and the police, but for once Gallis cared for none of these things. He threatened to order that the Chamars in Delhi should have no family or business or social dealings of any kind with the Shahdara Chamars who refused his kanti. At length the greater number of the Chamars having been frightened into submission he left. Still, fifty or more Chamars there, encouraged and sustained by the Christians who live amongst them, have kept free from the snare, and not only have no more Christians yielded, but two, who fell away at first, have broken off the kanti and returned to their brethren. The reception, or rather repulse, the Faqir received in Shahdara, due entirely to the firmness and exertions of the Christians, has not been without its influence. The Chamars in Ghaziabad and in Faridabad have rejected him, and there are abundant signs that a strong feeling of discontent and unrest exists among his dupes in the city. They are beginning to feel they have fastened a grievous yoke upon themselves, and I am sure it is only their want of manliness and independence that keeps them from breaking it off. They privately express their chagrin, and are not so virulent in their hostility to the few Christians amongst them who have remained firm, as at first. We are finding numbers who are secretly violating all its prohibitory commands, and some, living where the influence of the Faqir is still a dreaded power, are openly siding with the Christians, and taking their share of trouble in consequence. We have at the present some nine Chamar men and women here in the city openly avowing themselves as 'mutaláshis,' or seekers, and coming more or less regularly to service. I am sure God will bring good out of this evil, victory ultimately out of present defeat. One other circumstance connected with it is full of encouragement and hope. It has led to a marked revival of earnestness and prayer on the part of several of our workers. Their pastor, Benjamin, is untiring in his efforts, his visitations, and exhortations.

"EARNEST EFFORTS.

"We are all striving now, earnestly, to turn the battle. We have our plan of campaign. Instead of going in ones or twos to twenty or thirty different bastis a week, we go in bands, six or eight of us each night, working in one or more basti as time allows. Mr. Crudgington or I lead each evening, the pastor accompanying. We first all gather at an appointed rendezvous for prayer; there we ascertain what portion of Scripture each one is prepared to speak upon, and arrange who shall speak in each basti we intend to visit, and in what order, &c. Then we go to our work—sing, pray, &c. We find the going in force adds considerably to the effect. In two bastis in Lal Ninjan last week, every man and woman in the basti gathered round, whereas had only one brother gone, probably three or four only would have left their work. After two or three short addresses and a closing hymn and prayer, we separate, and each buttonholing someone, gives him a few straight words, and then addresses another, endeavouring to give our message to every adult in the basti at the time, looking especially for the Christians,

and for any Chamar who might be quietly lurking indoors instead of coming out into the open to hear us. We are earnestly waiting on God to show us His will. I will certainly acquaint you with any new phase of the movement which is manifested.

"Yours affectionately,

"HERBERT W. THOMAS.

"A. H. Baynes, Esq."

Our veteran brother, the Rev. James Smith, writes:—

"The present movement in Delhi is part of the great Hindu revival, and has but one condition—viz., 'Don't eat beef or with beef-eaters.' The Faqir who is managing it is cunning to a degree, and knows his men. He began by professing to immure himself forty days and nights in the tomb. He then came out alive, and received the offerings of the wondering people. His supporters are among the rich Hindus of Delhi, who are moving Government to stop beef-killing in the Punjaub, as old Runjit Singh did. The difficulty is the demand, which is very great. If they can reduce it by getting all the Chamars and labouring community to join them, then they will have accomplished a great stroke of business, and in this they have so far succeeded, but the strain is very great. Beef is half the price of mutton, and the poorest are starving. They begged me to break the confederation, and set them at liberty; this I probably could have done, but declined. They had walked into the net and knew how to walk out again; but they sadly lack *moral courage*. The confederation is complete, and the boycott so close, that a potato can scarcely get through. A few worthless fellows who share fines, and are fattening on the concern, are straining every nerve, by fright and threats, to keep up the delusion. It is too soon to compute the business, and we must quietly wait the working out of events. I visited the Mohullas, and met the people as much as I could. They have not a word to say for their silly conduct, and hang down their heads in shame. The Faqir and his party were having a khana, and the people came so that I might face him and expose his lying pretensions. I did so, and the party were all utterly taken aback when I appeared in their midst. For half an hour I exposed their weakness and wickedness, and they had nothing to say; but it was the old thing over again, they looked for me to do their work, and I declined to do what they knew *they* ought to have done. The church at Shahdara is only three miles away, and is composed of exactly the same sort of people, gathered and baptized in the same way, and at Shahdara the Faqir has expended his whole force entirely in vain. The church stands fast like a rock. They have a strong leader, and he is loved and trusted by his people. I visited them and found them full of fire and confidence, holding well together, and having nothing to do with the Faqir, who has worked his hardest to draw them away, and utterly failed.

"These waves of depression must do their work. Wherever the Gospel has triumphed it has ever been so. These trials will, I am quite confident, work for good; we have had them in the past, and have emerged out of them stronger and firmer, and so will it be now. There are already clear signs of rich blessing coming out of the present trouble; and all will be overruled for the spread of the Redeemer's Kingdom.

"We need to be much in prayer."

Tidings from North China.

THE Rev. H. Dixon sends the following in continuation of his letter published in the MISSIONARY HERALD for September last:—

"Hsin Chou,
"Shansi, North China,
"March 13th, 1890.

"MY DEAR MR. BAYNES,—I have just been re-reading my letter in the HERALD for September last, for recent events at Chi Tsun are unusually interesting, and, with your permission, I should like to lay the sequel to that letter before our home friends.

"CHI TSUN.

"Our visit to the place put us on a good footing with the people generally, and in May and June I followed it up by riding over one day each week to see patients and encourage the evangelists and inquirers. Under God's blessing the work grew steadily, and the Sunday congregation stood at twenty when I next went over, soon after our removal up to Hsin Chou in October last. But prosperity was accompanied with persecution. Stone-throwing at the door of the house became the fashionable evening amusement for the rowdies of the place, and curses and threats were freely meted out to the inquirers. However, the work went steadily on, and by the end of the year the Sunday congregations had risen to thirty, one very interesting feature being the gathering of some dozen children every evening by one or more of the converts, who taught them several hymns and portions of Scripture. But most blessed of all was the fact that the chief mover in all this—after the evangelist—was the Chou Chin Chuan whose life had been threatened, as related in my previous letter. He had gained the love and esteem of all the inquirers, and was, and is, looked up to and consulted by them on all occasions.

"At the close of the year I was attending Chou Chin Chuan's mother, who, on account of age and its infirmities, felt the severity of the winter. As it was evident that she could not last long, her friends — Chou Chin Chuan's enemies—began to discuss her funeral with him, and the cousin, who had attempted to take his life in the beginning of the year, vowed that the coffin should not leave the house until the usual idolatrous rites should have been duly paid by her son; and he was in a position to enforce his threats, inasmuch as the outer courtyard and gateway of the house belonged to him.

"Things went along much as usual until the Chinese New Year, which, as probably you know, is kept sacred to idol worship, feasting, and general merriment.

"A TURBULENT INCIDENT.

"On the evening of the third day, just after lamps had been lighted, a crowd of some hundred or more, evidently bent on mischief and 'fun,' gathered at the door of the shop, and demanded admittance. On Mr. Ssu, an inquirer, opening the door to remonstrate with them, they made a rush, and took the house by storm. Hearing the noise, the evangelist in charge, Mr. Chao, an old man over sixty years of age and very feeble, hastened out, and, addressing the ring-leader, requested them to retire, and, as they failed to comply, he seized the leader by his queue (a common way of detaining a man) and attempted to take him to the Elders of the town.

In a moment the man, whose name, or rather nickname, is Wolf Scratch, put his arms around Mr. Chao, lifted him off his feet, and, running out with him into the street, flung him on the ground, aggravating his misconduct by pushing the old man down each time he attempted to rise; and, indeed, he would probably have killed him had not the bystanders, getting frightened at the result of their 'fun,' dragged the man away.

"Mr. Chao became very sick, with violent pains in the back, &c., so much so that the friends became alarmed for his safety, and despatched a messenger into the city for me. I at once rode over, made careful inquiries into the matter, and, being desirous of settling the matter peaceably, I invited the Elders of the town to meet me. This they declined to do, fearing the vengeance of the town 'roughs,' but one of their number afterwards met me in another house, and I told him that, unless Wolf Scratch apologised to Mr. Chao and came personally into the city to see me, I should be obliged to lay the matter before the magistrate. I gave him three clear days.

"I was shut up to this course, for our patience and forbearance had been misunderstood by the rowdies, though the better class of people appreciated our clemency.

"The first day, the Elders went and exhorted the man to apologise. He refused. The second day they again pressed him to accept my terms. He still refused. They then went to Mr. Ssu, an inquirer, and asked if he thought I meant to take any action in the matter. Mr. Ssu asked what I had said. They told him. 'Then be sure he will do it, for he always speaks the truth,' said he. Startled now for their own safety, fearing I should report them for their neglect, they engaged assistants and again sought Wolf Scratch. He again refused to make amends for his misconduct. In a moment the assistants had seized, bound, and put him in a cart, and, before he could summon aid, he was on his way into the city. However, he only got two miles of the way, for his friend Chou Lin Chuan, cousin of Chou Chin Chuan, caught them up, and became security for his appearance when wanted.

"That evening Chou Lin Chuan fortified his courage with brandy, and, when fairly tipsy, make his way to our shop, knife in hand. Mr. Chao and Mr. Ssu had both returned to the city, leaving Mr. Huo, the regular evangelist, in charge. Finding the men he wanted were gone, he was meditating an attack on Mr. Huo, who, being a timid man, managed to elude him, and, warning an Elder of the town how things stood, fled into the city.

"I had been very loath to report affairs to the magistrate, but, after seeking guidance from above, felt it my duty to do so. One of our converts, who is a writer in the Yamen, very kindly put the information in proper form. The magistrate was away from home, but immediately on his return a criminal warrant was issued, and six men despatched to bring in the miscreants (for we had included five men in our information).

"Meanwhile, before this was known to us, I had called for volunteers to go and hold Sunday services, as usual, at Chi Tsun, for I was tied to the city by several serious cases in the hospital. Mr. Chao, our Shantung evangelist, a young man, begged to be allowed to go, and Mr. Huo, saying 'I'll go, but I shouldn't like to lose my life,' was ashamed to hold back; a young convert, Mr. Yang, a fine, strapping young fellow, made a third.

"They found everything quite quiet, and spent Saturday afternoon preaching on the street. A friend of Wolf Scratch inquired of our caretaker whether I had taken any action, and he, in his ignorance, said he thought not, as he hadn't heard of it.

"That night Chou Chin Chuan's mother died.

"NATIVE CHRISTIAN FIDELITY.

"The next day was Sunday, and all day Chou Chin Chuan's friends were doing their utmost to get him to worship idols, but he stood firm, thank God. Evening fell, and his persecutors left him, saying that they would soon return and carry him by force before the idols, while his cousin Chou Lin Chuan vowed that, unless he bowed before them, his knife should drink his blood.

"Chou Chin Chuan seized the opportunity, in the absence of his persecutors, to flee to our shop, where the inquirers knelt wrestling in prayer; for, surely, none but God could save them now. We will leave them there.

"A few doors off, in the barber's shop, Chou Lin Chuan was swaggering, awaiting his turn, when, suddenly, at the door appeared one of the Elders of the town, who sarcastically said, 'If you please, sir, you need not trouble to shave our friend, as his Worship the Magistrate has just sent a pressing invitation for him to meet him in the city.' A force outside made escape impossible.

"Wolf Scratch lay stretched on a couch in a gambler's den when a similar invitation reached him.

"The joy of that little band of supplicants was beyond description. 'Our God is, indeed, able to deliver us.' 'He is, indeed, the Almighty God.' 'He is the prayer-answering God.' Such were their exclamations of wonder and praise. Their mouths were filled with laughter.

"But my tale is a long one. I shall weary you. Suffice it to say that stratagems and bribery were all useless. The magistrate had known of an official being punished for not protecting foreigners; and, besides, he is naturally severe on known rascals. They had only one chance of escape, and that lay in my clemency. After due deliberation I insisted on their finding sureties for future good conduct, acknowledging their misconduct, 'kotowing' (knocking the head on the ground) to Mr. Chao and to Mr. Huo, and that peace with me should include peace with all present or future inquirers, including Chou Chin Chuan. The terms were duly attested by middle-men, and, on the day appointed, they all came to apologise—all except Chou Lin Chuan. He was reported as down with typhus. I could not but rally them on the folly of having spent £10 and lost so much time in coming to terms; for the 'police' had made them pay heavily for their pardon.

"The following day I went over to Chi Tsun with half a dozen Christians to bury Chou Chin Chuan's mother. As we stood by that grave, and sang and prayed, and addressed two hundred onlookers on our certain hope of a glorious resurrection, my heart went out in praise to God for all He has wrought in Chi Tsun during the one year we have occupied it. Ten men tore down their idols at the New Year, and ten more will, I hope, soon follow their example. Idols and opium are gone, and now they are devoting time and money to spreading the Gospel.

"But what about Chou Lin Chuan? Why, his illness was all a lie. Finally I had to let the police again arrest him, and, after losing more time and spend-

ing more money on the police, he handed his famous knife over to me as a witness of his sincerity, knocked his foolish head on the ground, and has, I hope, gone home a wiser man.

"That knife now hangs peacefully in my study over the head of the Rev. Richard Glover, the chairman of the China Sub-Committee, a constant reminder of God's watchful care over us.

"I cannot do better than repeat the winding up of my former letter—'Thus has the devil over-reached himself again; his opposition has advertised us; and all has turned out for the furtherance of the Gospel.'

"Will you not join us in our prayers that these persecutors may themselves be brought to the Saviour's feet?

"Yours affectionately,

"HERBERT DIXON.

"A. H. Baynes, Esq."

Cheering Tidings from Dinapore of Recent Baptisms.

THE Rev. William Carey, M.B., our medical missionary, who is now in charge of the mission station at Dinapore, writes as under:—

"Dinapore, Bengal, 23rd June, 1890.

"MY DEAR MR. BAYNES,—It will, I feel sure, gladden the hearts of all who pray for the extension of Christ's Kingdom in this land of heathen darkness to hear that we are now receiving what, I trust, are the first droppings of an abundant shower of blessing. On the 30th ult. (May) I had the happiness and privilege of baptizing four believers on a profession of faith in the Lord Jesus.

"Of the four baptized, one is an European, a gunner attached to the 4th Field Battery, R.A., stationed here, and three are natives residing in Orderly Bazar. The soldier belonged to the Wesleyan body nominally, but till recently made no profession of faith in Christ. He has been a regular attendant at our chapel services since I came to Dinapore, and also (since their commencement last September) at the Bible-readings conducted by me at my residence every week. Some time ago he expressed a wish to join the church, and was accepted at our church meeting last month. He is the first soldier baptized here since I came to Dinapore, twelve months ago. The poor man has been called upon to bear much persecution for Christ's sake amongst his comrades in the barracks since he resolved upon serving the Lord, and has still to endure much annoyance; but hitherto, by God's grace, he has remained firm, and I trust he will be enabled to continue bearing 'hardness as a good soldier of Jesus Christ.'

"The second candidate I baptized is the adopted son of a pensioner and his wife, both members of the Church of England. The lad, now eighteen years of age, was christened at Guazipore when a child. Mr. and Mrs. Jones are respectable, quiet, godly people, and have, with their adopted son, been constant attendants at our Hindustani services, and are now themselves candidates for believers' baptism. Walter is a quiet, well-conducted lad, and has profited much from the earnest teaching of Mrs. Seraphim, our Bible-woman, to whom he is indebted for a large amount of the Biblical knowledge he possesses. For the past twelve months he has been an inquirer, and, as far as we can

judge, is sincere in his profession of attachment to Christ and his desire to follow Him.

"Of the two female candidates I baptized, one has had a somewhat remarkable career. Mrs. Rose originally belonged to a wealthy Mohammedan family in the Punjab, and was till her baptism a professed Mussalmani. As a girl, she became the wife of an European gentleman of means, who died some years ago. The validity of her union with this person was contested, at the time it took place, by her Mohammedan relatives, who endeavoured, by legal means, to compel her to return home, but unsuccessfully. From her home in Rawal Pindi, Begum Jan came to Dinapore about two years ago. Our Bible-woman, Mrs. Seraphim, became acquainted with her soon after her arrival, and from her lips she first heard of Christ. She became, under the Spirit's gracious influence, anxious regarding her soul's welfare, and for a time attended services at the Roman Catholic chapel and Episcopal (Hindustani) church, seeking to know the way of life, but without success. For the past six months she has attended the services held in our mission chapel, where she has learnt not only what it is to believe on Jesus, but has also been led by the Spirit to resolve upon following Him. She is now rejoicing in the joy and peace arising from the sense of forgiveness of sin through Jesus Christ, her Saviour. On it becoming known that she was a candidate for baptism, considerable animosity was shown towards her by her neighbours in Orderly Bazar, who, by persuasion and threatening, tried to turn her away from us; but by Divine grace she was upheld and kept steadfast to her purpose. She is independent of help from the Mission, being supported by her son, who is employed in connection with the State Railway in Burmah.

"The second female candidate baptized is the daughter of a member of the Lutheran Church, and the wife of my colporteur, whom I baptized last January. She is a quiet, well-behaved young woman, and apparently sincere in her profession of attachment to Jesus.

"The field in which we labour is not a very promising one. The ungodly lives of the European and native soldiers at present stationed here, and more especially the former, who are mostly Irishmen and Roman Catholics, do much to counteract the influences brought to bear upon the people. Our district, embracing Orderly Bazar and Jora Tuli, has as residents a large number of disreputable Eurasians, and, owing to its nearness to the barracks, is the scene of drunkenness, rioting, and licentiousness. The native inhabitants, who are chiefly Mohammedans, are also exceedingly unimpressionable, and at times have shown a disposition to offer open opposition to the preaching of the Gospel in their midst.

"There is much to discourage, but that we need not despair of 'persuading' even such men and women to come to Christ, the Master has given gracious assurance by bringing these young people to a knowledge of Himself. Two out of the four believers I baptized are the direct fruit of our labours in this district, and there are at present at least two inquirers, whom I trust will before very long declare themselves on the side of Christ.

"Our native Sunday congregation is fairly good, while our service held on Friday evening is still better attended. We are gradually forming a little native church, but progress is very slow.

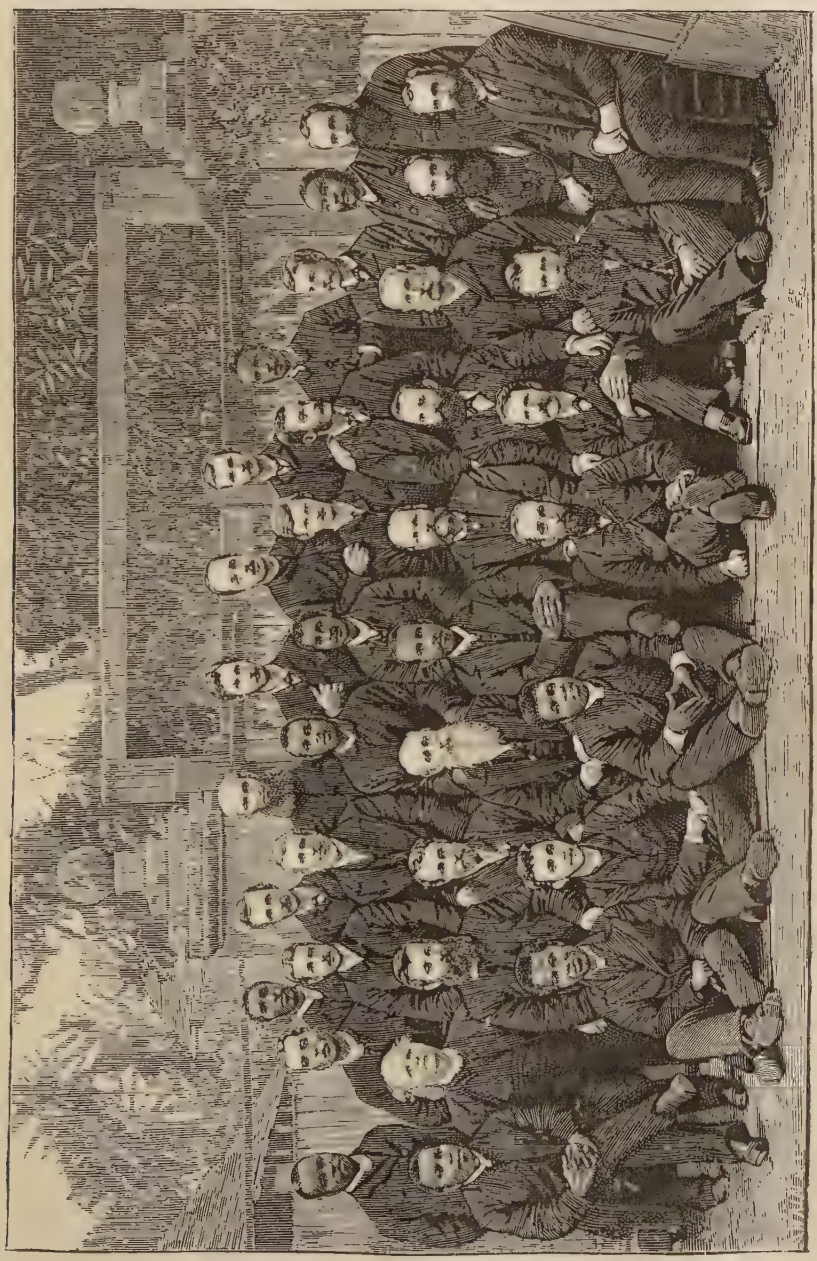
"I ask the prayers of the readers of

the MISSIONARY HERALD that those who have already confessed Jesus before men may be kept steadfast in the faith, and that many others of 'such as should be saved' may be added daily to the Church in this heathen land.

"W. CAREY, M.B.
"A. H. Baynes, Esq."

A Group of Jamaica Ministers.

WE have pleasure in presenting our readers with the above group of Christian workers in one of the oldest of our mission-fields, copied from a photograph taken at the close of the annual meetings of the Jamaica Baptist Union held at Falmouth, in February, 1889. The fourth and fifth figures to the left of the second line are the Revs. G. R. Henderson and W. Teall, senior brethren, who have recently retired from the pastorate, but are still sufficiently strong to render important service. The senior native brother of the group, the first on the lowest line, is the Rev. James Steele, pastor of the church at Rio Bueno, above which Calabar College was originally situated. The third figure from the left is the Rev. John Kingdon, pastor of the church at Falmouth and treasurer of the Jamaica Baptist Missionary Society. The seventh on the same line is the Rev. Edward Jesse Hewett, pastor of the church at Mount Carey and secretary of the Jamaica Baptist Missionary Society. Mr. Hewett is also chairman of the Jamaica Baptist Union for this year. Next to him, on his right hand, is the Rev. Philip Williams, pastor of the church at Bethel Town, secretary of the Jamaica Baptist Union, and secretary to the Committee of Calabar College. The College is also represented in the picture by the Rev. Jos. Seed Roberts, Normal School tutor, and, during the absence of the president, acting treasurer and domestic manager. He is second on the second line. The secretary of the Sunday School Society is the fourth figure on the third line. This is the Rev. G. E. Henderson, pastor of the church at Browns Town. The Rev. W. M. Webb, pastor of the church at Stewart Town, and manager of the Native Girls' School at Manchester Penn, Trelawny, is the second figure on the third line, looking from the left. Mr. Webb is also editor of the Jamaica *Baptist Reporter*. The first figure on the fourth line is the Rev. J. Johnson, pastor of churches in the parish of St. John, and editor of the *People's Herald*, a weekly newspaper published in Kingston. In the group are several agents of the Jamaica Baptist Missionary Society. Of these the third in the top line is the Rev. J. Sobey, of Costa Rica, formerly pastor of the second church at Montego Bay. The third on the same line, looking from the left, and the fifth on the line below, are the Revs. Ellis Fray and W. Mornan, missionaries to Cuba. Two other missionaries are also seen, one being the



A GROUP OF JAMAICA MINISTERS.—(*From a Photograph.*)

Rev. — Ruttie, of Little Cayman, an island about sixty miles from Jamaica, the other the Rev. J. Wood, formerly of the Cuban Mission, from which he has recently retired in favour of the two younger brethren who are now prosecuting it. Among other institutions is a Day-school Society, the object of which is to initiate new schools at mission stations at which none exists. Of this, the Rev. P. Chapman, pastor of the second church at Montego Bay, is secretary, a first church there being under the pastorate of the Rev. Leonard Tucker, M.A.

A considerable number of Jamaica ministers, both native and European, do not appear in this group, consequent upon their not being present at this "Union" meeting; some, as for example, the Rev. Jas. Balfour, M.A., classical tutor, being unable to leave home on account of college duties, some on account of distance, and some having been compelled to return to their respective stations before the group could be photographed. Space will not allow of the personal mention of other Christian workers, whose photos. appear, most of them junior members of the mission band. Our readers will be interested to know that, while the Jamaica churches are independent and self-supporting, the officials of all the institutions referred to render honorary and unpaid service.

D. J. EAST.

Letter from the Rev. W. H. Stapleton.

IT will be remembered that Mr. Stapleton was accepted as a Congo missionary at the close of last year. The following letter just received will be read with interest:—

"Bolobo, Congo River,
"May 7, 1890.

"MY DEAR MR. BAYNES,—I think Mr. Grenfell will have had no time to write you this mail, so I had better write to tell you the s.s. *Peace* has started for Opoto. On the morning of the 2nd of May she steamed out of Bolobo, having Messrs. Grenfell, White, Oram, and Forfeitt on board, so in a few weeks, if all goes well, 'eighth' station will be an accomplished fact. I am settling down quietly to work here. It is astonishing how quickly one feels at home out here. I was advised by many friends to record first impressions, as familiarity breeds contempt, &c., but I must say were I to do so I should write nothing startling. I have no great liking for places as such; people and their doings have the greatest interest for me; hence I have observed the natives pretty keenly as I have had opportunity, yet nothing I have seen has impressed me so deeply as some phases of life I noticed in the East End of London when I settled there to do mission work. Here there is no keen struggle for existence such as breaks the spirit and crushes all the manliness out of the sweated toiler in our crowded cities.

"The African native on the Upper Congo is a gentleman. His wife works his farm, prepares his food, finds the money for her lord to spend, whilst,

speaking generally, the hardest work he does is to carry a spear, drink palm wine, or, should he feel especially industrious, he may trim his wife's cloth, or dress her hair in the latest style. When walking through the towns I have often thought, these men have not the energy to face the realities of this life even, much less to think on the next. But as soon as you can understand half a sentence you find you have inferred too much from insufficient data. The other day I had an instance of this. I was speaking to some natives on the goodness of God, when one man who had apparently been paying little attention said :—'Look at these towns, men sick, children sick, men die, women die, you say God is good, God loves us. No.' This spoken in a declamatory style and accompanied with gestures, which suggested that the man had suffered keenly and thought deeply. You have often heard that the natives never admit that sickness comes naturally, they always ascribe it to the occult influence of witches. This is the root whence one of their most diabolical customs springs.

"CONGO CRUELTIES.

"Within the last month we have witnessed an illustration of this near the station. Gabo Jaka is chief of one of the Moie towns. For a long time he has been friendly with the missionaries, and in consequence many services have been held in his town. Some time ago he went up river on a trading expedition. Whilst away he got very sick and was brought home, and carried into his hut to die. Mrs. Grenfell went in several times to see him. Then we heard rumours that he was being bewitched. Mr. Forfeitt and I walked in one day to see him, when we were arrested by the sight of a large group of men holding solemn debate. The chief's son was presiding, and as he offered us seats we joined them. We found out they were discussing Gabo Jaka's case, and in the end they decided that five people must take the 'nkasa.' Two days after Bungudi came up from Mrs. Grenfell to tell us that the people had undergone the ordeal and that a man and a woman were dying. Instantly I took the bottle of sulphate of zinc and Mr. White a jug of water and we started off to the town. It was mid-day and the sun was very hot, but we went at our best pace; but though we walked quickly, the news of our coming travelled faster, and before we reached the town the woman had been hidden in a hut.

"Some people we met at the entrance of the town tried to convince us that no one had taken the poison. The men were sitting about in groups looking quite unconcerned, and to a novice like myself their *sang froid* lent some colour to the story. However, we detected the characteristic cry of mourning women, and hastening to the hut whence the cries proceeded we found it full of howling women gathered round a dying man. I went up quickly to the door and asked admission. Immediately the women saw me they endeavoured to close the door. This manœuvre, though, I prevented by quietly taking my seat on the doorstep. Now the men came along headed by the son, and with a smirk on their faces they said :—'There is nothing the matter; go away.' White meanwhile was protesting energetically. I looked

RIGHTEOUS INDIGNATION

across to him, our eyes met, I was conscious that mine flashed as did his, and simultaneously the expression burst from our lips, 'Shall we?' It was fortunate for our influence that we did not yield to the almost maddening impulse, or these men would have felt

the weight of an Englishman's hand, the women sent flying into the corners of the house, and the man rescued. But the unwisdom of this procedure we both recognised the next moment, and Mr. White started off to the house of Gabo Jaka to induce him to give us permission to help the ill-fated man. We had reason to believe that the old chief, if cognisant of these proceedings at all, had been overruled by public opinion, a not unimportant factor in an African town. This was strengthened, too, by the fact that the son with his men forestalled White and prevented his approach to Gabo Jaka. Meanwhile I sat on the doorstep, my heart stirred with conflicting emotions of indignation and pity. Here was a fellow-creature dying, the victim of a cruel custom, and grouped around him a number of women making the day hideous with their howlings, and close by a body of men, all conspiring to prevent our entrance to the hut with the means of succour. My dear Mr. Baynes, you can understand somewhat of my feelings. This was the first time I had been brought into close contact with such ignorance and indifference to life. Mr. White was away but a minute or two, but were we to calculate time by the sequence of impressions, I had lived an hour in that time of waiting. In answer to our reiterated inquiry, 'Will you let us save him?' we got the heartless reply, 'He is old and no more good, let him die.' Now Mr. Grenfell arrived on the scene, having followed us, and in stirring tones he told the villainous son that he was guilty of murder, that he had rendered himself liable to death at the hands of the State authorities, and that he must answer to God for the murder of an innocent man. With this we left, having failed in our purpose, but glad that we had been able to make such

A VIGOROUS PROTEST.

We can hear nothing more about the man, but the woman, who was Gabo Jaka's own sister, is dead. Now again we were in a quandary. Mrs. Grenfell had been attending the old man, and a day or two before this I had taken him in hand. Should I persevere in my endeavours to restore him? If I gave him medicine and he died, would the people think I had bewitched him? It was decided that Mrs. Grenfell should sound him on the subject. He expressed a strong desire that we should do our best for him. He was so ill that all the people expected him to die, and they had tied up his favourite wife and another woman against the time of his death. I have been in every day since, and God has blessed the means used, and he is now well on his way to recovery. Well, perhaps you will think this recovery under our hands will deal a heavy blow at the custom? We trust it will not be without its weight. But the other day Gabo Jaka's head slave came in to see Mrs. Grenfell. The son dislikes him, and had the old chief remained ill he was the next appointed to undergo the ordeal. We spoke to him about the matter. 'Oh!' said he, 'the woman is dead who bewitched him, and now the medicine can have its proper effect.' 'And would he have died if we had taken him no medicine?' 'Oh! no,' was the reply. Truly these towns are the habitation of cruelty. Still, what a splendid test these people will afford of the redemptive power of the Gospel! What scope for the life-giving action of the grace of God! What a theatre for the display of the uplifting, inspiring power of Christian dynamics! To see one of these degraded souls born anew and manifesting the spirit of Christ will be grander evidence of the supernatural in our

religion than the ablest treatise that Christian apologetics can afford. Pray for us, that we may have power to bring these souls into vital contact with the grace of God.

"WE ARE FULL OF HOPE.

"Only a day or two since a man asked me to talk to him about God, saying he had given up his fetish, and wanted to serve our God. Last Sunday, the son of a chief in one of the Mobangi towns gave me the whole substance of an address delivered a fortnight before, and assured me that he was trying to do the things that pleased God. So steadily and slowly, here and there, obscure and slender rills are preparing the streams of Christian life which shall cover this dark land as the waters of the mighty Congo its ever-changing bed. Life here is so eventful that letters grow to an inordinate length, whilst many things are left unsaid. I was about to finish here when I was called to witness another act of cold-blooded cruelty. Ngoie, the chief from whom the land for the station was acquired, and whose military exploits figure in Mr. Grenfell's dramatic letter, brought a slave into the station, and asked Mr. Showers to buy him. Of course he refused. Ngoie said nothing, marched off with slow and stately step, and in a few minutes that slave's head lay bleeding in the dust of the town.

"REVOLTING SIGHT.

"We heard of it, went in, and saw the headless body lying amidst the grass on the beach. Two men were stooping over it with knives in their hands. Going down quietly, I reached them before they saw me. I spoke. They sprang up and ran off as fast as their legs could move. They were disembowelling the body for the purpose of finding witches. Their work was done as neatly as any I have seen in the dissecting room. I examined the neck. The head had been severed at a stroke. Coming up again into the town, a man was to be seen digging a round hole. Close by was the head, the hair gathered into one plait and tied to the end of a stick about a yard long. The man beckoned to a boy of about nine years of age, who was standing by. The little fellow took hold of the stick and brought the head along, laughing as the ghastly object swung backwards and forwards in his hands. Mrs. Grenfell had gone on to speak to Ngoie. I found her. He was quite cool about it, saying if we had bought him this would not have happened. Now he gave some instructions to one of his wives, who brought out his guns. I thought for a moment he was about to threaten us. However, he was only preparing for a trading trip, and in the afternoon he started for the Mobangi River. We have indeed a gigantic work before us here. I am hoping Mr. Grenfell will settle the site for ninth station, so that as soon as possible after his return I may move on to virgin soil. We are sorry to see you estimate so large a debt this year. We know not yet how much Congo is responsible for this, but we sincerely hope this will not retard *our 'forward movement.'* May the Lord Christ make us all at one with Him in His glorious redemptive purpose! Then shall we count neither wealth nor life dear unto ourselves, but He shall be all and in all. I am thankful to say my health is good; I have had no suspicion of fever for more than two months now. Trusting your health has not suffered during your trying journey in India,

"Yours very sincerely,

"WALTER H. STAPLETON.

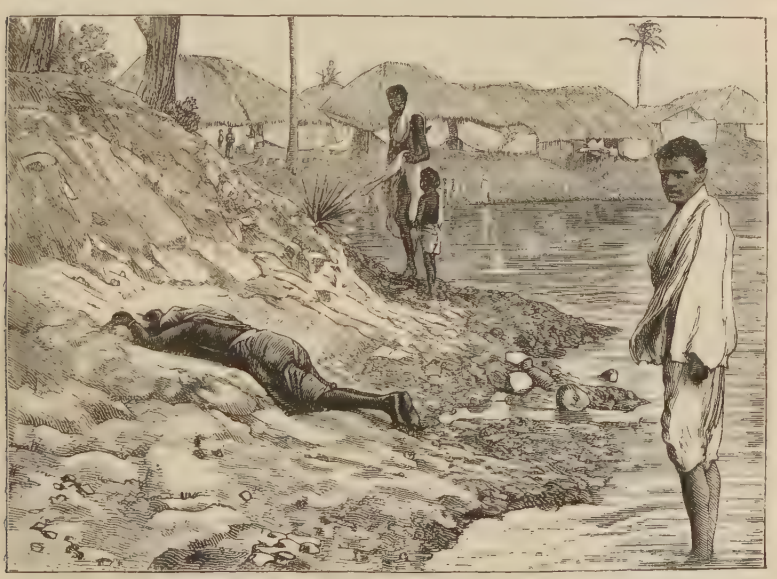
"A. H. Baynes, Esq."

Some Scenes at Tarokeshor.

HEREWITH I send you some illustrations of the great annual festival held at Tarokeshor in April. As some account of this place of pilgrimage has already appeared in the HERALD, I will do no more now than describe these scenes.

No. 1.—Measuring the roads by prostrations.

The first thing which will strike the visitor as he draws near to Tarokeshor will be the debasing custom of the pilgrims to measure the roads with their bodies. Along every road leading to the temple he will see infatuated men and women proceeding in this slow and painful way. Such



ROAD PROSTRATIONS.

self-abasement is to our Western ideas revolting in the extreme, and it is almost impossible to believe one's eyes. I shall never forget the indignation with which I first witnessed this rite, and the denunciations I poured forth against the Brahmins who keep it up. This picture which I send will speak for itself. The poor creature represented here had made a vow that he would visit Tarokeshor and "walk on his breast" to the temple. On his arrival he came to this tank, and after bathing with much ceremony, he proceeds in this fashion to the shrine. From the very water's edge he has to commence measuring. Then the steep, slippery bank has to be climbed, and thence along the crowded thoroughfare, under people's

he has to make his way. The practice is to fall upon the knees, then flat down on the breast, next the hands are pushed out to full length, and a mark is made from which to commence the next prostration. Before rising the devotee presses his forehead on both sides against the ground. Of course he soon gets covered with dust or mud, as the case may be, and presents a most unnatural spectacle. Arrived at the temple, he is fortunate if he is not trampled under foot by the surging crowd. There he makes his salaam to the stone idol, and presents his offering to the Mohunt (the chief priest), who gives him his blessing, and he may go. Of course he takes to himself great credit for having performed this meritorious act. But I have written as if only men performed this ceremony. But that is not so. The women—mostly widows—outnumber the men. I know of no more painful sight than to see females, young and old, debasing themselves in this way.

You will ask, Why do the people adhere to such a degrading custom? Have they such a deep conviction of sin that they are prepared to suffer any humiliation in the hopes of getting it removed? Alas, no! Such a motive does not seem to exist. Were it so, how gladly would they listen to the story of Jesus Christ and His power to save unto the uttermost. But it is not so; all they want to get by this ceremony is healing from some sickness or some worldly advantage. The highest motive any amongst them have is to accumulate religious merit.

Enough of this scene, let us now turn our attention to the next.

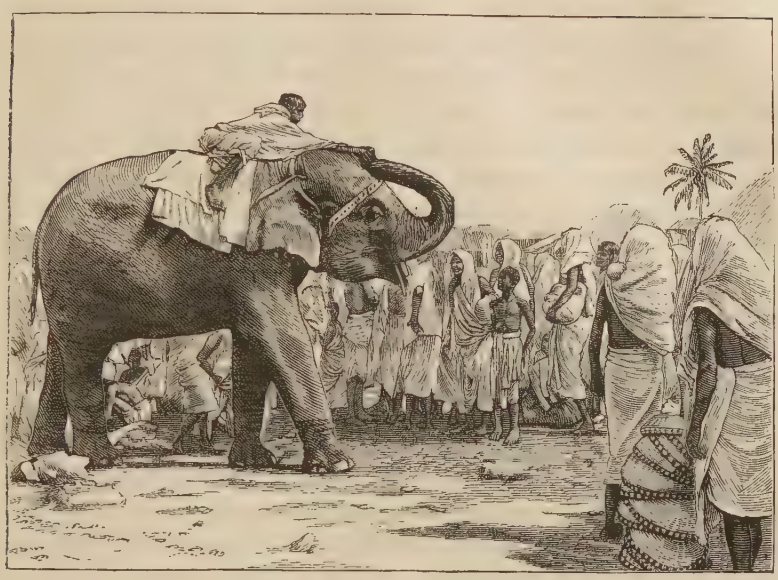
No. 2.—The Mohunt's elephant.

In order to make his temple as popular as possible, the Mohunt does not disdain to use other attractions besides religious ones, and has therefore provided himself with two elephants. And as there are no wild elephants in Western Bengal, they prove a great attraction to the people. You will observe that the mahoot (elephant driver) is having a good time of it. The cunning fellow has taught the elephant to take coins from the people and reach them up to him with its trunk. Indeed, at this moment he is in the act of taking a pice from the upturned trunk. But the big creature itself fares no less handsomely. Sugar-canes, plantains, and other eatables are given to it in great abundance. It is interesting to see the elephants march off in the early morning to the jungle for their daily food, and presently come back laden with branches.

Now we turn to a much more pleasing sight.

No. 3.—Open-air preaching at Tarokeshor.

For several years we have been in the habit of visiting this festival and preaching the blessed Gospel to the crowds of pilgrims. We take



THE MOHUNT'S ELEPHANT.

OPEN-AIR PREACHING.

up our mission tent and pitch it near the town, and from it we sally forth in the early morning and afternoon with books and tracts in our hands. This picture will give you some idea of how the preaching is carried on. We take our stand on the roadside, under the shade of some trees; next we unite in singing a lively Christian hymn. This does not fail to attract an audience, when a short enthusiastic address is delivered. Thus singing and preaching goes on for the space, perhaps, of three hours.

In the picture the central figure is that of the preacher. In front of him stand a great crowd of men and women. There is something very inspiring in open-air preaching—such large crowds gather and the attention is so deep. Indeed, the danger lies in being carried away altogether with enthusiasm and incapacitating ourselves for work by getting hoarse during the first day. This was the case with some of our students. By being careful not to speak too long at a time, a preacher may continue working for a week or more, and that speaking several times a day. But however careful you may be, it is exceedingly trying work to keep on preaching in this way day after day. The strain, also, of facing large and not always friendly audiences is very exhausting.

Will those who are interested in our work at Tarokeshor pray that God will pour out His blessing on the words spoken in His name, and also on the gospels and tracts put into circulation? One great drawback to our work at this festival is the great heat. It is difficult for you to conceive how hot it is during the day in the tent. You can do nothing but lie down and fan yourself, longing for the cool of the evening to come and afford you relief.

T. R. EDWARDS.

Letter from the Rev. S. B. Drake, of Chowping Hsien, North China.

THE following communication has been recently received from Mr. Drake, in which he gives some facts connected with his work in Chowping Hsien. In an accompanying letter he expresses himself as very much cheered, and refers encouragingly to the work in which Mrs. Drake is engaged. The outlook he considers to be very hopeful:—

"MY DEAR MR. BAYNES,—At the commencement of the past year the district in which my work lies was undergoing intense suffering owing to the loss of crops during the previous year. The suffering in this and other districts called into existence the generous sympathy of Western nations, the practical result of which was 'The Famine Fund.' By means of this fund

the naked were clothed, the hungry fed, and thousands of lives were saved.

"A SAD STORY.

"The winter was followed by a seasonable spring, and the prospect of a good wheat harvest presented itself—in fact, good crops were actually gathered in. As the summer months passed by the prospects of securing good autumnal crops also became brighter and brighter. The earth was bringing forth her increase, and one was filled with thankfulness for the abundance which appeared to be within the reach of all. But within a few days of harvesting the waters of the Yellow River came rushing through their banks, and succeeded in deluging some eleven counties. In many places both houses and crops were carried away.

"The county of Kao Yuan is one of the two counties in which I work. This county is comprised of 365 villages. It will give some idea of the state of things in this county when it is known that of these 365 villages 100 have lost many houses, together with the whole of the crops, 200 villages have sustained no damage to house property, but the crops have been either partially or wholly destroyed, while 60 or so villages have escaped entirely, or almost so.

"The Government has distributed some relief, but not nearly sufficient to meet the need.

"I state these facts that you may have some idea of the circumstances in which we are trying to work for God. The absence of the good things of this life is almost complete.

"Although so much distress abounds, yet there are other things which are full of promise and inspire us with hope.

"ENCOURAGEMENTS.

"One year ago, in the county of Kao Yuan, there were no persons meeting together to worship God; no missionary work had been attempted previously; but now there are about one hundred persons who meet together more or less regularly every Sunday for worship.

"These people reside in many different places, some of which are situated several miles distant from the city of Kao Yuan. Yet they come, distance notwithstanding.

"The floods have now subsided, but while they were out these worshippers were compelled either to paddle through mud or wade through water of from two to four feet deep in order to attend service.

"It frequently happens that when an intelligent Chinaman becomes really interested in the Gospel, he either epitomises what he has read in Christian books and learned from the missionary, or he commits to writing his impressions of what he has so read or heard. Now, in Kao Yuan, there are some persons who have already done this.

"All these things are good indications, and, as a result, we think we may very reasonably entertain the hope that before long a prosperous native church will be the result of our labour.

"SAML. B. DRAKE.

"A. H. Baynes, Esq."

☞ For the coming winter evenings, we strongly recommend our friends to arrange for one or more of the MISSIONARY LECTURES on our work in INDIA, CHINA, and CONGO, which are each illustrated by about sixty of the finest dissolving views. *Early* application should be made, addressed "The Secretary, Young Men's Association, Baptist Mission House," from whom terms and full particulars can be obtained.

An Appeal from China.

WE very cordially comply with the request of the brethren who met in Shanghai on the occasion of the recent Conference, and insert the following appeal:—

TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST,

We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the Gospel throughout the length and breadth of this great land—to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelisation; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians—to travel far and wide distributing books and preaching to the masses, to lend a strong helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick;

Therefore we do now appeal to you, the Protestant churches of Christian lands, to send to China, in response to these calls,

ONE THOUSAND MEN

WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelised heathen; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us; we make it with unwavering faith in the power of a risen Saviour to call men into His vineyard, and to open the hearts of those who are His stewards to send out and support them, and we shall not cease to cry mightily to Him that He will do this thing, and that our eyes may see it.

On behalf of the Conference,

Chairmen { REV. J. L. NEVIUS, D.D.
REV. D. HILL.

Permanent Committee { REV. J. HUDSON TAYLOR.
REV. WM. ASHMORE, D.D.
REV. H. CORBETT, D.D.
REV. C. W. MATEER, D.D., LL.D.
REV. C. F. REID.

Shanghai, May, 1890.

Taxes in the Congo Free State.

IN order to enable the Government of the Congo Free State to pursue its task of carrying law and order into every part of its immense dominions, extinguishing the slave trade, and carrying out the other decisions of the Brussels Conference, it has become needful that some kind of taxes should be raised. No country can be governed free of expense, and least of all one so extensive and so undeveloped. The natives are too poor to contribute, and will

be so until they have been taught to develop their own resources. The taxes must at present fall evidently on the commerce, which is growing so fast year by year.

An entrance duty of moderate amount, not to exceed ten per cent. on value, will in future be charged on all goods taken into the country. This is not any violation of the free trade stipulations of the Berlin Treaty. There are to be no favoured nations, no exoneration of Belgian goods, nothing that will in any way tend to restrict commerce. It is thought that moderate custom dues of this kind will be found in operation very preferable to direct taxes, being so much easier to assess and collect. The burden will ultimately fall on the consumer, and not on the merchant. European goods will become a trifle dearer, but profits will not be diminished. The missionaries will feel the new burden most, as they make no financial profit. Missions on the Congo will cost ten per cent. more to conduct. But at no port in Africa can goods be landed free of custom duty, and it is only the fact that Bananá has hitherto been an exception to the rule that makes one think at first of the new regulation as a hardship. It was foreseen and recognized from the first that a time would come when taxation in the Congo Free State would become needful, though the rapid progress of the country has brought a need for this change sooner than was expected. The suppression of the slave trade will be expensive work, but unless it be suppressed—and the domestic slave murders, too—there would soon be few consumers to trade with in the great Congo Basin. Belgium has pledged itself most heartily to carry out to the utmost all the anti-slavery suggestions of the Brussels Conference, and the prohibition of liquor and fire-arms, and no one interested in the country can grudge the revenues which can alone enable her to redeem her pledge. But the friends of the Congo Mission must please remember that its operations will in future cost ten per cent. more than in the past, and eleven hundred pounds will only go as far now as a thousand heretofore! "REGIONS BEYOND."

Acknowledgments.

THE Committee desire very gratefully to acknowledge the following welcome and useful gifts :—Parcels from friends at Llanfynydd for Mrs. Medhurst, of China ; from Bournemouth for Mrs. Wall, of Rome ; from Mrs. Whitbourn, of Littlehampton, for the Rev. J. L. Forfeitt, F.R.G.S., of the Congo, and from Mr. F. G. James, of Portsmouth, for the Rev. A. E. Scrivener, of the Congo ; a parcel of clothing from Mrs. H. Thomas, of Llanelly, for the Mission.

The Rev. F. G. Harrison, of the Congo, desires warmly to acknowledge "A very pretty polished oak organ, a gift of the members and congregation of the Baptist Church, Broadmead, Bristol, to Mrs. Harrison (late Miss Willcocks) on her leaving the church for work on the Congo."

And the Rev. C. Spurgeon Medhurst desires to heartily thank the kind friends whose generosity has provided him with an American organ for the Ching Chow Foo city church ; also the New Barnet Christian Band for a magic lantern and three sets of slides for his work in Ching Chow Foo.

The Rev. W. H. Stapleton, writing from Bolobo Station, Congo River, desires to make very grateful acknowledgment of the safe arrival of the gifts of a stationery cabinet and an oaken medicine chest, the former from friends at Marlowes Chapel, Hemel Hempstead, and the latter from C. Townsend, Esq., of Bristol.

Indian Ferry Boat.

BENGAL is threaded by a network of rivers, and in many places a ferry boat plies to and fro.

One such is represented in the picture, while in the foreground are two men, one with a native umbrella of leaves, the other carrying colshies (waterpots), watching the passengers and cattle disembark.

FERRY BOAT.—(*From a Photograph.*)

In the distance is a boat laden with earthen cooking pots, which are made up the river, and brought down in large quantities.

Dacca.

MR. McLEAN, writing from Dacca, gives an account of a recent visit to a large mela held at Mangalband :—

"The Báruní mela is held in connection with a very large bathing festival. Mangalband, where it takes place, is situated on a branch of the River Brahmaputra. The waters of this river at this particular season are supposed to be able to wash away the sins of a whole year, and to be more efficacious even than the sacred Ganges. Brahmaputra means 'Son of God.' No sin is too heinous to be removed, no character too black to be washed clean at this *tirtha*. On nearing our destination our ears were everywhere greeted by the *huludhani* (shouts of rejoicing) of boatloads of women — some 'purdah women,' some old and feeble and bent double by the journey of life. The concourse of people there was very vast. The boats extended five and six deep over a distance of two miles. On the morning of the bathing we were

awakened by the voices of men and women all around our boat. There they stood in motley groups, waist-deep in the filthy puddly water, while they held handfuls of it above the stream repeating the Sanskrit prayers the Brahmans recited to them. The scene was very distressing. To prevent accidents or any fatality, red turbaned policemen were posted at the intermediate bathing-ghauts, who shouted at the crowd and kept fiercely waving their sticks over their heads. We were there three days. Singing and preaching and selling Gospels went on during that time. One man asked me if the Queen had paid part of the expense of printing the books I had for sale. The impression among not a few was that we were the agents of the Sarkar, or Government. Some of the men who would not buy Gospels gladly accepted some tracts I offered them, and sat down there and then to read them under the shade of a tree. The curiosity of some of the women and children was very great as they crowded round us and kept peering round and under my wife's umbrella. Our theme to them was the story of God's love and the truly cleansing power of the blood of Jesus.

"On our way back we stopped and spent Sunday with the small Christian community at Noonsheegunge. Mr. Morris, who has oversight of the church there, examined a few candidates for baptism after the evening service."

The Lord Loveth a Cheerful Giver.

WE are pleased to announce that our appeal for ice machines to be used on the Congo has met with the following generous response:—The Rev. David Rees, of Llandeloy, writes: "I have much pleasure in sending you cheque for £12 for ice-making machines for Upoto Station"; £5 from P. N., being a contribution from a working man's wife; £5 from Miss E. Davis, who writes: "Not being in circumstances to give the sum required for purchasing an ice machine for the use of our dear brethren on the Congo, I send £5, trusting some other friend may be induced to send sufficient to make up the amount required"; £1 from Wm. and Jane Hodges, who write: "We saw an appeal in the HERALD for ice-making machines. We are not able to send you the price of a machine, as we are working people, but have sent you a postal order for twenty shillings towards one"; £1 as a thank-offering to the Lord for unnumbered mercies; £2 from one who wishes to be anonymous, who writes: "Having had an increase in my wages last year, I have been enabled to save it for missionary cause. It is small, I wish it were more, but please accept it."

We most thankfully acknowledge the receipt of a cheque for £262 15s. from the anonymous donor of the new steel boat for the Upper Congo River; £100 from Mrs. Ness, of Newton Abbot, towards the General Funds of the Mission; £25 from Miss Colbrun for *native teacher in India;* £21 from Mr. and Mrs. H. Wood for *debt:* £20 from Mr. E. W. Davies, per bankers; £10 from Baroness Solwyns as a donation in aid of the Congo Mission; £10 from In Memoriam, Westmoreland; £10 from Help-in-Need Society and friends for *support of Elembe and Mbwaku, of the Congo;* £5 from Mr. John Goodman, of Leeds; £2 5s. as a donation from a friend; £2 from "L. R.," of Salisbury, £1 being for *Mrs. Wall's work among the poor in Rome,* and the other for *Mrs. Bentley's work on the Congo;* three gold coins from two friends, per the Rev. T. M. Medhurst.

Recent Intelligence.

THE Rev. D. J. and Mrs. East left for Jamaica on the 6th ult. from Southampton. We are pleased to report that the health of both of our much-esteemed friends has greatly improved during their sojourn in the home country. Miss Webb, a daughter of the Rev. W. M. Webb, of Stewart Town, also returned under their care.

The Rev. F. G. and Mrs. Harrison, with Mr. Whitehead, left Liverpool for the Congo on the 20th ult. by s.s. *Matadi*.

We are pleased to announce that the Annual Sale of the Camden Road Sunday-school Missionary Association for the Congo Mission will take place on the 25th, 26th, and 27th of November. Friends willing to help are requested to communicate with Mrs. Jonas Smith, St. Leonards, Carleton Road, Tufnell Park; Mrs. Hawker, 2, Huddleston Road, Tufnell Park; and Miss E. Pewtress, 41, Penn Road, Holloway, N.

Contributions

From 1st July to August 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

Annual Subscriptions.

Barnaby, Mr. J. W. (half-year)	0	10	6
Beer, Rev. J. and Mrs.	1	1	0
Beilby, Mr. G. T., M.D.	2	0	0
Do., for *Congo*	1	0	0
Belcher, Mrs. C. E.	0	10	0
Blinkhorn, Mr. R. R.	1	0	0
Brown, Rev. J. A.	5	0	0
Courtier, Miss (2 years)	1	1	0
Cunnington, Miss E.	1	1	0
Davies, Mr. E. W.	20	0	0
Dodd, Mr. J. T. G.	5	0	0
Do., for *Congo*	5	0	0
E. G., Hertfordshire	3	0	0
Evans, Mrs. J. L.	1	0	0
Glover, Mr. J. H.	5	5	0
Harvey, Rev. A. J., M.A.	5	5	0
Hayter, Mr. Harrison	2	2	0
Marnham, Mr. J., for *support of Congo missionary* (quarterly)	75	0	0
Millar, Major-General	1	1	0
Solwyns, Baroness	10	0	0
Swift, Mr. Jas. H.	1	0	0
Tanswell, Rev. G. R.	0	10	6
Thomas, Mr. F. J.	0	10	0
Viney, Miss E. M.	1	0	0
Young, Rev. B. C.	0	10	0
Under 10s.	0	2	0
Do., for *Congo*	0	5	0

For Palestine.

By Miss H. F. Ashmead	2	5	0
By Mrs. Pearce-Gould—			
Graham, Miss	0	10	0
Peto, Lady	3	3	0
Rawlings, Mr. E.	2	2	0
Walker, Dr., Dunbar	1	1	0

Donations.

A. C. B.	10	0	0
A Friend, for *W & O*	0	15	0
Do., for *Congo*	0	10	0
Do., for *China*	0	10	0
Do., for *India*	0	10	0
A Friend to Missions, for *ice machine for Congo*	12	0	0
Anonymous, Birmingham	2	0	0
Anonymous, for *steel boat for Congo*	262	15	0
Anonymous Thank-offering, for Unnumbered Mercies	1	0	0
Anstie, Miss E. M., for *Congo*	0	13	6
A Thankoffering	20	0	0
Bible Translation Society, for *T*	300	0	0
Bourner, Miss A. M., for *Congo*	1	0	0
Brain, Mr. H., for *Congo*	1	0	0
Colbrun, Miss C., for *N P, India*	25	0	0
Cutler, Mr. J.	1	0	0
Davis, Miss, for *ice machine*	5	0	0
F. G.	0	10	0
Goodman, Mr. Jno., Leeds	5	0	0
G. W. R.	20	13	5
Hall, Mr. H.	1	0	0
Help-in-Need Society and Friends, for *support of Elembe and Mbwaku, Congo*	10	0	0
Hodges, W. and I., for *ice machine*	1	0	0
"Hope"	1	0	0
Hutchinson, Mr. and Mrs. S. (box)	2	11	3
Irons, Miss B. (box)	0	10	0
Lister, Rev. T. W.	1	0	0
L. R., Salisbury, for *Mrs. Bentley's work*	1	0	0
Do., for *Mrs. Wall's work*	1	0	0
McLaren, Miss J., for *Congo*	0	10	0
M. C.	1	0	0
Do., for *W & O*	1	0	0
M. F. S. (children's box)	0	12	0
Mitchell, Mrs. A., for *ice machine*	2	0	0
Musto, Mr. H. A., Coventry	0	15	0
Ness, Mrs.	100	0	0
Newall, Mr. J.	3	3	0
Payne, Mr. Jas.	10	10	0
Perry, Mrs. K., for *Congo*	1	0	0
P. N., for *ice machine*	5	0	0
Rees, Mr. D., Llandeloy, for *ice machine*	12	0	0
Robinson, Mr.	1	0	0
Slack, Dr. and Mrs., for *ice machine*	12	0	0

Upton, Miss, for *Congo*	0	10	0
White, Mrs. (sale of old coins)	2	12	6
Under 10s.	0	8	0
Do., for *Congo*	0	6	0
Do., for *China*	0	1	0

SPECIAL DONATIONS TOWARDS LIQUIDATION OF DEBT.

A. C. T.	1	0	0
A Friend	0	14	6
A Friend to Missions	10	0	0
A Friend	2	0	0
Beaumont, Miss C., Edinburgh	1	0	0
Bowser, Mr. Howard	50	0	0
"Caithness"	1	0	0
Christopherson, Miss Emma	0	10	6
Colman, Mr. Jeremiah	25	0	0
Crossley, Mr. D. J.	5	0	0
Davis, Rev. Thos., Cardiff	5	0	0
Friend	1	0	0
Garland, Mr. F. H., Liverpool	10	0	0
Guy, Miss C. A.	2	0	0
H. and H. E. C.	2	0	0
Harkins, Mr. H. E., Dundee	0	10	0
Howe, Miss	1	0	0
Mead, Mr. J. B.	250	0	0
Maxwell, Miss	1	0	0
Napier, Mr. G.	1	0	0
Pearce, Mrs. W., Cardiff	2	2	0
Pollard, Mr. F. W.	2	0	0
Potter, Rev. J. G.	28	0	0
Robarts, Rev. F. H.	10	0	0
Rogers, Misses	2	0	0
Russell, Mr. Jos.	25	0	0
Scott, Miss F.	1	0	0
Slack, Dr. and Mrs.	13	0	0
W. R., Thankoffering	50	0	0
White, Mrs., Evesham	5	0	0
Whitley, Mr. T.	10	0	0
Wood, Mr. and Mrs. H.	21	0	0
Under 10s.	2	7	0

LEGACIES.

Davies, the late Mr. W., of Cardiff, by Mr. D. Jones (less duty)	2	5	0
Edmonds, the late Mrs. S., of Northampton, for *Congo*, by Mr. R. Timms	50	0	0

LONDON AND MIDDLESEX.

Alperton	8	8	9
Arthur-street, Camberwell-gate	0	6	3
Bermondsey, Drummond-road	5	0	0
Borough-road Sunday-school, for *Congo*	1	0	0
Brixton-hill, New Park-road	8	14	6
Do., Kenyon Ch. Sunday-school	7	6	3
Do., Wynne-road	5	0	0
Do., St. Ann's-road Sunday-school	1	6	9
Brondesbury	3	16	1
Do., for *support of "Nkalu," under Mr. Comber*	5	0	0
Camberwell, Denmark-place	2	5	4
Do., Mansion House Ch.	0	12	6
Child's Hill, for *Congo*	0	18	0
Chiswick, Annandale-road Sunday-school	1	10	6
Dalston Junction Sunday-school	5	0	0
Enfield	13	10	5
Do., for *support of Congo boy*	1	5	0
Forest Gate, Woodgrange Chapel	7	19	1
Do., Sunday-school	3	17	1
Do., do., for *support of "Mansendu," Congo*	0	13	0
Hammersmith, West End Chapel	5	12	6
Hampstead	25	0	0
Do., Juv. Assoc., for *support of boys at Wathen Station*	10	11	5
Harrow-on-the-Hill Sunday-school, for *N P, India*	2	4	0
Highgate-road Ch. Sunday-school, for *support of "J. Showers," Congo*	18	0	0
Hornsey Y.M.B.C., for *support of "Mpwilo," under Mr. Lewis*	5	0	0
Kennington, North-street Sunday-school for *Congo*	1	5	0
Kilburn, Canterbury-road, for *Congo*	3	6	10
Kingsgate-street	4	6	4
Little Wild-street	4	0	8
Metropolitan Tabernacle Sunday-school, for *Mr. Weeks, Congo*	6	5	0
Notting-hill, Talbot Tabernacle B.C.	1	1	0
Peckham, Gordon-road	1	12	9
Do., Public Hall Y.M.B.C.	1	19	0
Rotherhithe, New-road Sunday-school, for *Bengali School*, per Y.M.M.A.	1	5	0
Stockwell	2	18	0
Do., Sunday-school	8	15	0
Teddington	10	10	0
Upper Holloway	19	2	8
Do., for *China*	0	5	0
Do., for *Congo*	0	5	0
Do., Sunday-school	2	4	5
Do., for *Barisal Sch.*, per Y.M.M.A.	6	0	0
Vernon Chapel Sunday-school	17	0	0
Walworth-road Chapel	4	0	0
Wandsworth, East-hill	3	10	0
Woodberry Down	7	10	0
Wood Green Sunday-school, for *Bengali School*	1	10	0
Do., for *support of two Congo boys*	3	0	0

BEDFORDSHIRE.

Bedford, Mill-street	9	13	6
Ravensden	0	18	6
Risoley	1	2	0

BERKSHIRE.

Reading, King's-road, Grovelands	5	4	9
Do., for *W & O*	0	10	6
Sunningdale	1	13	6

BUCKINGHAMSHIRE.

Amersham	19	1	11
Quainton, for *N P*	0	10	0
Stony Stratford	18	3	7

CAMBRIDGESHIRE.

Cambridgeshire, on account, per Mr. G. E. Foster, Treasurer	66	14	6
Cambridge, St. Andrew's-street	6	3	6
Do., Sunday-school, for *"Cambridge School," Agra*	8	10	0

CHESHIRE.

Altrincham, Tabernacle	1	14	5
Do., Sunday-school	2	17	4
Birkenhead, Conway-street, for *N P*	3	17	0
Do., Jackson-street	1	14	8
Egremont Sunday-sch.	10	0	0

DEVONSHIRE.

Barnstaple, for *Debt*	0	5	0
Devonport, Morice-square Sunday-school	1	6	0
Plymouth, for *support of little girls in Mrs. Morgan's Home, China*	2	7	9
Do., Mutley Chapel	10	14	3

DURHAM.

Jarrow, Sunday-school	4	0	0
Stockton-on-Tees, Northcote-street	5	4	0

ESSEX.

Chadwell Heath	1	10	0
Do., Sunday-school	1	16	0
Leyton, Sunday-school, for *India*	0	10	6
Leytonstone, Sunday-school	13	16	10
Theydon Bois	2	4	0
Do., Sunday-school, for *Congo*	0	10	0

HAMPSHIRE.

Fleet	4	13	6
Westbourne	12	0	0

HERTFORDSHIRE.

Boxmoor	24	2	8
Hemel Hempstead	2	8	0
Rickmansworth	15	10	7
St. Albans, for *support of Congo boy under Mr. Graham*	2	10	0

KENT.

Belvedere	4	0	0
Bexley Heath, Trinity Chapel	2	2	0
Do., Sunday-school	7	7	4
Brockley-road Sunday-school	11	7	5

Canterbury	6	18	6
Do., Sunday-school	5	6	7
Erith, for *Congo*	12	1	3
Forest Hill, Sydenham Ch.	9	17	3
Lee, for *Congo*	0	10	0
Do., Bromley-road Sunday-school	3	16	3
Ramsgate, Ellington Ch., for *support of "Mbamba," under Mr. Lewis, Congo*	2	10	0

LANCASHIRE.

Accrington	28	18	0
Do., Woodnook and Willow-street	6	10	9
Atherton, for *W & O*	2	10	6
Briercliffe, Hill-lane	3	10	0
Haslingden, Trinity Chapel	5	6	7
Liverpool, Myrtle-st.	45	0	0
Do., Fabius Ch.	5	5	0
Do., Kensington Ch.	10	4	8
Do., Everton Village, Welsh	4	11	2
Southport, London-st.	3	9	2
Waterfoot, Bethel	3	0	0

NORTHAMPTONSHIRE.

Blisworth	28	12	3
Do., for *China*	0	10	0
Do., for *Congo*	5	0	0
Brington	1	8	9
Clipstone	21	17	5
Desborough	3	2	0
Earls Barton	3	12	0
Hackleton	11	0	7
Harpole	7	6	0
Kettering	102	4	10
Do., for *W & O*	2	3	0
Do., for *N P*	3	8	8
Do., for *Congo*	1	4	6
Kingsthorpe	5	15	0
Long Buckby	14	13	11
Milton	5	11	0
Moulton and Pitsford	9	9	7
Do., for *Congo*	0	5	0
Northampton, College-street	22	17	0
Rushden	25	15	11
Walgrave	2	4	8
Wollaston, Sunday-school	0	7	6

NOTTINGHAMSHIRE.

Collingham	0	5	5
Nottingham, Derby-road	0	5	0
Do., Juvenile Assoc.	9	0	0

OXFORDSHIRE.

Chadlington	0	6	0
Oxford, New-road, for *Congo*	1	0	0

SHROPSHIRE.

Shrewsbury, Claremont Ch. Sunday-school	8	2	6
Wellington	3	14	0

SOMERSETSHIRE.

Bristol, on account, per Mr. G. H. Leonard, Treasurer	20	0	0
Do., for *Debt*	3	0	0
Do., City-road, for *Congo*	12	0	8
Fivehead	0	10	0
Keynsham	0	2	0

STAFFORDSHIRE.

Bilston, Salem Chapel	6	14	6

SURREY.

Croydon	6	6	0
Do., for *ice machine*	0	10	0
Esher, Park-road	2	15	9
Do., for *W & O*	0	10	0
South Norwood Sunday-school	17	19	0
Streatham, Lewin-rd.	1	13	5
Sutton, Sunday-school, for *N P, Delhi*	1	0	11
West Norwood, Chatsworth-road Sunday-school	5	14	0

WARWICKSHIRE.

Birmingham, on account, per Mr. T. Adams, Treasurer	63	11	6
Do., Y.M.B.M.S., for *Bisatapore School*	78	0	0
Do., do., for *education of Congo boy at San Salvador*	5	0	0
Do., Spring-hill Y.M.B.C.	1	2	6
Smethwick, Sunday-school	0	6	6
Wolston, for *W & O*	0	10	0

WESTMORELAND.

Don	10	0	0

WILTSHIRE.

Bratton	9	4	2

WORCESTERSHIRE.

Worcester	5	0	0

YORKSHIRE.

Bradford, Sion Ch.	0	10	6
Do., do., and Caledonia-street Sunday-school	9	14	6
Do., Hallfield	10	13	6
Halifax, Pellon-lane	6	10	0
Harrogate, Juv., for *Congo*	2	15	9
Leeds, South Parade	40	9	11
Lindley Oakes	4	7	7
Do., Sunday-school	1	6	5
Malton, for *W & O*	0	10	0
Salterforth	1	10	0
Sheffield	0	12	6

NORTH WALES.

MONTGOMERYSHIRE.

Newtown	0	2	6

SOUTH WALES.

GLAMORGANSHIRE.

Brynlyfryd, Treharris	1	3	0
Canton, Hope Ch. Sunday-school	6	1	0
Maindy, near Cardiff, for *China*	0	10	0
Penarth, Stanwell-road Sunday-school	2	15	7
Pendarren, Elim	4	3	4

MONMOUTHSHIRE.

Abergavenny, Priory-street	0	18	4

SCOTLAND.

Cambuslang, for *support of Congo boy*	1	7	0
Galashiels, Stirling-street Sunday-school, for *Congo*	0	11	0
Kirkcaldy	1	6	9
Do., for *support of Congo boy*	1	5	0
Leith	3	5	9
Do., for *W & O*	1	0	0
Paisley, for *Congo*	0	5	0

FOREIGN.

AMERICA.

Philadelphia, U.S.A., Mr. W. J. Warne	2	1	1

CORRECTION.

£21 acknowledged in August HERALD from Glasgow for *Mr. Wall's printing press* should read, for *Mr. Walker's printing press, Naples.*

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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MADARIPORE MISSION GROUP.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

Work on the Upper Congo.

THE NEW STATION AT UPOTO.

THE following account of the journey of Messrs. W. L. Forfeitt and W. Oram to Upoto, has just been received; we beg our readers to specially remember in their prayers these two brethren in this far distant heathen centre :—

"Upoto,
"Upper Congo,
"June 9, 1890.

"My dear Mr. Baynes,—I fear that in the hurry of sending off the other rough note which reaches you by this same mail, I forgot to date it, and am now glad of another opportunity of sending to you a fuller account of our movements during the last few weeks.

"Getting Ready.

"Had you looked in upon us at Bolobo on the 1st of May, 1890, you would have found us all very busy preparing to make our departure for Upoto on the following day. Everything must be on board the *Peace* before sunset, except a few personals; and as we supplied our worthy captain, Mr. White, with our stores, &c., he saw that all were carefully packed and ready for an early start. Our party was to consist of our honoured leader, Mr. Grenfell, Mr. White, Mr. Oram, and myself. It had been a debated point whether we should wait for mails, which were then due, but before the day closed we were relieved of all anxiety on that score by the arrival of a State steamer, bringing our February letters and two months' papers. The latter were specially welcome on this occasion, the following report having reached us, 'Bombardment of Lisbon, English Ambassador killed, and Madeira taken,' and nothing else could we gather. Such reports, and no authenticated news, make one feel very much out of the civilised world, as you may imagine. When morning came, and everything was ready, we steamed away from the Bolobo beach amid the prolonged cheers

of our friends and workpeople, leaving behind us Mrs. Grenfell, Mr. Stapleton, and Mr. Roger, the latter taking a month's change from Stanley Pool.

"LUKOLELA.

"We started with a good supply of firewood, and, in consequence, two days' steaming brought us to our station at Lukolela on Saturday evening, May 3rd, at 5 p.m. Our brethren, Scrivener and Clarke, who had been expecting us for some days, were very glad to see us, and we were equally pleased to see them and to find them both in good health. Lukolela Station has been described so often that it is needless to recount its charms now. Several improvements have, however, been effected since I was here nine months ago. A nice printing-house is being erected, and also a chapel. Very considerable progress has been made in the language, as evidenced by Mr. Clarke conducting the Sunday morning service in the native tongue. Mr. Scrivener has also translated a number of hymns, and must have taught the children very carefully for them to have acquired the words and tunes so well. Our visit to the towns in the afternoon was very interesting, and altogether we spent a very happy Sunday, closing the day at the Lord's Table in unison with so many hearts in the homeland. Monday was also spent at Lukolela, the men fetching timber and firewood from the forest. We left on Tuesday morning at 8 a.m. with a good supply of firewood, and steamed well all day until we reached the mouth of the Mobangi River, where we camped for the night on a sandbank. Usually, as soon as we stop, there is a general rush on the part of the crew to secure positions for cooking and sleeping. Small camp-fires are quickly made, and the mats arranged by the side of these, or erected in tent fashion by means of sticks. It generally happens that our firewood is low at stopping time, when the wood-cutters are despatched to the forests to cut more, not returning perhaps for several hours. Evening time is much the best for wooding, it then being so much cooler than in the day-time. As soon as we have got comfortably settled we gather for prayers, sometimes prolonging the musical part of the service for a while. At other times we take a walk on the sandbank, and at others assist Mr. Grenfell in taking the latitude and longitude of the place.

"THE MOBANGI.

"Wednesday, the 7th, brought us into the Mobangi delta, passing the Roman Catholic Mission Station and the French Trading House on the right bank. We now enter the Mobangi, but as Upoto is not situated upon that river it is necessary to explain why we are here. Perhaps you will remember that nine months ago we started up this same river, but had to return on account of one of our engines giving way, our purpose being to find out the possibilities, or otherwise, of our being able to take up work in that direction. Our present programme also includes a visit to the Itimbiri (or Loika) River, which joins the Congo about 100 miles above Upoto, that we may be able to compare the two rivers before making application for sites upon either. At 8 a.m. on Thursday morning we reached a town named Bokala, and went ashore. The people were nervous at first, and many of them ran away, but after a short while we had no difficulty in getting access to their town. Some of the women were busy pot-making, these being used chiefly in cooking food and as drinking vessels. Some of these pots are wonderfully well-shaped, considering that

the only instrument used in their manufacture is a small piece of stick. At ten o'clock we reached another long stretch of towns on the left bank. The fine, sandy, sea-like beach was thronged with people armed with shields and spears, with painted faces and feathered hair, apparently wondering what our mission might be; but when they were assured that we were not the officials of the State, of whom they are in constant fear, we were able to land. They were not all, however, equally ready to give credence to our words; for as we were walking up the narrow path from the beach into one of the towns, we met with temporary opposition. Some eight or nine men stood in the way, with spear in hand, bidding us not to pass a certain tree. After a little waiting this opposition was withdrawn, and we were able to go into the town, and walk through without fear. As we were doing so, one of our men cried out, 'Look, look!' when we saw a long snake with a young squirrel in its mouth. The snake was quickly killed, and we passed on. After buying some native food for ourselves and men, we proceeded up river. During the afternoon we passed several towns on the left bank, but did not go ashore, and as evening came on we found ourselves in a perfect maze of sandbanks, from which we failed to extricate ourselves before dusk, the river at this season being at its lowest pitch.

"Tropical Companions.

"Just as were camping, a herd of hippos came snorting around us, and kept up their chorus for an hour or so, which, together with the croaking of frogs, the biting of mosquitos and flying ants and other winged creatures, whose name is legion, served to remind us that we were strangers in a strange land, the creatures of the water and of the forest seeming to question our purpose as well as the natives themselves. It was seven o'clock the next morning when we got away, having to cut firewood before we could make a start. We soon got out of our maze, and found a good channel passing some towns, at which, however, we did not stop. By midday our firewood was again used up, and we cast anchor upon an island, where we saw some dead timber likely to suit us. While the men were busy at this, I took a stroll in the bush, and came across some very fine coffee bushes laden with fine berries. At Mr. Grenfell's suggestion, I busied myself by digging up a number of young plants, with a view to raising native coffee at Upoto, should they be found to live until we could reach that place. On the same island, too, rubber and gum were very abundant. Soon after we had started again, we saw some twenty canoes ahead of us, making for the bush as fast as possible; and on coming nearer, we found that they had been busily engaged in fishing. Big bushstring fishing-nets are stretched between the sandbanks just as the river begins to fall, enclosing a large expanse of water, and as the water lowers, the people are able without difficulty to secure the fish. The same thing is done with the creeks on the river banks, where the fish are very fond of congregating, and, as the river falls, they are unable to get past the barrier at the entrance. In this way many more fish are caught than are needed for the time being, and these are smoked over wood fires and preserved for the high-water season, when fishing is a very difficult business.

"Native Towns.

"By 5 o'clock we reached the town of Ungundulu, situate about twenty-five miles north of the equator and on the

right bank. The people were friendly, but we were not able to buy anything beyond some plantains and a little firewood. The people were somewhat uneasy about our sleeping on the beach, so we put off to a sandbank opposite, and in the morning they came over to us in canoes, bringing smoked fish for sale. Leaving Ungundulu on Saturday, 10th, at 9 a.m., we came to another town, named Nzundu. About ten o'clock we went ashore, and were well received by a fine race of people. The men were all in warrior attire, with knives, spears, and shields, ready for any emergency, some of them carrying as many as eight or nine spears. In addition to the hand-shield, many of them were protected round the breast with strips of elephant hide about fifteen inches deep. Almost in all cases, as soon as we were sighted, the women and children were immediately despatched to the bush for safety; but as soon as friendship had been struck, they were fetched back again. The houses were well made, and larger than in many districts, consisting chiefly of raised floors of clay, about eighteen inches above the general level of the ground, the walls and roofs being of bamboos and grass. A good deal of pottery work was being done by the women, some specimens of which I have secured. One woman, too, I saw weaving native grass cloth, and both the cloth and loom she readily sold to me for a piece of English cloth. From 11.30 to 2.30 was spent in cutting firewood, and soon after we started again. We passed more towns on the left bank. At five o'clock we came to Mobungu. Here the chief came down to the beach in a very excited state, and besought us to go on further, assuring us that we could buy everything we wanted higher up. But as soon as he saw that we intended to land, he quickly changed his attitude, and became very friendly. Possibly, he was afraid that our men would pounce upon a fine large crocodile, which we soon discovered lying in the path, and which had evidently just been caught.

"When we got into the village we were all struck with the quantity of fish that was being smoked. Every family circle seemed to have its big fire going, over which from 50 to 100 large fishes were being cured. At sunset we moved off to a large sandbank to spend Sunday, thus avoiding any uneasiness on the part of the natives and preventing our own men getting into trouble.

"SUNDAY MORNING.

"*Sunday, May 11th.*—It was a bright, quiet morning, and the air was beautifully fresh. When I first looked out of the cabin window most of the men were sleeping. The fires, which they kept up through the night as a protection, were still smouldering, and the varied colours of their mosquito curtains and mats, arranged in tent-like fashion, added signs of life to the vast sand-bank stretching fully a mile beyond, backed by the distant, forested river bank. After breakfast Oram and I took a walk across the sandbank, and when we returned it was service time. In the afternoon we paid a visit to the town in the whale boat. The people were very friendly, but timid. Some of them said we were ghosts! but our man replied: 'No; see, they have five fingers and five toes like we have, and they eat.' We were able to make ourselves understood fairly well. Fish and plantains were very abundant. These people are evidently great hunters, for round the large trees in their towns were arranged numbers of elephant, crocodile, hippo, and buffalo

skulls (especially the former), of immense size. The day closed with our usual Sunday evening prayer-meeting, when we could not help pleading that the time might soon come when these people would have some one amongst them to tell them of a Saviour's love.

"Mombengeli.

"*Monday*, 12*th*.—Men were out very early for firewood, and we made a start at 10 o'clock. At 1 o'clock we reached a town on the right bank, named Mombengeli. The natives were very frightened, and ran from us when we went ashore. We saw some canoes being cut out of the trunks of trees. The houses were good, built upon clay walls 18 inches high. At 5 o'clock we reached Okoyo, a town on the left bank. Here we saw a very fine people, but not savage-looking, and all wonderfully well armed. We noticed a great absence of women and children on landing, and wondered where they could be. Some curiosity prevailed as to where we should sleep. The people thought we had better sleep on the beach, so that we might help them fight an inland tribe with whom they professed to be at war, should they make their appearance. We preferred, however, to put off to a sandbank opposite, situate between the shore and an island. The real cause of anxiety, I think, proved to be the fact that their women and children were upon the island, having been paddled thither immediately they noticed our distant approach. This we discovered as we reached the bank, for the poor women and children were very much terrified as we made for the sandbank. Their husbands soon quelled their fears, and conveyed them back to their homes for the night. In the morning the people came over to us before we started, bringing fish, plantain, sweet potatoes, and palm oil for sale. We got off about 9 o'clock, and at 11 reached Mankanya, where we found a similar people to those we had just left. After a little time we gained access to the town, and bought some kwanga and eggs. The houses were built on clay walls about 18 inches high, very long, with gabled ends. A division runs down the centre of the building, one half being closed in for sleeping purposes, and the other half is used as a shelter and open store.

"A Sad Sight.

"One thing that struck me as particularly indicative of cannibalism was the fact that upon one of the houses I counted as many as twenty human skulls, a horrible sight. At 1.30 we reached another town, named Chia. Here we tried for an hour to speak with the people, but they would have nothing whatever to do with us. We entered the town, but the people all fled, leaving their houses open and unprotected. As soon as we got out into the river again, some would venture to the bank fully armed, and bid us begone. When Mr. Grenfell came up this river four years ago, it was at this same town that one of his men narrowly escaped being speared to death. We all felt now that it was time to return; we had seen many suitable sites lower down, and to proceed without being able to communicate with the people would be useless. At 2.30 we turned down stream, and camped that night on the same sandbank we had left in the morning. The trip down the river I must not dwell much upon, or my letter will become much too bulky. On the afternoon of the following day we encountered a very heavy storm, and had to take shelter under an island. On Thursday,

the 15th, about 3.45, when crossing the line, we had a little fun.

"AMERICAN BAPTIST MISSION.

"On Friday we found ourselves back in Congo waters, and on Saturday we steamed into the mission station of the American Baptist Missionary Union at Equator. Messrs. Banks and Murphy are the missionaries here, with whom we decided to stay over Sunday. Mr. White was busy buying food and wood during the rest of the day, the people bringing much more than we could carry. I had a pleasant walk in the town in the afternoon with Mr. Murphy, and in the evening we went over some of our favourite hymns. On Sunday morning I went into the town with Mr. Banks. A number of people gathered round and were very attentive to Mr. Banks while he spoke to them of our Heavenly Father in their own tongue. A heavy storm in the afternoon prevented another visit to the people, but in the evening there was another service for the boys in Mr. Banks's house. Hearing that a steamer had arrived at the trading house half-an-hour away on its way down river, we had to finish off our letters in readiness for the early morning.

"LULANGA RIVER.

"*Monday Morning*, 8 *a.m.*—We bade farewell to Messrs. Banks and Murphy, a few minutes later sent our letters on board the s.s. *Florida*, and were well on our way to Lulanga River at 6 p.m. We started out from Bolobo in the hope of paying a visit to Mr. McKittrick, whose station is situated about twenty miles up the Lulanga River. This we now resolved to do, and on the following morning we started up the river. The stream is about one mile wide, is studded with islands, and has large towns on its banks. In six hours we came in sight of the mission station, and as we came nearer we distinguished Mr. and Mrs. McKittrick and Miss Hailes on the beach. We could not help noticing that rapid progress had been made in the nine months that have elapsed since the work was commenced. One comfortable sun-dried brick house is finished, and another similar one is in course of erection, besides stores, &c. The time spent together seemed to all to be mutually encouraging, and upon us who had a new station to plant it had a very stimulating effect. We stayed one night, leaving on Wednesday morning, the 21st, about 10 a.m. Three hours brought us back into the waters of the mighty Congo once more.

"BANGALA.

"Two days later we reached the State Station at Bangala, a description of which I gave after my former trip up river nine months since. We dined with the State officials, and they kindly gave us a supply of wood. We left the State beach on Saturday morning, hoping to reach the Dutch Trading House at Moheka the same evening. We passed along by the side of a large island, one of the few that are inhabited. This one has quite a number of towns on its banks, and is about fifty miles in length, stretching from Bangala to some distance beyond Moheka. It was seven o'clock before we reached our destination, but when we did so we found the s.s. *Holland* on the beach bound for Stanley Pool on Monday morning—another opportunity of sending down letters. On Sunday morning Mr. Grenfell conducted service on the boat, and in the afternoon we went into the town. The houses are awfully dilapidated, and the people are of a most miserable type, and we are told are very

fond of human flesh. On one occasion they told the white man at the station that they were going to eat him. I wrote a letter to my brother Lawson at Underhill, and afterwards had a chat about Upoto with Mr. Reichlin, the Dutch House representative of Upoto, who had come down on the s.s. *Holland*, and whom we had also promised to take back on the *Peace*, otherwise he was returning in a canoe. He gave me a very favourable report concerning the people, and gave it as his opinion as being the best place on the whole river.

"An Appeal.

"Just as we were having our evening prayer-meeting, three little boys came running on board and asked for protection, saying that their chief's wife was dead, and that they in consequence were to be killed. We let them stay on board all night, and in the morning thought the best thing we could do would be to report them to the State officials on our way back, and if they desired to keep them at Bangala we could leave them there, or should they be agreeable to our keeping them in the Mission we should be glad to do so. Before taking them to the State, however, we shall give them the option of returning to the towns. The little fellows are now very happy on board, and we shall be sorry to part with them. Monday, May 26, completed my first year of Congo life. The *Holland* sailed about 7 a.m. for down river, and the *Peace*, three hours later, for Upoto. The country through which we passed during the next two days was low-lying and thinly populated, but on Wednesday, the 28th, we came in sight of a large fenced town. Two canoes were out to meet us to invite us to stop. They came alongside and we accepted their invitation. Mr. Reichlin told us that these people were very much like those amongst whom we were going to settle and we therefore watched them with special interest. Their faces and bodies were tattooed all over, their hair and whiskers strung with large white beads which they get in exchange for ivory. Strings of beads, too, hang from their nostrils and ears, and several pounds' weight of the same article are wound round their necks. The men have scarcely any cloth on at all, and most of the women are completely unveiled. One can hardly imagine such savagery, and wondered that they should be so pressing for us to build in their town. Before leaving we bought firewood and food, and a number of native pots very well made and glazed. One hour's steaming brought us to another large town named Iringi, where we stayed the night. I noticed a new departure here in house-building, some of the walls being composed of long strips of bark of trees, and about 15 inches wide, forming a good substantial structure, though of course very rude according to our idea of things.

"Upoto Towns.

"On Thursday morning, the 29th, we came in sight of the five Upoto hills, pleasing to us not only because it was a change after the low-lying country through which we had just passed, but chiefly because it was to be the place of our new home. We reached the long line of Upoto towns about mid-day, but before definitely fixing the position we would occupy we thought it best to go to the farthest point and work our way down again, that we might take advantage of the most favourable site. Every little township was most enthusiastic about our coming, and did all it could to prevail upon us to stay and build there. When we had finished looking round it was evening, and Mr. Reichlin, of the

Dutch House, invited us to spend the night at his house. After we had fully considered the site question, we came to the conclusion that the original position chosen when Mr. Grenfell was last up was the best one, so we resolved to make our way there in the morning and settle the land question. Just as we had begun marking out the ground the State officer from a little higher up came to us saying he had selected a site that he thought would suit us near to his post; but after viewing it we thanked him for his kindness, but preferred adhering to our former decision.

"OUR SETTLEMENT.

"When we got back again we found the people much agitated, fearing that we should be induced to go elsewhere; but as soon as they heard of our plan they set up a hearty cheer, and, on looking round, I saw my colleague, Mr. Oram, being carried up the steep bank on the shoulders of one of the townsmen. The ground palaver was soon settled and paid for, the price consisting of 800 brass rods, two pieces of cloth, three empty preserved fruit bottles, two knives, two forks, two spoons, two mirrors, a cup of beads, and a cup of cowries. Mr. Reichlin, who was with us, very kindly helped us in this matter, and, when all was finished, we returned with him to his station, situated about an hour's steaming below. The position selected is a very fine one with good steamer beach, right in the centre of a large town, itself the centre and market place of a long line of towns, and we are told that for two hours behind there are towns to be reached every five or ten minutes. We have 100 yards river frontage, and can go as far back as we wish. The land will lend itself admirably, I think, to building purposes, forming, as it does, two plateaux, the upper one very suitable for our Mission-house, and the lower one for workmen's houses, stores, gardens, &c., and behind the land rises to a considerable height, and is covered with trees. Within ten minutes' walk of our ground there is a very fine spring, but a little later on I think we may be able to find water on our own place.

"BUILDING AND PLANTING.

"The next morning (Saturday) we returned and spent the day on the new site, and, as we were hoping to leave early on Monday for the Itimbiri (or Loika) River, it was necessary to give instructions as to clearing and building to be done during our absence. We brought eight men with us from Bolobo, but very soon twelve more Upoto men made application to work for us, and these were at once engaged. We chose site for temporary house, and put some of the men to work upon it, others to clear away the tall grass, &c., and others to fetch sticks and bamboos for our house from an island opposite. We also put in the coffee, cabbage, and sweet potato plants we had brought with us, and we hope soon to be able to do more in this direction with the seeds kindly given us by Messrs. Sutton and Sons, of Reading. Sunday morning came, and when I turned out from my cabin the new workmen could not quite understand our not commencing work again. Our first service was held under the shade of a beautiful fig-tree, which stands on our ground. The language of the people is, of course, new to us, and we were not able to make ourselves understood very well; still the people seemed much interested, especially with the hymns we sung, to the accompaniment of Mr. Oram's violin, with which instrument they seemed charmed, and every now and then would join in with a chorus—

'Malamo! (Good), Malamo be! (Very good).' It was with devout thankfulness that we closed the day with our usual prayer-meeting. Our Heavenly Father has been very gracious to us in all our journeyings, and has blessed us abundantly thus far in our settlement here.

"Adjacent Towns.

"Monday morning we were very busy getting off, which we wanted to do about 10 a.m. Nothing of special interest transpired during the day. Towards evening, however, a steamer came in sight, and for a few minutes we were all busy getting notes ready to send down by her. The next day we called at three very large towns on the right bank Ndobo, Bungi, and Bomba. The last-named is a very populous district, and White and I had a very interesting walk through the towns. The houses are built of clay walls, with grass roofs, and about 5 feet high. At different points the people were very much excited, and at one time I counted as many as sixty canoes full of people making their escape. The State has been burning out several places recently, and upon the approach of a steamer the people are somewhat alarmed. On Wednesday, June 4, we entered the Itimbiri. The stream ranges from 200 to 400 yards wide, is very winding, and in places the scenery is very pretty indeed. A great change, however, has taken place here since Mr. Grenfell's first visit to the river. The population has very much decreased, and the houses everywhere are in a most dilapidated condition. Towns that were then large and promising sites for mission stations are now almost deserted. The people then were very friendly, and now you can scarcely catch sight of them as they flee from you. Often we could not get ashore at all, and when we did the people would not talk with us nor sell us food—in fact, there was very little to be seen growing anywhere. At one place we spent an hour, anchored in mid-stream, while some of our men went ashore in the whale boat, but they failed to make friends with the people, and were only able to buy a little firewood with which the people supplied them more through fear, I think, than anything else. We wondered if this change was due to the advance of Arab raiders. At the end of the third day we came to the conclusion that it was useless to proceed without food, in addition to which Mr. Grenfell was rather poorly. It was then 5 p.m., so we turned round, and dropped down river one hour before camping for the night, and by Saturday night we had almost got back into Congo waters. We have now reached Upoto again, and during our absence the men have done good work.

"The Rev. Geo. Grenfell.

"The *Peace* will be off again quickly, as Mr. Grenfell does not seem at all up to the mark, and he is anxious to get back to Bolobo. He is suffering from a very severe bilious attack, and although we do not anticipate anything more serious, it has been somewhat distressing during the last few days, and we have been hurrying back in consequence. Everything is straight for our being left here, and although we should much like to have the steamer with us for a few days longer, we should be very sorry to hinder Mr. Grenfell from getting back to Bolobo as quickly as possible. Mr. Oram is better again, and I am quite well.

"My letter is long, but I did not know how to give a true account and make it shorter.

"Yours faithfully,

"William L. Forfeitt.

"A. H. Baynes, Esq."

Mr. Frederick R. Oram, the colleague of Mr. Forfeitt, writes :—

"Upoto Station, B.M.S.,
"Upper Congo River,
"June 9th, 1890.

"MY DEAR MR. BAYNES,—The s.s. *Peace* will probably start down river to-morrow, and I should like this line to go with it. A slight fever prevented me from writing by the s.s. *Roi de Belge*.

"We arrived at Upoto on the 29th ult., and, after a thorough inspection of all the towns, finally decided to fix the site of the new station about two hours' above the Dutch Trading House.

"Upoto Station is on the north bank of the Congo River, rather more than 2° N. lat. and 22° 2' E. long. It is 700 miles from Stanley Pool.

"The Upoto towns are built on the slopes of high hills, for the most part on terraces.

"We have purchased a piece of ground with 100 yards of river frontage ; it includes a lower and upper terrace, and we propose building permanently on the upper one, where a house will command a fine view of the river, will be healthily situated, and sheltered by trees. Close by is a spring of fresh clear water, a very great boon.

"The Upoto towns extend for several miles, and behind them are towns of the Ngombe tribe, so that our parish will be a large one. The people are strong and well-formed, and were it not for the extensive tattooing all over the face their features would be rather fine. They are good-natured and hearty, and, as far as we have at present tested them, they are fairly honest. They are not great traders ; their principal occupation seems to be fishing. The houses are of a very poor description, and wearing apparel is scarce. Women are content to wear absolutely nothing.

"When we have lived and worked amongst these people we shall be able to write fuller particulars. They are a people of very good promise. May we have grace given us to preach faithfully the Gospel to them, and may God be merciful unto them and bless them, and cause His face to shine upon them !

"Mr. Forfeitt continues to enjoy marvellously good health, and I too am very well. I trust we may long be spared to labour for the Master amongst these Upoto people.

"Yours very faithfully,
"FREDERICK R. ORAM.

"A. H. Baynes, Esq."

Appeal for Increased Support.

WITH a view to increase the permanent income of the Society a copy of the letter we give below has been sent during the past month to the pastors of our churches with a respectful but earnest request that it be read from the pulpit. Before this number of the HERALD is issued we confidently anticipate our congregations will have been made acquainted with its contents. The desire to prevent if possible the recurrence of a debt on the 31st of March next, and so to avoid the necessity for a special appeal, has occasioned the present method of addressing the denomination generally. If those who are now contributing could advance if but a small amount upon their usual contributions, and some amongst the many who do not as yet contribute were to return a favourable response, the income of the Society would be adequate to meet the expenditure.

We hope the reading of the communication has already produced its desired effect ; but should circumstances have prevented its being read, we trust that by

the kindness of the minister it will be presented on some early opportunity, so that as widely as possible the needs of the Mission may be fully known.

If they have not already done so, we would ask our friends to be good enough to peruse the booklet we sent for distribution, as it may be useful for conveying in a simple and concise manner some facts about the work of the Society. It would be a great cause of encouragement were we to receive direct or through a Church officer the forms we have given on the last page of the little book filled up by intimations of enlarged or new contributions.

The following is the letter referred to above :—

"Dear Christian Friends,—We make no apology in presenting for your consideration the claims of our Foreign Missionary Society. In pleading on behalf of the work it is seeking to promote, we believe we are pleading for the work in which our Divine Master and Saviour would have His disciples take a pre-eminent interest. To us, in common with all believers, He has been graciously pleased to entrust the proclamation of His Gospel throughout a lost and ruined world. It would be, indeed, remiss on our part were we not gratefully to acknowledge before God the favour the Mission has received and is still receiving from the churches, and the remarkable manner in which the Lord has mercifully accepted and blessed the contributions and efforts of His people ; but the conviction is now so strongly impressed upon our minds and hearts as to the absolute necessity for possessing larger means for the conduct of the Mission, and the possibility of obtaining them, that we do not hesitate to address the members of this congregation in common with those of the denomination generally.

"In the first place we earnestly desire your supplications at the Throne of the Heavenly Grace.

" The labours of our missionaries in the foreign field, as the deliberations and endeavours of the Committee and officers at home, will be of no real avail unless the Divine blessing attend them. Brethren, we implore you to pray that the Word of the Lord may have free course and be glorified. We ask that the deliverance of our heathen fellow-creatures from darkness and from the power of Satan may be with you a frequent subject of fervent supplication. In the public assembly, in the social meeting, in your private devotion, pray much for the coming of the Kingdom of God's dear Son.

"In the second place, we seek your generous gifts.

"It is God's gracious will to accept and utilise the offerings of His servants with a view to most blessed spiritual results. We often yearn for larger means, that over a wider area we might be permitted to make known the Saviour's message of redeeming love. Prayer such as we have sought in our preceding remarks, and the consecrated giving for which we now plead, are the conditions prescribed for the abundant outpouring of the Divine blessing. 'Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it.' We venture to appeal to the present contributors to the Mission to consider if it may not be possible for them to increase their contributions ; we do not presume to dictate, but we respectfully ask whether, in remembrance of the extension of the work of the Society in recent years, especially on the Congo and in China, we may not look for a corresponding increase in gifts ?

"Many, however, there are in our congregations from whom no help is received. It is not that such individuals are unable to contribute, for few are so poor but that they could assist in some degree; perhaps it is that the claims and privileges of this missionary enterprise have not been adequately brought under their notice—of this we cannot write; but could we only secure the aid of these non-contributors, how vastly improved would be the resources of the Society! Are there none amongst those who have recently united themselves with the church or congregation some whose aid has not been invited? Are there no sons or daughters in Christian families in receipt of incomes who are well able to subscribe? And is there not many a home into which with much advantage a missionary box might be introduced? Or many an individual in the congregation who would be quite willing to give a weekly or monthly contribution—though it were but of small amount—if only some one for Christ's sake were willing to collect it? Christian friends, our hearts glow at the thought of the vaster power for usefulness the Society would possess were only the churches to contribute according to their ability!

"We have two special reasons for sending you this communication at this particular time.

"First, because of our financial prospect.

"You are doubtless aware that for many years the income of the Society has not equalled the expenditure. The consequent appeals on behalf of a debt have been frequent. We are anxious to avoid the necessity for these appeals. The last two or three years the funds have been exceptionally augmented by unusual legacies, or especially large donations. We see no probability of much income for the current account from the former source, and feel we ought not to depend upon the latter. Our hope for an enlarged permanent income lies in the increase of church contributions. We feel we dare not advocate the recall of missionaries from the Congo, or the narrowing of the sphere of our operations in China. India, too, calls loudly and pathetically for additional labourers, and yet we cannot think it wise to incur an expenditure for which the income is year by year inadequate. The alternative to retrenchment and recall is an increased permanent income.

"The other reason lies in the near approach of the Centenary of the Mission.

"In what way the distinguished goodness of God as shown in the progress and blessing of the Society shall be celebrated, the Committee are at the present time considering; but whatever appeals they may decide to make, and for whatever purpose, our duty now is to improve the state of our current finances; for however successful special efforts may prove, if the inequality between annual income and annual expenditure continue, the weight of anxious responsibility and the hindering incubus of recurring debts would not be removed.

"We would respectfully ask your kind acceptance of the illustrated booklet distributed in the pews, in the hope that its perusal, together with this communication, will call forth your cordial response. We would call attention to the forms at the last page of the little book, trusting you will be moved of God to use them.

"Gratefully acknowledging our indebtedness for this permission to address you,—We are, yours in the name of Christ, WILLIAM R. RICKETT, *Treasurer;* ALFRED HENRY BAYNES, *General Secretary;* JOHN BROWN MYERS, *Association Secretary.*"

The Acting Governor-General of the Congo Free State on Missions.

MR. J. LAWSON FORFEITT, of Underhill Station, has recently had a very satisfactory interview with Captain Coquilhat, the acting Governor-General of the Congo Free State, Baron Janssen, the Governor-General, being at present in Belgium.

Mr. Forfeitt writes to the General Secretary, 5th July, 1890:—

"Captain Coquilhat was on board the *Heron* on his way to Matadi. The Secretary-General, whose acquaintance I made when last at Boma, offered to present me to him. Of course, I took advantage of the opportunity to thank the Captain for his kindness.

"He was most hearty, and said that we might feel well assured that the Government of the Congo State would always be ready to show to missionary societies great consideration.

"He expressed his high appreciation of the work our Mission was doing, and spoke of the regard and esteem entertained by him for all the members of our Society personally known to him, making special mention of the General Secretary in London, the Rev. Geo. Grenfell, and the late Rev. T. J. Comber.

"He told me that when in Europe he always spoke in high praise of the work of the missionaries labouring on the Congo.

"He kindly invited me to lunch with him, and we had very pleasant conversation on a variety of topics.

"I feel sure we have in Captain Coquilhat a warm sympathiser and a true friend."

Madaripore Mission, East Bengal.

THIS group (see frontispiece) was photographed at Madaripore last January, on the occasion of our Annual Native Conference. Mrs. Teichmann, our hostess, is seated in the centre, with her baby Grace in her lap. To her left are Miss Taylor, Miss Saker, and little Gottfried Teichmann. On Mrs. Teichmann's right are Mrs. Ellis, of Calcutta, and Mr. J. G. Kerry, of Barisal. Just above Mr. Kerry is Mr. Teichmann, and on the opposite side of the picture may be distinguished the happy features of Mr. W. R. James, who is working so earnestly at Madaripore with his three colleagues. Above him is Mr. Morris, now stationed at Dacca. Next come Mr. Spurgeon and Mr. Davis. The centre figure in the top row is Mr. Jewson, and Messrs. Bevan and Norledge are on his right.

The boats in the picture below represent the Backergunge Gospel Fleet. The one in the middle is the good old vessel *Zillah*, now more than thirty years old, and about to be sold and replaced by a strong iron boat, like the other two in the picture. Could the old boat speak, what a history it would give of the labours of those who have earnestly preached the Gospel during the past thirty years in that district. The boat on the right of the *Zillah* is the *Manchester*. She is only three years old, and was built for the use of the missionaries stationed at Madaripore. An account of her has appeared in a former number of the HERALD. The boat on the left of the *Zillah* is the *Messenger of Peace*, belonging to the Zenana Mission, and only just launched.

MISSION BOATS, MADARIPORE.—(*From a Photograph.*)

During the past three years Mrs. Ellis, Mrs. Dakin, Miss Taylor, Miss Compston, and others have made occasional itinerating journeys in the district of Backergunge. These proved so interesting and encouraging that it was decided to build a boat that could be constantly used by them. This was done, and at the time this picture was taken the *Messenger of Peace*, a nice strong iron boat, was making her first voyage. By God's blessing through her much good will be done in carrying glad tidings to the women who sit in darkness. Most interesting accounts of these journeys have been printed in pamphlet form, and can be obtained from Mrs. Angus, Regent's Park College, London.

J. G. KERRY.

Who will help the Rev. W. R. James?

THE Rev. W. R. James, of Madaripore, writes:—

"Madaripore, E. Bengal.

"My dear Brother Baynes,—The chest of medicines you sent me has proved very helpful to our work here. Thank God, our health has been exceptionally good since we have settled in this station, so that, so far as we ourselves are concerned, there has scarcely been any occasion to use the medicines; but the people who live in the neighbourhood have been constantly coming to us for assistance. Several very bad cases of cholera and fever have been successfully treated. This has had the effect of increasing the faith of our poor neighbours in us, and of bringing us a larger number of patients.

"Thus our supply of medicine is being rapidly used up. Some of the phials have been already exhausted, and we should feel thankful if some friend were to supply the help wherewith we might replenish our chest.

"Mrs. Teichmann did a great deal for the people of Madaripore in this respect, and her good name is a fragrance in the neighbourhood. It would be a great pity to drop the work which she so successfully started. Of course, none of us has the medical skill which Mrs. Teichmann possesses, yet by having prepared medicines and directions as to how to use them, we shall be able, by the help of God, to relieve much suffering.

"Messrs. Norledge, Bevan, and Davies are working hard at the vernacular. I trust and hope that before many months have elapsed they will be able to preach regularly in the bazaar. The market is held now quite close to our compound, and hence our facility for outdoor preaching is much greater than it used to be, when we had to walk to the old bazaar. May the Lord give us the strength, grace, and enthusiasm necessary for the work. We daily meet with much that tries us, and we constantly feel the need of God's sustaining grace. Hoping you do not feel any the worse for your visit to India,

"Yours affectionately,

"W. R. James.

"P.S.—The medicines I need may be had from Burroughs, Wellcome, & Co., of Snow Hill, London. They are as follows:—

6 phials of quinine tabloids.
6 „ „ soda mint (or neutralising).
3 „ „ Dover powder.
3 „ „ tannin.
3 „ „ Livingstone's rousers.
6 „ „ cathartic comp.

All of them should be in tabloids and in bottles containing from 100 to 120 each. Of course we would gladly accept a larger supply, but for the present the above would satisfy us. They will not cost much, and if you get the money for them I shall be very thankful if you will send them to me.

"If Mr. Hughes, of Haverfordwest College, is accepted this year by the Committee, please do send him here. My affections have wonderfully entwined around him, and I was very much disappointed in having to come back last time without him.

"W. R. J."

In a later letter Mr. James writes:—

"The other day I asked you to be kind enough to make known in the HERALD that we would feel very thankful if some friend or friends will be good enough to supply us with means whereby we may be able to replenish our medicine chest. Permit me to suggest another way in which friends at home may easily help on the work of Christ in this country. There is nothing that people can better spare than *old books*. By sending these to missionaries they may do more for the spread of the truth than they may imagine. In almost all the larger villages of Bengal the Hindus are anxious to establish public libraries, and they are always glad to get any contributions of old books. I have given many of my own away, and I have scarcely any more to spare. If friends send you a good supply you can forward a good boxful of them to Calcutta about the time of our next annual conference there. But if you make this known to the readers of the HERALD I wish it to be understood that we do not want trash novels, for that would be only importing another of the curses of the West into India."

We earnestly commend these appeals of Mr. James to the sympathetic and generous consideration of the churches.

Mr. James and his like-minded associates, Messrs. Norledge, Bevan, and Davies, are working in a purely *native* centre, surrounded by vast crowds of people. There is no finer sphere for work in all Bengal than Madaripore and the immediate district, and our brethren there are greatly beloved, and have been cheered by encouraging results.

Prompt help in response to this appeal will greatly gladden the hearts of these devoted labourers.

Chapel and Schools, Cuttack, Orissa.

THESE graceful palms, with their shadows reflected in the water, do they not tell us that we look upon a picture of the East? Would any Indian scene be complete without them? I remember once coming across a picture in a book wherein were seen palm trees in impossible situations, where no such trees ever grew since the foundation of the world. Calling a friend's attention to it, I was told of a certain artist, surprised to discover that the publisher had introduced palm trees everywhere into his Indian sketches, and endeavouring to remonstrate, but met with the simple rejoinder: "The British public, sir, demand palm trees, and *will* have them." This picture will, I am sure, satisfy the demand.

These trees, skirting the compound of Mr. Miller's house, now Mr. Pike's Mission-house at Cuttack, have a history. The privilege of planting cocoanut trees in Orissa was confined to Brahmans only, who taught the people that dreadful calamities would come upon any of another caste who dared to plant them. When Mr. Stubbins, who laboured many years ago in Orissa, occupied this house, he planted these trees to show the people that the Brahmans' threats were vain, and the gods they worshipped impotent for good or evil. They grew and flourished, so that the house and

CHAPEL AND SCHOOLS, CUTTACK, ORISSA.—(*From a Photograph.*)

grounds came to be known among the people as the "Cocoanut Garden"; and there they flourish still, testifying to every native who goes by that he who places his trust in the Christian's God need fear no evil.

To the European a tree is but a tree, valued for its timber or its fruit, and just like any other tree; but the Uriya discriminates and discerns in certain trees things hidden from the fleshly eye. One, for instance, is the abode of demons, vengeful and malicious; another of spirits, gracious and benign. He believes that it is not permissible to tell lies under the shade of a tree, and though he generally acts in total disregard of this belief, the sacred peepul tree will sometimes restrain his lying propensity. I have been told of a magistrate who observed that the market-place of a certain town was bare of trees, and set about planting it for the comfort of the people. For this purpose he selected young plants of the shady peepul tree; but when the townspeople heard of it they came to him in a body and besought him to choose some other, or to desist from his purpose, saying that if he did not yield their market would be broken up, no man daring to do business in the shadow of those trees in the only way that it was possible to conduct business, by disregard of the truth!

Men imbued with these ideas cannot fail to take note of the fact that Christians having dared to plant these cocoanut trees in defiance of the Brahmans dwell secure and unmoved; and they must begin to doubt the efficacy of the Brahmans' curse.

The smaller of the two buildings seen through the trees, to the right of the spectator, is the Mission chapel, built some twenty years ago, when the first chapel became too small for the people who gathered to worship the true God. Four services are held here on the Sunday, two in the vernacular and two in English; the morning service in English being specially for the juveniles. The morning congregation, as in most English chapels, looks thin, but in the afternoon it is usually full, and at special seasons, though several hundreds are accommodated in the building, it is difficult to find room for all who come, even when closely packed together. The front half of the chapel, appropriated to the women and their little ones, is full to overflowing at such times. All the seats are filled, and then the women squat upon the floor, laying their infants down beside them till every foot of space is filled, and it becomes a perilous matter for anyone to pass through to pulpit or platform. I have seen revered pastors and elders stepping along with fearfulness and trembling, and sometimes performing sudden gymnastic evolutions on discovering that they had nearly planted a foot on some prostrate infant's body. It is believed that

in this chapel is to be seen the largest native congregation in Bengal; and it will soon be necessary to increase the accommodation it affords. A great many have been baptized here, among others the writer of this paper, a convert from Roman Catholicism, and at that time a Government official, but now a Baptist missionary.

Some notable sermons have been preached within these walls. Here, I believe (for it was before my time) a missionary brother preached in the native tongue a memorable discourse from the text: "With all thy getting, get understanding." Slightly mispronouncing the last word he eloquently exhorted his hearers, saying, "With all thy getting, get an old woman! With all thy getting, get an old woman!!" It was a discourse that will ever live in the memory of those who heard it, and the tradition will be handed down to future generations.

The Sunday-school building, seen to the left of the chapel, was put up some years ago, when it was found extremely inconvenient to conduct two Sunday-schools, English and vernacular, in the chapel, in addition to the public services. It is a handsome building, admirably adapted to its purpose, with a large central hall and class-rooms all round. Here the Uriya Sunday-school is taught in the morning, and the English school in the afternoon. The weekly prayer-meeting and the native Christian women's sewing meetings are also held here. Every week-day the building is occupied by the European Protestant school. It is thus made use of in many ways, and continues to be increasingly useful.

It is specially interesting to see the large central hall filled by the Uriya Sunday-school; teachers and scholars to the number of some 300 being present. This school is, perhaps, the most promising department of Mission work in Cuttack, and it has been brought into a high state of efficiency by the earnest efforts of the teachers, with the energetic superintendent, Babu A. C. Das, at their head. I have visited many Sunday-schools in England while engaged in deputation work, but I have not seen one to excel this native school in point of order and discipline, and, indeed, I do not think I have seen one to equal it. The church has received many accessions from the school, which is doing a great work in giving to the children of our native Christians instruction in that knowledge which maketh wise unto salvation. The English Sunday-school is also doing a good work in its own sphere, and the European Protestant school is an important auxiliary. All these institutions find a suitable home in this building.

When the trees in the picture were planted the Christian church in Cuttack had itself not long been planted. The converts were few in

number, and a little chapel sufficed for them. While the trees grew the church increased, so that the old chapel had to give place to the new, and this will in its turn soon be too small for its object. The trees still flourish; the church still grows; and *this* tree, planted by God's own hand, must still grow and increase, sending out branches on every side till it fills the land, and all the inhabitants sit down under its shadow with great delight. That day cometh. May God hasten it!

P. E. Heberlet.

Sir Charles Wathen and the Congo Mission.

WE have special pleasure in calling the attention of our friends to the following letter from his Worship the Mayor of Bristol, Sir Charles Wathen:—

"Ashley House, Ashley Down,
"Bristol, August 18th, 1890.

"My dear Mr. Baynes,—The enclosed letter from Mr. Holman Bentley, dated June 28th, I received on Friday last, and with its contents I am deeply interested and impressed.

"From the very beginning of this Congo Mission undertaking I have always held to the idea that the only way to establish the salvation of Christ's Gospel in Africa was to begin with the children; this may be, to us, a slow process, but if we look through all Mission work we find that early results, as we view them, are not what our business-like notions expect.

"I am very thankful to have such a statement of real progress from Mr. Bentley as to school reports, and I rejoice with very considerable satisfaction at his desire to erect a good school-house for the accommodation of 120 more boys.

"You will see by Mr. Bentley's letter that if I am willing to help in this matter I am to send it to you.

"I may add, that if your Committee fall in with Mr. Bentley's wishes as to the erection of this new school-house and dormitory, and will see to the needful arrangements in accordance with the details set out by Mr. Bentley, I will, with much pleasure, pay the cost up to the larger sum he names—viz., five hundred pounds.

"I shall be glad of your reply in this matter, as, upon its receipt, I will write to Mr. Bentley, and perhaps you will do the same.

"I am, my dear Sir,
"Yours faithfully,
"Charles Wathen.

"A. H. Baynes, Esq."

Our readers will scarcely need to be told that the Committee have gratefully accepted Sir Charles's generous gift, regarding it as a further proof of his sympathetic interest in the progress and welfare of the Congo Mission.

We are confident that this further act of kindness will greatly cheer, not only Mr. Bentley, but all his colleagues on the Lower and Upper Congo.

By the kind permission of Sir Charles we are able to put before our readers Mr. Bentley's letter:—

"Wathen Station,
"Baptist Missionary Society,
"June 28th, 1890.

"SIR CHARLES WATHEN.

"DEAR SIR,—Many times have I been intending to write to you, but somehow or other I am always in a chronic state of too much to do. Arrears of work of all kinds in the language, arrears of correspondence, European and local, an accumulation of papers on my table, boys who need spiritual instruction and help, preparation for services. Until now, there have been workmen to look after, boys sorting up a 'pye' of many hundredweights of type from the Cameroons, local palavers, and matters in which my advice is sought. So I always find a greater part of my correspondence crowded out, and seldom manage more than my official correspondence and a short letter to my parents, and a resolution to manage the arrears next mail. I cannot sit up after 10.30 p.m. without paying too dearly for it next day. So month by month slips by, until now I feel that apology is needed for such a long silence.

"I wish that I could spend another pleasant evening with you, as at Ashley five years ago, to tell you of all the changes and developments of the work here. Since my wife's return last August, she has taken charge of the school, and the general discipline and possibilities are such that we feel that we are through some of the early difficulties incident to work among such people as these.

"OUR DISTRICTS.

"For our itineration work we have divided the whole district up into 'dioceses,' one for each of the four of us here. As our attention is confined to a smaller area or angle, we begin to talk of our districts as if we were beginning to know them, at any rate for a distance of two days and more in some directions. Not that we have visited all the towns; but those we do not know we have seen. I do not know my western boundary as I ought, for there is a very disagreeable township on the western side; the chief of the town is dead and dried, but not buried yet; and until the old man is safely stowed underground they do not wish any white men to come near them.

"The towns behind it will need to be approached with some care; but as I have been fully occupied, as far as my time was available for such work, with the open part of the district, I have left them alone since they refused to receive a visit from my wife and me when very near to their town some four months ago. I am hoping to start with her for Tungwa-Makuta in a few days. I had anticipated an earlier start,

but my usual carriers and their friends have to carry a certain number of loads for the State to atone for a murder committed by their sub-chief. Meanwhile I have received a summons to serve as Congo-French interpreter in the trial of a white man for 'violence, resulting in the death of two workmen.' There is no avoidance of this, so I have to postpone my start.

"Mr. Percy Comber is expected to arrive with his wife in a day or two. Mr. Cameron is itinerating on the south bank of the river. On his return, Mr. Davies starts on a trip along the north bank, as far as the Pool, to evangelise that part of his district. I go out (when possible) every Saturday to Sunday or Monday, and have made three longer trips this year, although during the best part of two months I was prevented from going out in consequence of my wife's illness.

"Altogether we have reason to believe that of late we have been able to do much more itineration than has been attempted from any other Mission station on the Congo.

"Our staff is complete, and we are getting now fairly to work. We believe that this frequent itineration is highly conducive to health, to say nothing of its importance to our work.

"Our Buildings.

"We have two good hygienic houses, and the third, Mr. Cameron's, will be finished in a few months. A permanent iron store is on the way out, and when we have a school-house the long slow building of Wathen Station will be finished. I must send you some photos when I can get my apparatus to work. The matter of the school-house is occupying our attention now. We can manage until the end of the next rains (May, 1891) if we patch up some crumbling buildings. We have now five girls and thirty-nine boys in the school, beside three workmen, who receive a dollar less per month in their pay to make up for the time in school. The boys' house is already far too small (twenty-one beds only), the roof is rotten, and the walls need constant repair. Our itinerations are bringing some boys into our school, and many more are promised. We are almost afraid to mention the subject on account of our small accommodation, but we are hoping to make one of the old stores last through the rains after its contents are emptied into the new iron store, and that will do for a dormitory. I alone have received the promise of twenty more boys, who must soon be fetched, eight of these from Tungwa. Altogether we hardly know how to keep pace with the development of our work.

"When Mr. Cameron is married we shall have three ladies on the station, and we hope that the ladies between them will be able to keep the school going with the aid of some of our senior boys, and we are anxious to make provisions for the increasing number of school children coming from a distance.

"We, of course, consider the proclamation of the Gospel our first duty, but school work is of great importance. The knowledge of the three R.'s does not mean a change of heart, but we can reasonably pray that God will lead to us among our children those of whom He may make good use in the evangelisation of this country in the future. It is His way of working, and we can but expect such to happen. We may well hope that the influence of our constant teaching and the knowledge gained will be a blessing to all, but the conversion of the lads and the immense advantage to those who, while with us, or afterwards, become converted would be the main consideration.

"Many will drift back to the towns and earn their living as the natives generally, or by some handicraft. Some would be printers and book-binders for our press here. A fair number should develop sufficiently to enter the State Service as clerks, telegraphists, and railway or steamer men, but the best we hope to see developing into teachers, pastors, and evangelists, for no one could dream of a handful of white men sufficing for this vast continent.

"OUR DESIRE.

"We wish to erect a dormitory and schoolroom to accommodate 120 boys, and are thinking of a building with a hip roof at one end and a gable at the other; so that, if good progress is made, we may be able in a few years to add another dormitory for advanced students, and perhaps some day use the whole building as a college; the preparatory work being mostly done in the towns by teachers (natives). So we are already thinking of the future Wathen University!

"Our society is constantly showing a debtor balance-sheet. Our committee have granted us good houses, and spent a great deal of money, so that we hardly know how to ask them for another grant for this new building. We are heartily tired of putting up temporary constructions, there is no economy in them; during the short time they hold together they are ever requiring repairs. If we make a grass roof, we are in constant danger from bush fires, as well as the boys' carelessness, and have already had one station burnt through that. In our houses we do not light fires, so the roof and its timbers are hopelessly rotten in four years at the longest. If we build clay walls or use sun-dried bricks, they need immense verandahs to protect them. So that the extra iron sheets for the protection of the clay walls would furnish iron walls. The white ants penetrate the clay to reach the roof timbers.

"My own house is built on iron pillars 2 feet 3 inches high, the walls and roof being corrugated iron. The heat being stopped by a match-board lining to the roof. All who have seen it hitherto agree that it is the best style to combine economy with hygienic conditions.

"For this dormitory and school we consider that it would be best to build with corrugated iron roof (match-lined) and walls of the same, clay floor, no verandah, but in order to keep the walls cool to arrange as the French pères have done at their stations 70 miles north-east of here—*i.e.*, to erect round the house a frame of "maracuja," the Brazilian passion flower, which bears a delicious fruit, just as houses are surrounded by a vine trellis in some countries. This is the cheapest effective permanent building which we can think of. As for size, we have planned an arrangement of beds in double tiers with 3 foot (some 2 foot only) gangways, which would give 118 beds in a house 50 by 27 with 10 foot walls, allowing 150 cubic feet of air per boy, about half as much as he ought to have. We should have to make plenty of ventilation. The cost, including transport—a heavy item—would be about £400, as far as we can see—that is, for the crowded plan; while £500 would give us a very convenient place, better fitted and larger. The support of the scholars we can be sure of.

"PERSONAL APPEAL.

"Before making any public appeal we have wished first to lay our needs before you, and to ask you to be so

good as to help us if the matter commends itself to you. It needs no special pleading; your own interest and kind feeling in the general work here we cannot doubt. We hope that you will judge our appeal to be worthy of your assistance.

"We have not mentioned this matter to anyone, even to Mr. Baynes, so if you are willing to help us in this matter, will you kindly allow him a sight of this letter, in order that he may understand it. When you have considered the matter will you kindly communicate to us your decision either way at your convenience; we only mention this on account of the time-distance which lies between us and the suppliers.

"My wife and colleagues unite with me in kindest regards to yourself, and begging you to present my respects to Lady Wathen,

"Believe me to remain, yours sincerely,

"W. Holman Bentley."

"Blessed are the Dead that die in the Lord."

MRS. MARIANNE LEWIS.

Died at Ealing, August 14th, 1890.

IT is with deep regret that we record the decease of Mrs. Marianne Lewis, the beloved wife of our highly esteemed missionary, the Rev. C. B. Lewis. Her native home was Bristol, and her father, Mr. Gould, was a valued member and deacon of the church under the care of the late Mr. Winter, the very useful and successful minister of Counterslip Chapel. Miss Gould joined this church in her early years, being baptized on the 6th July, 1839, and became a teacher of an important Bible-class connected with the Sunday-school. In June, 1845, she married Mr. C. B. Lewis, then a student of Bristol College, where his attainments had marked him out for the eminent services which in after years he rendered the Church of Christ in India. Shortly thereafter, Mrs. Lewis sailed with her husband for Ceylon, in company with Mr. and Mrs. Allen, appointed to the same sphere of labour. The voyage was long and tedious, lasting for six months.

It was the intention of the Committee of the Society that Mr. Lewis should undertake the charge of a class of young men to train for the ministry, but the decease of Dr. Yates opened the way for his employment in India. Mr. and Mrs Lewis by the Committee's direction therefore proceeded to Calcutta, where, in the work of translation and other evangelistic labours, Mr. Lewis soon found congenial abundant employment. It was in May, 1847, that they arrived, and Mrs. Lewis at once took part in the promotion of female education. Ill-health interfered much with the duties she had undertaken, but the departure of Mr. and Mrs. Pearce for home in November, 1852, brought the work at Intally under her care. It was here that I found Mr. and Mrs. Lewis on my arrival in Calcutta in 1854, and during my stay in India I was their frequent guest, and had abundant opportunity to know and to admire her amiability of character, her devotedness to Christ's service, and the zeal and assiduity of her endeavours to impart to the female population of Lower Bengal the knowledge of the Gospel, and to train the children for usefulness both in their homes and in the Church of God.

On the death of the Rev. James Thomas, Mr. Lewis was called to assume the direction of the Mission Press. This more than ever made their house the home of missionaries passing through Calcutta, or arriving there on their way to the stations in the interior. The kindness and hospitality of Mrs. Lewis called forth the gratitude of all those of various denominations who were thus brought to her notice.

Frequent attacks of illness at length drove Mrs. Lewis to her native land for restoration in the early months of the year 1861, and again in 1866. This second visit was rendered memorable by the formation of the Ladies' Association for the Support of Zenana Work and Bible-women in India, in connection with the Baptist Missions. About eight years before, Mrs. Sale had commenced visiting some zenanas in Calcutta, on the invitation of a few native gentlemen. When Mrs. Sale came to England with Mrs. Lewis in 1861, she had left Mrs. Mullens in charge of them; but Mrs. Lewis, on her return to India, with other missionary ladies, subsequently engaged in the same interesting task. Their efforts were successful, and so rapidly increased as to render further help necessary. The Missionary Society recommended the formation of an association connected with our Baptist churches, and to carry out this project Mrs. Lewis gave great and most efficient aid. She published a most affecting paper on the subject, addressed various gatherings of ladies in London and other places, and created great interest by her description of life in the zenanas, and the need of an organised effort to bring to their inmates the light and joy of the glad tidings of salvation.

A meeting was held at the Mission House on the 22nd May, 1867, and after some explanations from me, Mrs. Lewis gave most interesting details of the work, and of the openings for Christian usefulness which the zenanas presented. Our readers know how this most precious work has prospered, and how much it is daily contributing to the promotion of the Gospel in Indian homes.

On her return to Bengal, Mrs. Lewis lost no time in pressing others to join her in this great and important field, and during the rest of her life in India she devoted a large measure of her days and strength to the direction and extension of the work she had originated.

The decline of Mr. Lewis's health and her own, at length, in 1878, led to their departure from the scene of so much useful and devoted labour. Her last years have been given to the incessant care of her husband during his constantly increasing infirmities. None can know the anxieties, the unceasing watchfulness which these years have had to witness, nor the trial of faith in the Divine, goodness which has had to be borne, and that intensified by great personal suffering and affliction on her part. But a Divine patience sustained her.

It was sad, indeed, to part from the suffering husband whose partner she had been in the trials and toils of their long missionary life; but her last hours were filled with peace, and her heart was sustained by the hope of the life to come, and the assurance that in due time her beloved one would join her in the land where there are no shadows and no pain. She rests in the Lord. She departed to be with Christ on the 14th August, 1890, and lies buried in the cemetery at Hanwell.

EDW. B. UNDERHILL.

P.S.—The "due time" has come earlier than was anticipated. While these lines were passing through the press, our beloved friend has been summoned by

his Lord, and his long affliction, borne with such wondrous fortitude, has come to its destined end. Mr. Lewis died on the 20th September with words of joy and thankfulness on his lips. Further particulars will appear in the next Herald.

MRS. A. M. FERGUSON DIED AT COLOMBO, AUGUST 23, 1890.

By the death of Mrs. A. M. Ferguson, wife of A. M. Ferguson, Esq., C.M.G., of Aloe Avenue, Colombo, we have been deprived of one of our most generous and devoted friends.

For more than forty-six years she has been known, loved, and respected by all classes in Colombo.

In the words of the *Ceylon Independent* :—"Since her arrival in the Island, in 1844, the deceased lady has been ever active in furthering the cause of religion in numerous ways. In this leading feature of her life she never flagged whilst her health enabled her to pursue her works of usefulness ; and she has never ceased to be a shining light and bright example of practical piety."

For fully a year past her health has steadily declined, but she bore her lingering sickness and the severe trials it imposed with Christian fortitude and patient resignation. Her vacant place will long mark a loss to the church and family of which she was an ornament, and it will be especially felt by him whose constant companion and helpmeet she has been for forty-six years.

Most truly said the Rev. F. Durbin, the pastor of the Cinnamon Gardens Baptist Church, Colombo, in referring to this sad event :—"To-day we all feel we have lost a true friend; one who was ever kind and good not only to us but to very many outside the circle of this church. We shall all miss greatly our dear friend, whom many of us loved ; the one who took such a warm and active interest in our church work, and who helped us in so many ways. We feel a true mother in Israel has fallen—a great gap has been made in our ranks. We wonder who can fill her place and be to us all she was ; we fear no one. This church—Colombo—Ceylon is poorer now she is gone, but heaven is richer. None could look upon that throng of people around her grave just now without feeling that the one taken from us awhile had not lived in vain. 'She, though dead, yet speaketh' ; her works do follow her. She will still live in many a heart, her memory will be cherished by many for many a day. We thank God for her life, so full of usefulness ; she has nobly served her day and generation, and now the Master has called her to happier, higher service above ; she was found faithful even unto death, and now has gone to receive her reward—the crown of life. Oh, that her life may be an inspiration to us all ! It should be. Will it be ? We shall all join, I am sure, to-day in praying most affectionately and earnestly that God will comfort and sustain the bereaved ones, and especially our much-loved brother and friend, who will feel this heavy blow most. We sorrow with him, mingling our tears with his, praying that the tender, loving, sympathising, living Christ may be very near him, and be very precious and real to him and all his loved ones at this trying time."

To missionaries of every evangelical name "Aloe Avenue" has been a HOME, and tender memories of happy seasons spent with the ever-hospitable inmates will long live in thankful recollection.

Well may the Rev. F. D. Waldock write :—

"We all feel this as a sad and sore personal loss. One can hardly realise that he happy and profitable evenings we so often enjoyed in company with dear Mrs. Ferguson are now all over, and that 'Aloe Avenue' can never again be what it has been. All classes of the community here mourn her loss and feel deeply for the bereaved husband and family."

"Blessed are the dead that die in the Lord." We thank God for her beautiful, unselfish, unobtrusive life, so sweet with happy memories of unnumbered kindnesses and rare devotion in the Master's service, so fully lived for others, so simple, unostentatious, and self-forgetful, and we earnestly commend the bereaved husband and sorrow-stricken family to the tender comfort and solace of the ever-compassionate Saviour. A. H. B.

ALFRED THOMAS BOWSER, ESQ., F.R.G.S.

DIED AT CLAPTON, AUGUST 31ST, 1890.

Our denomination, the Missionary Society, the Building Fund, the Union, the church meeting in Mare Street, and the political and local organisations of Hackney, have suffered a severe loss by the death of Mr. Alfred Thomas Bowser.

He was the son of William and Ruth Bowser, and born September 14th, 1818. He had the eminent advantage of devout, godly parents. His father was a sturdy Nonconformist, somewhat of the Puritan type, holding his opinions with a strong grip, which was never loosened by the vagaries of "modern thought." As well as Mrs. Bowser, who was kind and gentle, so was he, and both were "given to hospitality." Their intelligence and geniality gave a great charm to social intercourse with them. Their son, whose recent death we now deplore, inherited these attractive virtues. The benign influence of a happy, holy home was very manifest all through his life, and if that life was comparatively uneventful, it was eminently a useful life.

Through the greater part of his Christian course he enjoyed the advantage of the Rev. Charles Stovel's ministry. To the very last he spoke affectionately of his influence on his mind and character as a most instructive TEACHER, and was baptized by him in 1834, and united to the church meeting in Prescott Street. Seven years after he was elected to the office of deacon, which he held until his removal to Hackney. In July, 1845, he was united in marriage to Miss Caroline Dobson, a lady of a kindred spirit, who made the home bright and happy by her intelligence, vivacity, and kindness. This union, so happy and congenial to him and to his sons and daughters, was ruptured by her somewhat sudden death at Brighton, April, 1889, and gave a blow to our departed friend, then in somewhat failing health, from which he never recovered.

Mr. Bowser joined the Mare Street Church about 1857, and a few years afterwards was chosen deacon, which office, however, he then declined. For many years he was the leader of the young men's class, and subsequently, for a brief period, superintendent of St. Anne's Place Sunday-school. He was again elected deacon in 1871, which office he held until his decease.

On the death of Mrs. Newman, a legacy of £1,000, left by her deceased husband to the Building Fund, was realised, when Mr. Bowser's father proposed that all grants from that Society should cease, and that its proceeds

should be lent, free of interest, to be repaid in ten annual instalments. Up to this time country churches were permitted on application to the Baptist Board to collect from a numerous body of subscribers in London. This involved the absence of the pastors of accepted churches, of at least a month, and much toil while in town in collecting contributions, and no small amount of expenses. Mr. Bowser's proposal was strongly resisted at first, but my late honoured friend, the Rev. S. Green, with several others who felt the proposed plan to be wise, united heartily in its support, and we succeeded in carrying our point. This put an end to the system which had hitherto prevailed, and brought into existence the Building Fund in its present form. The benefits it has conferred on the churches, especially our weaker ones in the rural districts, have been incalculable. At first its loans were very limited, but now they sometimes amount to £500. These one thousand pounds have indeed been multiplied, and the present capital amounts to £40,982. The interest of this sum, added to the annual subscriptions, makes up a considerable annual income, which is continually increasing. We have no organisation more useful or one more worthy of a generous support.

In 1862 he was elected to the joint secretariat with the late Mr. James Benham, and when, on the death of the treasurer, Mr. John Marshman, that gentleman succeeded him, Mr. Bowser, in 1864, became sole secretary. Much of the present prosperity of the Fund is owing to his indefatigable industry in the discharge of his duties. The annual reports which he read were full of interest, and those of us who heard them regretted that more were not present to listen to them. When Mr. Benham died, Mr. Bowser became treasurer, in 1885, and held office until his decease. He was elected auditor of the Baptist Mission in 1852, and subsequently a member of Committee. He was at once assigned a place on the Finance Sub-Committee, where, as in the general meetings, he rendered most effective service. He was also a member of the Council of the Union and a Fellow of the Royal Geographical Society, in whose proceedings he took a very lively interest, especially since the opening up of the Congo.

Mr. Bowser began his more public life in connection with the Lancashire and Yorkshire Insurance Company. He quitted that post when offered the secretariat of the Whittington, which owed much of its prosperity to his zeal and ability. When, owing to growing infirmity, he resigned that office, as a mark of respect and a recognition of his valuable services, he was elected to a seat on the Board by the hearty and unanimous vote of the Directors.

He was equally active as a citizen, taking a large share in municipal business, serving for many years as chairman of the Finance Committee of the borough, and also of those of the Parliamentary candidates, Messrs. Picton, Sir Chas. Reed, Professor Fawcett, and Mr. Holmes.

In private life he was simple, retiring, and unostentatious. His piety was deep and strong, and of a thoroughly catholic spirit. Though not very demonstrative, no friend ever crossed his threshold without feeling sure of a most cordial and genial welcome. Ordinarily staid and grave, it was very pleasant to see his face lighted up with a beaming smile while referring to some humorous incident, or when listening to the wit of his guests.

"I need not speak of him," says his son, in a letter received from him, "as a father. His wisdom, kindness, and patience, in conjunction with my dear

mother's force and goodness of character, made our home the most delightful place in the world. I never knew what it was to have anything but purest joy to be with him. I could not have thought it possible, having my own home, I could have felt so deeply the pang of being fatherless." Happy are the children who are blessed with such parents; and everyone who knows those they have left behind must rejoice that they are following those who have gone before, while, at the same time, expressing the deepest sympathy with them in this time of loneliness and bereavement. FRED. TRESTRAIL.

JOSEPH CHATWIN PARRY, ESQ.

DIED AT BECKENHAM, SEPTEMBER 18TH, 1890.

It is with sincere regret and much sorrow we record the death of Mr. J. C. Parry, who died at Beckenham on the 18th of September last. He was for more than twenty years an active and able member of the Committee of the Baptist Missionary Society, and his loss will be greatly deplored by all his colleagues.

Mr. Parry was born at Dinapore, on September 22nd, 1824. He began business in Agra, and was engaged in banking during the greater part of his life. For many years he was manager of the bank at Delhi, and he also held the position of an honorary magistrate in that city. He was at Lucknow establishing there a branch of the Agra Bank when the Mutiny broke out. During that terrible siege he served as a volunteer, and received the medals which were struck in honour of that heroic defence.

During his residence in India his house was always open to missionaries of every denomination. For nine or ten years he was treasurer to the Agra Missionary Society, and he was accustomed to itinerate with the missionary brethren, and he occasionally preached in the vernacular.

His loss will be long felt by those who knew him well. His clear judgment, his genial disposition, and his true piety endeared him to all who were privileged with his friendship; and his death leaves a blank in the circle in which his later years were spent, which will not be refilled.

The removal of brethren by death from the Missionary Committee—the decease of Mr. Parry following so rapidly on that of Mr. Bowser, and since by the translation to higher service of Brethren Lewis and Trafford—reminds each one how swiftly the day is passing in which we can work for the advancement of the Saviour's Kingdom on earth. But it also points to the higher service in heaven, and bids us be of good courage, and that no faithful servant will be forgotten when his day's work is done.

May the gracious Saviour comfort the hearts of those who most deeply mourn this loss! S. H. BOOTH.

THE REV. JOHN TRAFFORD, M.A.

DIED AT STOKE NEWINGTON, SEPTEMBER 22ND, 1890.

Just as we go to press we learn of the death of the Rev. John Trafford, M.A., after some months of suffering and weakness. We hope next month to give some details relative to the life and labours of Mr. Trafford, specially as to his work in India. We very earnestly commend the sorrow-stricken widow and fatherless children to the prayers and sympathy of our readers.

The Lord Loveth a Cheerful Giver.

WITH great thankfulness we acknowledge the receipt of the following welcome gifts:—£5 from a warm-hearted friend and constant supporter in Oxfordshire, who writes: "This day I enter my ninetieth year. As a token of my gratitude to my Heavenly Father for past mercies I enclose £5 for the Congo. I have been a subscriber since 1827, and part of the time a collector. My missionary box is fifty years old, and every year produces something. Now, dear Mr. Baynes, I often think of you, and I trust and pray that you may be restored to your health as before you went to India. My dear husband died in harness. He was not, for God took him, worn out in His service. He now has his reward. I am waiting to be called up higher to join him. Am feeble, still able to walk, and sometimes go down to chapel. It is likely this will be the last time I shall write, so now I say, once for all, be careful of the casket that contains that precious jewel the soul;" a Friend, Odessa, for £12 for the purchase of an ice machine for the Congo Mission; a Friend at Tobermory for ten shillings for the Congo Mission, with earnest prayer for its increasing blessing and success; a Widow's Mite, one shilling, per the Rev. J. T. Mateer, who writes: "The enclosed is from one of the poor members of my flock, and the value of the humble offering lies rather in the motive that prompted it than in the amount, for I feel sure the poor body would have given largely had she the means;" a Blind Girl for a small chain for the Congo Mission; a Seamstress for a silver pencil for the China Mission. We are also very thankful for the following timely donations:—Matt. vi. 1—4, for *support of Congo missionary*, £60; H. W. M., £25; A Friend, No. 2, per Mr. Jos. Wates, £25; Mr. Jas. Payne, £10 10s.; Anon., a Friend, £10; A. C. B., £10.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—Parcels from Mr. Pryce Jones, of Newtown, for the Rev. T. Lewis, of the Congo, and Miss Simpson, of Inniscarra, for Mrs. Wall, Rome; parcel of clothing from Mrs. H. Thomas, of Newport, Mon., for the Mission; a parcel from friends at Plymouth for the Rev. R. H. C. Graham, San Salvador; a shawl from Mrs. Ellis, of Marsh, Huddersfield, for India; a parcel of Chinese coats from the Missionary Working Party at Brunswick Row, Gloucester, per Mrs. Caswell, for Mrs. Medhurst, China.

Mrs. Medhurst desires warmly to thank Friends at Plymouth; Mrs. Harvey, of Birmingham; Miss Whitehead, of Symond's Yat; Mrs. Walker, of Coleford; Miss Ostler, of Howden; two little friends—one an invalid and the other an orphan; Margory Rimmer, of Southport; Miss A. Drayton, of Twickenham; and Miss Newth, of New Barnet, for the parcels of clothing, pictures, and dolls they have sent for her work in China.

Recent Intelligence.

WE are thankful to report the complete recovery of the Rev. Alfred Teichmann, of Perijpore, after his recent and severe attack of enteric fever. The voyage to Ceylon did wonders for him, and he now reports himself as "quite fit for work again."

The Rev. G. H. Rouse, M.A., of Calcutta, has been ordered to give six months' rest to his eyes, his sight having become suddenly impaired. He will therefore devote himself for the next few months to itinerant evangelistic work, and discontinue translating and literary labours.

The Revs. R. Glover and T. M. Morris, the deputation to China, left Liverpool on the 17th of last month in the s.s. *City of Chester*, for New York, *en route* for Shanghai. They hope to join Mr. and Mrs. Medhurst in Chefoo about November 12th, and in company with them to journey to Tsing Chu Fu, Shantung.

In connection with the visit of Mr. Glover to China, the Rev. H. Arnold Thomas, M.A., of Bristol, forwarded the following resolution passed by the Committee of the Bristol Auxiliary of the London Missionary Society :—

"That this Committee has heard, with great interest, of the Rev. Richard Glover's projected visit to China, in the service of the Baptist Missionary Society ; and, being deeply grateful for all that Mr. Glover has been inspired to do, in the City of Bristol and elsewhere, for the promotion of Foreign Missions, desires to assure him of its confident hope that the largest and happiest results will follow in his footsteps, and to commend him to the special care and blessing of Almighty God."

The Baptist Mission Committee, on receiving this resolution, unanimously

Resolved.—"That the cordial thanks of the Committee be forwarded to Mr. Thomas, and the friends associated with him on the Committee of the Bristol Auxiliary of the London Missionary Society, for this welcome expression of sympathy and goodwill."

The Rev. W. Williams, with Mrs. Williams and infant, left Liverpool for Trinidad on the 13th of last month by the West India and Pacific Mail steamer. We are thankful to report the complete recovery of Mr. Williams after prolonged illness. On arrival in Trinidad he will resume work in the San Fernando District, probably taking up his residence in Princes Town.

We are pleased to announce that the Annual Sale of the Camden Road Sunday-school Missionary Association for the Congo Mission will take place on the 25th, 26th, and 27th of November. Friends willing to help are requested to communicate with Mrs. Jonas Smith, St. Leonards, Carleton Road, Tufnell Park ; Mrs. Hawker, 2, Huddleston Road, Tufnell Park ; and Miss E. Pewtress, 41, Penn Road, Holloway, N.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date,

at least one new missionary to that Island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

The Rev. D. J. East, writing from Kingston, Jamaica, under date of August 25th, says:—

"My dear Brother Baynes,—You will unite with us in thankfulness to the All-Gracious One for His loving care of us. We arrived safely on the morning of Friday last, and up to this moment have been so fully occupied that I can only write this brief line.

"I cannot now say what is in my heart, but it is full of gratitude and love. So is my dear wife's.—Yours affectionately, D. J. EAST."

Our generous friend, Mrs. Coxeter, of Highgate Road, intends to hold a Drawing Room Sale at "Bathurst," The Grove, Highgate Road, on Tuesday and Wednesday, October 14th and 15th, from three to nine o'clock each day, the proceeds to be divided equally between the Congo and the North African Missions. We earnestly hope that our friends will take note of this, and be present at the sale on one or both of the days named.

We are anticipating helpful and stimulating services at Cardiff, in connection with the Autumnal Missionary gatherings, on Monday, Tuesday, and Friday, the 6th, 7th, and 10th of this month. Will our friends make these meetings a subject of special prayer, that they may result in large blessing to our churches, and in greatly increased missionary zeal and liberality?

Contributions

From 13th August to September 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for ***Translations; N P,*** for *Native Preachers;* ***W & O,*** for ***Widows and Orphans.***

ANNUAL SUBSCRIPTIONS.

Banister, Miss	1	1	0
Baynes, Mr. and Mrs. Helton	5	5	0
Bentall, Mrs.	1	0	0
Christian, Miss J.	1	0	0
Comley, Mr. H. B.	1	10	0
Knight, Mr. R., Kilmington	0	10	0
Smith, Rev. Jas.	1	1	0
Under 10s.	0	5	0
Do., for *Congo*	0	2	6

DONATIONS.

A Friend, No. 2, per Mr. J. Wates	25	0	0
Baynes, Master Arnold Foster (box)	0	12	6
Chapman, Mr. J. L.	6	6	0
Cloake, Mrs., "A Token of Gratitude," for *Congo*	5	0	0
D. M., Argoed, for *Debt*	2	0	0
"Ecce Homo," for *India*	2	10	0
Do., for *China*	2	10	0
E. M. C., for *Congo*	0	10	0
Harris, Mrs., Brighton	2	10	0
H. W. M., for *Mrs. Wall's work*	10	0	0
Do., for *Congo Institute*	15	0	0
"Hope"	0	10	0
J. L. and E. F. L., "Thankoffering"	5	0	0
Lewis, Mrs., Stratford-on-Avon, for *Congo*	1	0	0
L. W., Chelsea, for *Congo*	1	0	0
Matthew vi. 1—4, for *support of Congo Missionary*	60	0	0
MacAlpine, Rev. C. S., for ***W & O***	1	0	0
Miss S. A. H., for *India, China, Rome, and Congo*	1	0	0
St. Paul's Missionary Society	9	5	0
Stileman, General, for *Congo*	1	0	0
Thomas, Mr. W., Union-square, Llanelly, for *Debt*	1	0	0
Under 10s.	0	15	9
Do., for *Congo*	0	2	6

LONDON AND MIDDLESEX.

Arthur street, Camberwell-gate	0	12	0
Do., for *medicine chest for Mr. P. Davies, Congo*	1	11	0
Battersea, York-road, for *Ratnapura Sch., Ceylon*	12	0	0

Bermondsey, Haddon Hall Sunday-school, per Y.M.M.A., for *Bengali School*	3	0	0
Bloomsbury Chapel	30	13	0
Do., for *Mr. Bentley, Congo*	1	9	0
Do., for *Mr. Thomas's Chapraüli School*	3	17	0
Camberwell, Denmark-place	9	2	8
Harlesden Sun.-sch., for *Congo*	1	1	0
Islington, Cross-street Sunday-school	6	15	0
Do., Salters' Hall Ch. Sunday-sch., for *Central School, Backergunge*	5	0	0
Peckham, Blenheim-grove Sunday-school	1	11	6
Putney, Werter-road Sunday-school, for *support of boy, Delhi*	2	10	0
Regent's Park Ch., on account	50	0	0
Regent-street, Lambeth, Sunday-school, per Y.M.M.A., for *Bengali School*	5	0	0
Teddington	10	10	0
Twickenham	5	16	4
Vernon Ch. Y.M.M.A., for *Congo*	0	13	3
Victoria Ch., Wandsworth-road	12	0	0

BERKSHIRE.

Reading, Carey Chapel Juvenile Association	3	16	6

BUCKINGHAMSHIRE.

Great Marlow	0	5	0

CHESHIRE.

Chester, Grosvenor-Park Sunday-school	2	5	0

CUMBERLAND.

Carlisle	4	4	0

DURHAM.

South Shields, Westoe-road	15	18	0
Sunderland, Lindsay-road, for *Congo*	1	2	0

ESSEX.

Barking, Queen's-road Sunday-school	2	1	0
Earls Colne	2	16	0
Upton Cross, per Y.M.M.A.	0	10	0

HAMPSHIRE.

Portsmouth Auxiliary, per Mr. J. A. Byerley, Treasurer	222	4	9

HERTFORDSHIRE.

Hitchin, Salem Chapel	9	5	0
St. Albans, Tabernacle Sunday-school, for *N P*	1	9	5

HUNTINGDONSHIRE.

Huntingdonshire, balance, per Mr. G. D. Day, Treasurer	14	15	0

KENT.

Bessels Green	26	6	4
Do., for *Congo*	2	0	0
Dartford	5	11	0
Deal	6	0	0
Shooters Hill-road	4	7	2

LANCASHIRE.

Barrow-in-Furness, Abbey-road	2	8	2
Liverpool, Richmond Chapel	7	6	2

LEICESTERSHIRE.

Oadby, Sunday-school	0	6	1

NORFOLK.

Swaffham	15	0	0
Yarmouth	20	0	0

SOMERSETSHIRE.

Bristol, Broadmead Ch., M. B. C., for *Congo*	3	10	0
Taunton, Silver-street	16	0	0
Watchet, Sunday-sch.	0	12	3

STAFFORDSHIRE.

Brierley Hill	3	10	11

SUFFOLK.

Sudbury	10	3	11
Do., Sunday-school	2	8	2

SURREY.

Balham, Ramsden-rd.	7	8	2
Cheam	11	3	0
Penge	10	1	3
Do., for *W & O*	5	13	4
South Norwood	6	12	0

WARWICKSHIRE.

Birmingham Y.M..MS., for *Serampore*	24	0	0
Do., for *Mr. S. S. Thomas's work, Delhi*	36	0	0

YORKSHIRE.

Rotherham Sun.-sch., for *support of Congo boy under Mr. Whitehead*	5	0	0

SOUTH WALES.

GLAMORGANSHIRE.

Cardiff, Bethel, Mt. Stuart-sq. Sunday-school	15	8	6
Do., for *NP*	0	7	4
Do., Tredegarville	1	1	0
Lancarvan	1	14	0
Swansea, Bethesda	7	0	0

PEMBROKESHIRE.

Croesgoch and Haverfordwest	0	10	0

SCOTLAND.

Elgin	1	13	6
Glasgow, Adelaide-pl	25	0	0
Do., John-street	19	0	0
Do., Queen's-park	19	2	10
Do., do., for *China*	0	4	0
Do., do., for *Congo*	0	8	0
Do., Bridgeton	4	14	0
Leslie	9	5	8

CHANNEL ISLANDS.

Jersey, St. Helier's, Vauxhall Ch.	12	11	0

FOREIGN.

INDIA.

Calcutta, Mr and Mrs. F. T. Lewis	5	5	0
Delhi, per Rev. S. S. Thomas, for *Debt*	10	0	0

WEST INDIES.

Jamaica, Rev. J. M. Denniston, M.A.	2	10	0
Bahamas, Puerto Plata, per Rev. J. H. Pusey, for *Congo*	3	15	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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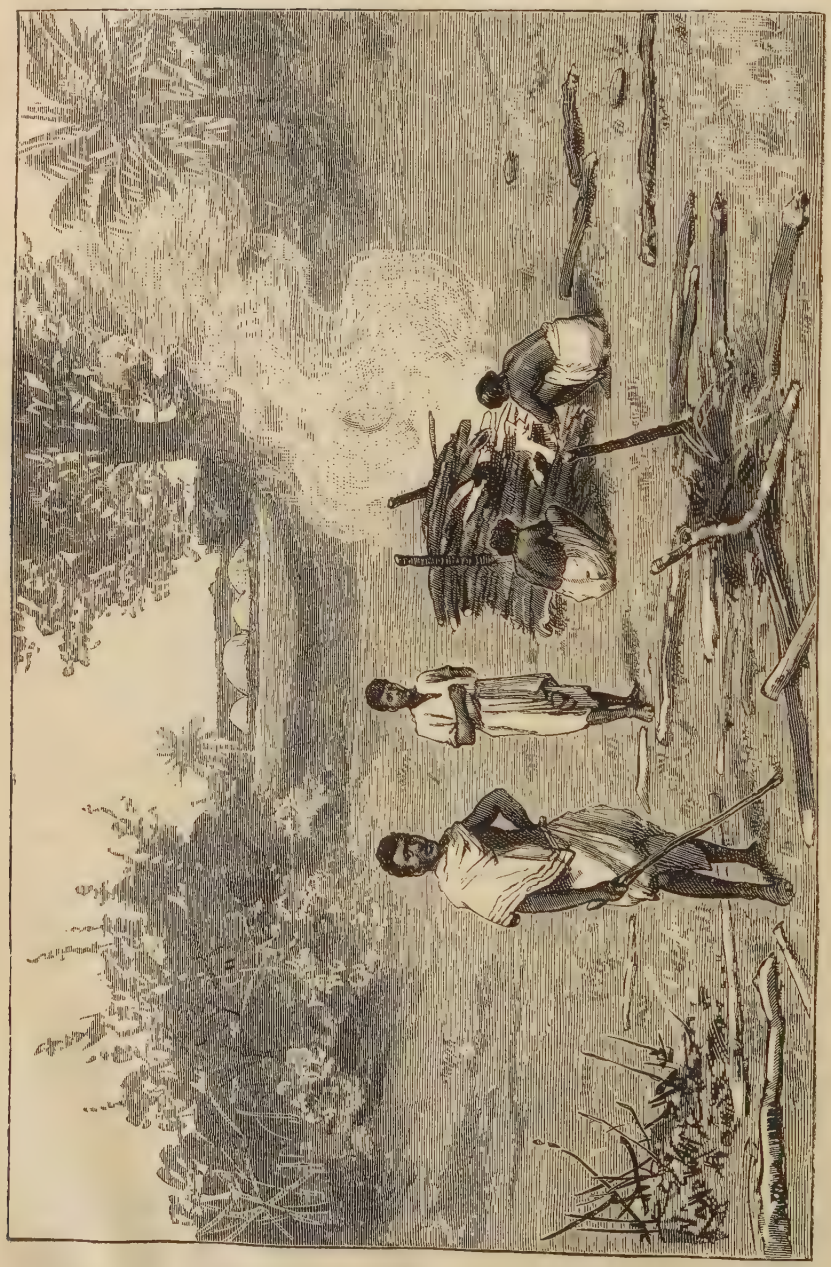


AN INDIAN CREMATION.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

THE AUTUMNAL MEETINGS AT CARDIFF.

"THIS has been the best Missionary day—best in the truest sense—we have ever had," was the exclamation of a warm-hearted friend of the Society at the close of the great meeting in the Park Hall on the Tuesday night. We have heard opinions of a like kind expressed on similar occasions in previous years, but out of the abundance of the heart the mouth speaketh, and many we think amongst those who were privileged to visit Cardiff would be ready with hearts overflowing with grateful and rapt emotion to unite in the above testimony. We prayerfully expect that the encouraging information given of the work of the Mission, the fervent appeals made for fuller consecration, the hallowed influence which pervaded each engagement, will result in real and permanent blessing. Pleasant as such gatherings may be for the renewal of old and the forming of new friendships, marked as our "holy convocations" usually are by evident and widespread enthusiasm, we shall confess to bitter regret and disappointment if the months to come do not witness a deeper and more practical devotion. We cannot but feel a grave responsibility rests upon those who attended the recent meetings and were moved in conscience and heart by the many solemn words that were spoken both of instruction and appeal.

We make no attempt to narrate at length the respective proceedings, ample reports having already appeared in the daily press and denominational papers; it must suffice to place on record the following particulars:—On the Tuesday (the 7th ult.) three early morning sermons were preached, the Rev. T. H. Martin, of Glasgow, being the preacher at

Bethany Chapel; the Rev. N. Dobson, of Deal, at Bethel, Mount Stuart Square; and the Rev. C. A. Davis, of Reading, at Penarth Tabernacle. The valedictory service in the Park Hall was presided over by the Treasurer, Mr. W. R. Rickett. The General Secretary introduced the missionaries leaving for their various fields of labour—Revs. J. Ellison, T. H. Barnett, and G. Hughes for Eastern Bengal; R. D. Darby and W. P. Balfern for the Congo. After these brethren had spoken the Rev. G. P. Gould, M.A., delivered the valedictory address, special prayer being offered by the Rev. Dr. Trestrail.

In the afternoon the autumnal missionary sermon was preached by the Rev. H. Arnold Thomas, M.A., of Highbury Chapel, Bristol, who chose for his text Matthew xxvi. 40, "And He cometh unto His disciples and findeth them asleep." The discourse was full of beautiful, refined thought, and in its practical effect was a pathetic appeal to Christians not to withhold the sympathy their Master sought and needed in His saving purposes. Our readers will apprehend the line of remark if we quote the opening and concluding observations. "One can imagine," said the preacher as he began, "with what sorrow and regret the disciples would remember in after years that their Master had reckoned upon their sympathy in the hour of His supreme trial. He was much greater and wiser than they, but He had not been willing to dispense with their help. He asked for it, He needed it, but He had to go without it." And the preacher closed by saying: "We live in great days, we have great deeds set before us, we have heavy responsibilities laid upon us, and I am sure we all pray that Christ may not come to us, as in the interval of His supreme anguish, to find us asleep. God grant that we may all know the day of our visitation."

In the evening the public missionary meeting was held, when the large hall was filled to overflowing. In the absence of the Mayor of Cardiff, who was unable to be present on account of illness, our good friend, Mr. R. Watson, of Rochdale, kindly consented to preside. The speakers were the Revs. A. Sowerby, of China; C. Jordan, of India; and R. D. Darby, of the Congo. The accounts which these brethren were able to give of their labours produced a very manifest impression. On the same evening local missionary meetings were held at Bridgend, Merthyr, Mountain Ash, Commercial Street, Newport, Pontypridd, and Treorkey, each of which were addressed by missionaries. A Welsh meeting was also held at Penarth.

A Zenana missionary meeting took place at Bethany Chapel on the Thursday afternoon, presided over by Mr. Richard Cory, and addressed

by Mrs. Robert Williamson, of Calcutta; Mrs. J. Ellison, of Mymensing and the Rev. J. G. Potter, of Agra.

On the Friday evening there were two meetings especially for young people, held respectively at Cardiff and Penarth, the speakers at the former being Mr. Lewis Williams, J.P., Chairman; Revs. B. Evans, of Monghyr; T. Lewis, of the Congo, and J. G. Potter, of Agra; and at the latter, Mr. G. S. Stowe, Chairman; Revs. J. J. Fuller, of West Africa; J. G. Kerry, of India, and H. K. Moolenaar, of the Congo.

Our thanks are deservedly due to the friends at Cardiff for their kindness in connection with the above services, their hearty co-operation so largely contributing to the pleasantness and success with which they were attended. Particular mention should be made of the cordial assistance rendered by the Rev. A. Tilly, Mr. W. Lewis, Rev. W. E. Winks, Messrs. R. Evans and J. L. Jenkins: the officers of the local committee.

An Indian Cremation.

(*See Frontispiece.*)

HERE we have presented to us one of the strange sights so often witnessed in India. The picture shows a funeral pile with the fire just being lighted under it. The Hindus never bury, but always burn, their dead. There are a few out-caste tribes which practise burial. Here you will have a very fair idea of how the rite is generally performed. Of course in the towns and cities there are regular places for the purpose, which are walled in; but elsewhere throughout the country some unfrequented spot in the jungle or on the banks of a river or tank is used. The bank of a river is preferred above all other places. Anyone walking along a river bank would inevitably come across a number of these weird spots. It is impossible to mistake them. There is a heap of ashes on the ground with a number of half-burned bamboos lying near. Not far off will be seen the pillow of the dead man, never more to be used, and perhaps his coverlet black with age. These are the invariable marks of the spot, sad mementoes of the departed. Oftentimes we see the pile erected and the fire blazing under it. The occasion is marked by no solemnity, neither is there a great concourse of mourners. There may be two or three relatives near, and that is all. The body also seems to be treated with very little veneration. One thing very shocking to our Western ideas is that they invariably break the legs of the corpse before putting it on the pile. This is done to shorten its length and to make it

more manageable. The practice is a most barbarous one, and must necessarily lessen the respect for the dead. One matter of very great importance is that the eldest son should be present to fire the pile. This he does by applying a lighted brand to his parent's mouth. Should there be no son, the eldest daughter may perform the task. It is on this account that it is considered the greatest misfortune to have no son. The Hindus believe that all who have no son to light their funeral pile go straightway to a hell called "Put." Hence the name for a son is "Puttraw," or the one who delivers from hell. What a strange idea this is! This belief in a son as deliverer is often used by us as an illustration in our preaching. We point to the true Son, who has been born, and to the true Child given unto men, who can save unto the uttermost.

This custom for a child to apply fire to the funeral pile is very horrid, and has a serious effect in diminishing his veneration for his dead parent. If people at home saw a cremation as it is accomplished in Bengal they would never desire to change burial for that method. The entire want of solemnity on the occasion, a young child applying the torch, the poking and beating the body in the fire to make it burn faster, the foul smell pervading the place, and even worse things, all go to make a most revolting picture. No wonder that the Hindus themselves look upon these burning places with horror and people them with evil spirits. No Hindu will venture near them in the night. One of the three greatest of the Hindu gods, Shiv, is said to be a frequenter of these sites, and that for a very abominable purpose. I must say no more for I shall exceed the limits of good taste, if I have not done so already.

How different is our last remembrance of the departed from that of the Hindu! We think of our beloved ones as lying at rest, sleeping peacefully till the trump on the resurrection morn shall rouse them. This is a remembrance which our system of burial causes us to cherish, and we shall lose a great deal if we adopt a method which will make such an idea impossible. The Hindu has absolutely no such idea of his cremated dead.

You see from the picture that the pile is a very simple affair. Two upright stakes are driven into the ground at about a yard apart. Wood is then stacked between. Next, the body is placed on the pile and more wood is added. This done, all is ready for the fire. When the body is consumed, which is not always as complete as it should be, a vessel of water is brought and thrown over the spot, and this ends the ceremony.

Serampore. T. R. EDWARDS.

Cheering News from Delhi.

THE Rev. Stephen S. Thomas writes from Delhi:—

"MY DEAR MR. BAYNES,—It is seldom I have the pleasure of sending you anything for the HERALD, because my work in the Training Institution is singularly destitute of fresh and stirring incident. Every day is so like its brother, that it is with difficulty I can distinguish one from the other. About once in six weeks I manage to get out to Palwal from Friday evening to Monday morning. I had intended, however, to postpone my June visit till the rains, so as to secure the luxury (some people say missionaries love luxury!) of travelling in a temperature of 85° instead of 100°. But a post-card from our teacher informed me that there was a faqir and his disciple seeking baptism, and requested that I would come out at once, a summons I gladly obeyed.

"Having mentioned luxury, I had better explain that what happened was this:—

"A FAQIR CONVERT.

"I left Delhi at 11 p.m. on Friday, and returned at 5.30 on Monday morning, in time for 6 o'clock classes, having travelled seventy-five miles, and spent two whole nights out of three in a springless two-wheel cart, which never fails to vigorously impress on one the many inequalities of the road. The faqir I found to be a man about sixty years of age, of the ordinary faqir appearance, gentle in manner, and having a simplicity of speech and look that at once attracted me. He is a Ját (*i.e.*, belongs to an agricultural tribe of Rájpúts), and owns some five acres of land at Jaurásí village. He frequently comes into Palwal on his camel, bringing his two followers with him. One of these was a man I baptized some eighteen months ago. In conversation with the faqir I learnt that he had been a Sádhú (*i.e.*, one of a tribe of ascetics) for forty years; that long ago he used to visit our old and much-respected teacher, Mohan Dás, and had heard the Gospel from time to time elsewhere. He confessed his faith in Christ, and his readiness and intention to put off every vestige of idolatry. I suggested that he should begin by taking out the large rings in his ears, which were the special sign of his ascetic order. This he did most readily, before a number of Chamárs, who called him leader and guide, and I have them now in my possession.

"Thinking the disciple was not so ready for baptism, I advised him, through our teacher, to wait a month, till my next visit. He was so grieved at this that he refused absolutely to eat any food that day, and in the evening came to me, saying: 'If you refuse to give me baptism now, it is more than I can endure. For twelve years I have been following my teacher, and I wish to follow him now in acknowledging Christ as the guide of my life, and the giver of my salvation. Such enthusiasm is rare, and I could not resist it; and so, 'commending him to the Lord, and to the word of His grace,' I resolved (I hope rightly) to baptize him.

"BAPTISM.

"For the observance of the rite we resorted to a large Hindu tank near our school, and there, in the presence of a large number of people who had

come from the town and bastis, I preached 'Christ crucified' as the one source of life and hope of glory; and the two brethren, by their baptism, 'set their seal to this, that God is true.'

"Immediately after baptism, as was fitting, the little band of Christians in Palwal gathered at the school, to remember, 'in the breaking of bread,' Him who died that we might live. At the close I asked the old faqir if he had anything in his heart to speak to the people amongst whom he had moved for years as their Hindu teacher. His words were few, but were they not full of interest? He said: 'I have wandered for forty years in search of truth, and now I believe I have found it. You made me great calling me teacher. I no longer wish that greatness, but, as a little one, have to-day taken the baptism of Jesus Christ.' Was I wrong in thinking that though he had been little with Christians, he 'had been with Jesus,' and learnt of Him who is 'meek and lowly in heart'?

"I was grateful for being permitted to gather what others had sowed. How seldom it is in the mission-field that converts are the result of one man's preaching! The Lord perfects His work by using many instruments, and no man can call any convert his own; 'that according as it is written, He that glorieth, let him glory in the Lord.'

"Yours very sincerely,

"STEPHEN S. THOMAS.

"A. H. Baynes, Esq."

Writing a fortnight later, Mr. Thomas reports:—

"The old faqir, with his two followers, came into Delhi last Sunday. I think he will prove to be a real, earnest, voluntary worker for Christ. His baptism has caused quite a stir in Palwal, and the Christians there are very likely to suffer persecution."

Sympathy and Help from Delhi.

THE Rev. Stephen S. Thomas writes, sending £10 for the Debt Liquidation Fund:—

"We were all very grieved to hear of the Society's debt, and when I mentioned the matter, in the course of conversation, to Mr. Imám Masíh, and told him how in consequence you had paid all your travelling expenses, he was very much moved, and quite spontaneously suggested that it was our duty and privilege to help to bear the burden, though it is but little we can do. The whole matter rested in his hands. He began with the students and boys of the Boarding School, and I must say the result was most surprising and gratifying, not so much on account of the amount contributed as for the enthusiasm displayed. One student, who only gets six rupees a month, put his name down for five rupees, on condition that I would spread its payment over two or three months. A boy in the school, who is allowed twelve annas a month, put his name down for one rupee, saying he would pay it all in two or three months. I told him he could not afford to give so much, and that there was no compulsion to give at all. He said, 'I know that. I wish to give for Christ's sake.' Judging from the amount contributed by the Girls'

School, I doubt not but there are instances among them of self-sacrifice as gratifying as those I have recorded. At the Sunday morning service Mr. I. Masih appealed to the members of the church. The net result I give below. It is a blessed thing for our native friends to begin to share in the burdens of the Society, and I am sure you would be gratified by the earnestness that many have displayed. I don't intend this letter for publication, at least as a whole, and so I may remark that I had hoped to give more myself, but having to look forward to heavy expenses next month, I can't do more now. In the list I give the details of the subscriptions for your personal pleasure, as you are acquainted with the various departments—not necessarily for publication. I will pay Mr. Kerry 100 rupees = £10.

Native Church Collection		Rs.11	6	0
Bhiwáni		6	0	0
Girls' School		12	3	3
Training Institution	Students ...	15	0	0
	Boys	4	4	6
	I. Masih ...	25	0	0
	S. S. T. ...	26	2	3
	Rupees	100	0	0
	=£10.			

"With kindest regards, &c.,

"STEPHEN S. THOMAS."

Work in the Patna District.

THE Rev. H. Patterson, of Patna, writes under date of July last:—

"MY DEAR MR. BAYNES,—I send you a short account of one of our last cold season's trips and a photograph of the kind of vehicle we made use of on that occasion—viz., an 'ekka,' or one-horse springless cart; I often use them when moving about in the district.

"In company with Matthew Pandi and Allah Bahhsh, preachers, and one colporteur, I went to Behar, the chief town of the largest subdivision of the Patna district. The town is an old one, and claims to be the modern representation of the ancient capital of the Magadh kingdom.

"We found the inhabitants to be largely Mohammedans, and very proud and bigoted. We held regular meetings in the bazar, though some of them were rather noisy, our chief disturbers being lads from the Government English School. They would come right up through the crowd while we were speaking, and, in a most consequential manner, ask if we had English Bibles for sale and what was their price. Questions were put in English, of course, such as it was. They were at first politely requested to wait till the preaching was over, and then we would show them what we had. Sometimes it had the desired effect, but oftener not. If it failed we appealed to the bystanders,

and, as a rule, they would order the youngster to hold his peace. By patience and tact, and an offer to talk to, or debate with, anyone who would come to the Government Rest Bungalow, where we were staying, we generally managed to secure a quiet hearing of our Gospel message.

"One evening we were visited by a man who turned out to be an old inquirer of Mr. Broadway's. He had been afraid to be baptized in Bankipore—it was too near his home—so had gone to the North-West, and had been baptized by a Wesleyan missionary. He was in Behar trying to get his wife to join him, but did not openly declare himself a Christian for fear of the consequences.

"EKKA," OR ONE-HORSE SPRINGLESS CART.—(*From a Photograph.*)

"On one of the days of our stay there was a Mohammedan festival. I deemed it unwise to preach in the town on that day, so made inquiries for the nearest bazar or market town of importance. Matthew proposed Silao, one of the largest bazars in the sub-division, and Rajgir, where there were hot springs. The only kind of conveyance to be had was an ekka. I rather shrank from taking a twenty-eight miles' journey—for that was the distance out and home—on such a bone-shaking vehicle; but, as there was nothing else to be had, determined to make the attempt. With regard to ekkas as a whole, I would just say that it is, on a rough road, a difficult thing to keep one's seat on them at all, and utterly impossible, as far as my experience goes, for a European to do so with comfort.

We went first to the hot springs. There are altogether some eight or ten, I suppose, and are grouped together in a break in a range of hills. Each spring is surrounded by a solid wall of masonry, thus forming a sort of tank, while temples are built all over the place. One spring was dedicated to the Sun, another to Brahma, and another to Fire, &c. At one of them the presiding Brahmin came forward and asked for a present. I inquired the ground of his request, he being a strong, healthy fellow. He answered: 'I am a padre'—meaning thereby that he was a religious teacher; the word has become common amongst them—'and live by gifts.' I held out both my hands to him, and said: 'Maharaj, I also am a padre and live by gifts; so, if you have anything to give, let me have it.' The only answer was a profound salaam.

"One of the springs was dedicated to the memory of a Mohammedan saint, and had one or two well-built outhouses attached to it. In one of them we found a Bengali Babu living. He was evidently a man of some means. When we drew near he came out to meet us, and asked us what we had come for. 'Sight seeing,' I answered. 'What are you here for?' 'I am here on a pilgrimage.' I expressed some surprise that he, an orthodox Hindu, I supposed (to this he assented), should so far forget himself as to come on a pilgrimage to the tomb of a Mohammedan saint. Would he tell us what he expected to receive? He declined to do so. I further said that I knew that uneducated Hindus did the same thing every day, but what surprised me was that he, a Bengali gentleman, with an English education, could believe that living in the vicinity of the tomb of a supposed saint could benefit him. 'I presume,' he answered, 'you are a missionary. I judge so from your conversation. You must not suppose that I am ignorant of *your* religion. I come from near the place where the Bible was first translated into Bengali. I belong to the Serampore district. I will think of what you say.'

"On our way back we took the Silao Bazar and had a good meeting. Large numbers of gospels and hymn-books were also sold. When we got to the end of our journey, late in the evening, I was so shaken with the jolting that I could scarcely come down from the ekka and enter the rest-bungalow.

"H. PATTERSON.

"Patna City, Behar."

Recent Congo News.

THE Rev. F. G. Harrison, writing under date August 27th, on board s.s. *Volta*, "off Grand Canary," reports:—

"We have found, you will be glad to know, the *Volta* s.s. a very comfortable steamer, and, so far as we have heard, to be preferred, with regard to accommodation, to the s.s. *Matadi*, which, though larger, is not so well fitted up for passengers.

"Mrs. Harrison and myself were rather sick for one or two days after starting, but are now quite well, and enjoying the voyage. The weather is exceedingly fine; we could certainly wish for no better. As I have said, the ship is comfortable. The captain, too, is most agreeable, and does all he can for our comfort and the fellow-passengers we have—for the most part traders *en route* for the West Coast—a very gentlemanly party of men.

"Mr. Whitehead is enjoying good health and the voyage, his spirits keeping very buoyant. On Sunday last we had a nice service on board, two Church clergymen—one the Rev. John Baker, British Chaplain for Las Palmas, Grand Canary, the other the Rev. —. Davies, British Chaplain for the Gold Coast—and myself taking part in the service. It was, I believe, enjoyed by all, and enabled us to feel that, though away from Old England, we were still privileged to enjoy the day of rest.

"While I remember it, will you kindly have acknowledged in the next issue of the HERALD a parcel of clothing for us, for the use of the children at Bolobo, from a class of Sunday scholars at Pill, Somersetshire; and also the gift of a good masthead lamp, for use on the steamer *Peace*, from friends in the church and congregation at Downton?"

The Rev. F. R. Oram, writing from Upoto, July 10th, says:—

"Could the friends of missionaries in England only get a sight of such people as these Upotos, I am sure their hearts would be warmed toward the missionary cause.

"When travelling in the s.s. *Peace* with Mr. Grenfell, we saw other big and populous towns on the Mobangi River, at the mouth of the Lulangu River, and at Boumba, near the Itimbiri River. These will all be grand centres for missionary labour as soon as the men and money are forthcoming to open them by our own or some other society.

"Although the Upoto folk are in such heathen darkness, they have fairly warm hearts, and have received us very kindly. They watch us at our work, are ready to lend a helping hand cheerfully, and are good workers. Seldom do they leave us to ourselves, but most of the day they are in or about our house, chatting, asking questions, examining every article we possess, and in numbers of ways enabling us to draw more closely to them and to understand their language. Even in the evening when it is dark, should we sing, and play the harmonium or violin, it is made known immediately, and we have a large crowd around our doors all wanting to come in and listen.

"Each morning a dozen or so boys gather around me under a fine fig-tree to

learn A B C, and the first Upoto boy received his reward (a small bell) this morning for being able to read the whole alphabet.

"On Sundays, under the same tree, a large congregation gathers around us to listen to the hymn-singing, mostly in English, and to look at picture-books. Of course we cannot get very far with a service at present, having been here barely six weeks, and our knowledge of the language being very limited. However, we have no interpreter, but are able to make ourselves understood fairly well on everyday topics. We have each composed a rough hymn, which we get the people to repeat after us.

"The medical work is taken up by Mr. Forfeitt, and he finds plenty to do in that direction. Only yesterday a woman was caught by a crocodile on the opposite side of the river. She was rescued from the creature's jaws by friends, but the arm and hand were much torn in three or four places. She was brought to Mr. Forfeitt with a large gaping wound above the wrist. The wounds were carefully dressed, and four or five stitches held the flesh together, and we have no doubt that, with God's blessing, the wounds will quickly heal."

Mr. J. A. A. Fuller, writing from San Salvador, 26th June, reports :—

"On my arrival at Underhill it was deemed best for me to stay a while at San Salvador with a view to assist Mr. Carson Graham. After a journey of five days across country, I arrived there and met Mr. Graham well, but his wife had only just recovered from a fever and so was not very strong. I am glad to say I had a hearty welcome from the people here, who came in numbers to see "*the new white man.*" It is my earnest prayer that God may use me in bringing some of these people to the Cross of Christ, that they may become with us worshippers of the one true and living Christ."

Mr. T. Lawson Forfeitt reports from Underhill, 7th June :—

"On Thursday I had the great pleasure in uniting in the bonds of holy matrimony our dear friends, Mr. Percy Comber and Miss Smith, of Camden Road Chapel.

"The civil contract was entered into previously on the same afternoon at the Congo Government State Office at Matadi.

"Yesterday, in celebration of the event, we allowed our people to leave work early and gave them extra rations. Our personal boys and head station boys were entertained at supper last night, and the evening was very happily spent in games and singing, concluding with a very enjoyable service of prayer and praise."

From Lukolela, Upper Congo, Mr. A. E. Scrivener reports, 12th May :—

"The *Peace* left here on Tuesday last (May 6th) with Mr. Grenfell and Messrs. White, Oram, and Forfeitt, bound for Upoto, all well. They were contemplating short trips up the Mobangi and Lulanga rivers on their way to Upoto. I do rejoice that at last the way seems clear for more stations.

"I have nothing very startling to write about Lukolela. Thank God, Mr. Clark and myself are both in capital health, and are thus enabled to work

steadily on with the language, school, visitation of towns, &c., &c. Nor are we without signs that God is blessing our efforts.

"We are both making good progress in the language, and are able to converse with the people. I am attempting just now the translation of a simple Bible story. If I succeed, I shall endeavour to translate one of the Gospels. My slight knowledge of Congo I find very useful, though it is also somewhat misleading, the rules and verb forms not being so far reaching and regular as in Congo.

"Our chapel has been delayed owing to the need for building a printing office to accommodate the plant that Mr. Jos. Wade is giving us. But I hope in a few weeks both buildings will be complete."

Mr. J. Lawson Forfeitt writes (Underhill, July 7th) :—

"Some time ago we received from the Mission House a small parcel of seed of the *Eucalyptus Globulus*, which had been sent from New Zealand by Mrs. Aldis, of Wade, N.Z., in the hope that its introduction might have a beneficial effect as a preventative of African fever. Mrs. Aldis kindly enclosed a note from the nurseryman from whom the seed was obtained, giving full directions as to planting.

"Will you be so good as to tender to Mrs. Aldis our best thanks for her kind thought of us, and assure her that the seed will have a good trial, as I have sent some to several of our stations on the Congo ?

"If, as I believe, Mrs. Aldis is the wife of the son of our greatly esteemed Rev. John Aldis, you might tell her that it is exceedingly pleasant to me to have the duty of acknowledging her kindness, as I belong to the church at King's Road, Reading, where her father-in-law was the honoured pastor."

Mr. S. C. Gordon (from Jamaica and Mr. Spurgeon's College) writes from Arthington, 24th June :—

"You will see that I have not only reached the Congo, but am now writing from our third station on the river. I could not send you a letter by the last mail, as I had only twenty-three hours' stay at Tunduwa, but Mr. Weeks, with whom I am travelling up country, and who is on his way to Upoto, kindly promised to inform you of our safe arrival.

"We left Madeira on the day after our arrival, and for three or four days felt as if we would prefer the old scenes and friends at home. This, however, did not last long, as we soon got fairly accustomed to the motion of the vessel and the peculiar dishes on board the Portuguese steamer. We reached Banana on the morning of the 30th May, and next morning left for Mboma. The night was spent on shore, and we had a look round the capital of the 'Congo Free State.' The next day we left, and at 2 p.m. were safely landed at our base station. I was much struck with the general arrangement of this station, and feel sure that it speaks well for those who have lived and laboured there. The road leading from the river to the top of the hill is the best of its kind that I have seen in Africa."

Mr. R. H. Carson Graham, writing from San Salvador, 30th June, reports :—

"You will be glad to hear that Mrs. Graham has quite recovered from the

fever of which I wrote last mail. I am thankful to say that I also have been well during the past month. Again we were disappointed by the non-arrival of Mr. Phillips, but Mr. Fuller's coming was very opportune, and we have been very glad of his help during the few weeks he has been with us.

"On Friday last, he visited a town, a short day's journey from here, to see a sick woman. He had an opportunity of visiting Mbanza Mputu when returning next day, and was able to hold a meeting there before leaving.

"Quite a number of the people here have been suffering from very severe colds, and some of our members have been laid up also, so the town visitation has not been so thoroughly carried out this month as usual."

Mr. Joseph L. Roger reports from Stanley Pool, 1st July :—

"Mr. Weeks and Mr. Gordon arrived here on the 29th of June. Mr. Weeks had a bad fever at Lukunga, and when he arrived here he felt very weak after the journey. While he was staying here he had one fever which lasted a day and a half. The s.s. *Peace* came in on the 27th of June, and left this morning, with Mr. Weeks and Mr. Glennie, for Bolobo. Mr. Gordon is to remain here to help me. Mr. Glennie goes forward to relieve Mr. Stapleton at Bolobo, in order that he might be free to go forward with Mr. Weeks to form a new station. I am glad to say Mr. Gordon is well ; he seems none the worse for the long journey up country. My health is good. I have had no fever for six months."

Mr. Percy Comber, of Wathen, writes (30th June) :—

"My wife and I arrived here on Friday last after a long journey from Underhill. We received a very hearty welcome here that quite cheered us. Mr. and Mrs. Bentley and Mr. Davies, with a following of about forty boys and girls, came about two miles along the road to meet us, the boys waving flags and firing off guns and shouting with great gusto. Many women have come along from the towns to see the new 'white woman,' and seem glad to get another friend and teacher.

"Mr. Bentley is away now, having been called to Manyanga by the State, to assist at the trial of one of their officers on the charge of having killed two natives. Mr. Davies starts off on another itineration this week. I am thankful to say we are all well and that news received from other stations is good."

Writing on board s.s. *Ambriz*, off Sao Thomê, 13th July, Mr. H. Ross Phillips says :—

"All well, we hope to reach the Congo by the end of this week. Mrs. Phillips and I are both feeling exceedingly well, and looking forward with a great deal of pleasure to the arrival on the Congo, and once again taking up our work there. Since leaving Sierra Leone we have had very unsettled weather ; indeed, for the past fortnight I ought rather to say we have had settled rains.

"We stayed five days at Bonny, and the Sunday I was there I preached for Archdeacon Crowther in the cathedral. The cathedral has accommodation for about 1,000 persons ; there were 870 present, and the building has been erected by the natives themselves, costing them altogether £2,000. It seemed to me an earnest that Africa's sons will take a practical interest in the Lord's work here.

"We also stayed six days at Old Calabar, and I conducted the English service there, by the request of the brethren. The friends there have been passing through a very trying season; the past six months has been very unhealthy, and there have been many deaths among traders and missionaries.

"It has been exceeding pleasant to call at these places and interchange ideas with our missionary friends. One thing is patent with both our C.M.S. brethren at Bonny and our U.P. brethren at Old Calabar, and that is, the work is thoroughly established in these places, and with good foundations to work on. New and energetic efforts are being made further in the interior.

"During the six days we stayed at Old Calabar, Mrs. Phillips and I were guests of Mr. and Mrs. Beaddie. The change was exceedingly beneficial to both of us, especially as we thus avoided the lying in the river all the time, which is far from being comfortable or pleasant. We were also careful to rest at the Mission-house, and not go running all over the place; and in this way we avoided any risk, and felt much rested when we returned on board."

The Latest Tidings from Mr. Grenfell.

THE Rev. Geo. Grenfell writes by the last mail:—

"Bolobo, July 22nd, 1890.

"MY DEAR MR. BAYNES,—I have an opportunity for sending a few hurried lines, and take advantage of it, rather than run the risk of missing the mail altogether.

"Mr. Weeks and Mr. Stapleton left for Lulanga in the *Peace* ten days ago. They have taken with them the frame of the small house we prepared, and also a supply of barter goods and tools; but as neither of them have seen the place, I advised that they should well consider the question of their occupying Lulanga while on the spot. Seeing it will be for them to live and work there, I feel that the ultimate decision should be mainly in their hands. If the *Peace* prolongs her absence for a few more days I shall judge they have settled the question in the affirmative, and that they are commencing work while the steamer stands by for a while.

"I am sorry to report myself as only 'second rate' in the matter of health; but it is nothing serious, only troublesome swelling of both ancles and erysipelatous rash that makes me more or less lame at times.

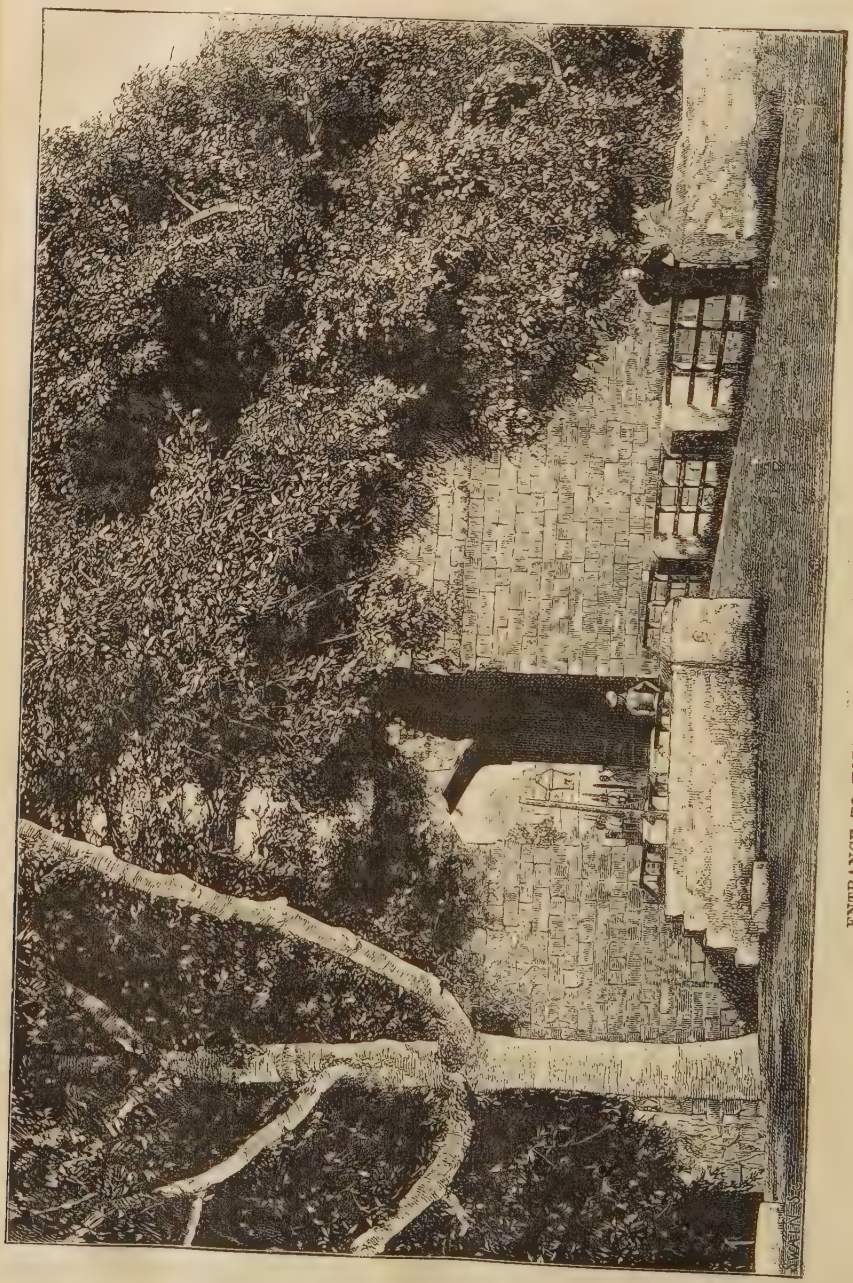
"Very faithfully yours,

"GEORGE GRENFELL."

By direction of the Committee, by the last outgoing Congo mail, the Secretary wrote Mr. Grenfell, urging him most strongly to take an immediate change to England, his state of health clearly demanding a season of rest and quiet.

We sincerely hope Mr. Grenfell will comply promptly with this request.

In connection with the retirement from Ceylon of the Rev. Geo. and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.



ENTRANCE TO FORT, CUTTACK.—(*From a Photograph.*)

Entrance to Fort, Cuttack.

CUTTACK, or Katak* as it should be written, signifies in Sanscrit a royal residence, or seat of empire, and Katak has been the capital of Orissa for some 900 years. It was long distinguished from other capitals as Katak Biranisi, or Benares, but to-day the name Biranisi is confined to a very small village on the outskirts of the town.

The accompanying picture represents the entrance to the Fort. With the exception of the moat and flag-staff mound this is the only part of the Fort left, although grassy ridges indicate where the walls once stood. It was of Hindu origin, built probably in the 14th century, though some put it as far back as the 11th. Mohammedan or Mahratta governors added to it. It has been thus described:—"The Fort has double walls built of stone, the inner of which encloses a rectangular area measuring 2,150 feet by 1,800 feet. The entrance lies through a grand gateway on the east, flanked by two lofty square towers having the sides inclining inwards from the base to the summit. A noble ditch faced with masonry surrounds the whole, measuring in the broadest parts 220 feet across. From the centre of the Fort rises a huge square bastion, or cavalier, supporting a flag-staff. This feature, combined with the loftiness of the battlements on the river face, give to the edifice an imposing, castellated appearance, so much so that the whole, when seen from the opposite bank of the Mahanaddy, presented to the imagination of Mr. La Motte, who travelled through the province in A.D. 1767, some resemblance to the west side of Windsor Castle."†

For the conquest of Orissa a small expedition, 5,500 strong, under Col. Harcourt and Col. Clayton, landed at Ganjam on August 25th, 1803, and although much hindered by difficulties of transport they entered Cuttack city unopposed on the 8th October, "the gates open and all inhabitants' houses empty. Six days sufficed to build their batteries and extend their approaches to the Fort, the one difficult fortification in Orissa. At 10 a.m. on the 14th October, an English officer blew open one of the small gates, receiving a wound the same moment in the neck; and a storming party dashed into the heart of the fortifications; a few moments ended the struggle,"‡ and the jacket of a British soldier, hoisted in place of the Mahratta flag pulled down, proclaimed that Orissa had passed under British rule.

The interest of the Fort to us, as a Mission, lies specially in the fact that

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* Both "a's" pronounced as the last "a" in Roman.

† Stirling. ‡ Hunter.

Rama Chandra Jacheck, our second convert in Cuttack, who was for many years a valued native preacher, was the son and grandson of the last two of its Mahratta governors. That Rama had something of the courage of his Mahratta ancestry is shown in the way he braved and bore persecution for Christ's sake. He was baptized November 1st, 1829. This is what he said about that event. I give his own words: "I said in my heart this is Saturday, and to-morrow is Lord's-day; I will arise and go to Cuttack, and be baptized in the name of the Lord. Thus resolving, I informed my wife; but when she heard she began to weep, and cried, 'Ah! ah!' and became filled with distress. Many of the people of the village came together to dissuade me, but I could not regard their words, so I left my house. As when a corpse is carried out for burial, the people follow weeping and wailing, so did they all follow me. Sadananda, my son, laid himself down at my feet many times, and would not release me, saying, 'Indeed, if you will go to Cuttack, then, tying a rope round my neck, I will hang myself, or plunging into water I will die.' I said, 'If you will destroy yourself, what can I do? I must go to Cuttack, and profess the Lord. From this day I am dead towards these people, and towards all, and towards thee; if thou wilt be the Lord's, then I will be thine.'"

Sadananda, the son, afterwards became united with the church, and for nearly thirty years was a worthy deacon. He filled for a long time responsible positions under Government—was a deputy magistrate, &c. Rama's younger brother, Bolaram, also became a Christian, and to-day there is quite a host of Jachecks, descended from these two Mahratta brothers. Our only assistant-missionary, the Rev. Shem Sahu, married a granddaughter of Bolaram.

An interesting incident occurred in connection with the taking of the Fort. "Not far from the place where the companies of the King's 22nd were encamped, the abhorrent rite of suttee was about to be perpetrated 'Our men,' said one of the privates of the regiment, 'saw the Hindus going to burn a living woman with her dead husband, and they took her away by force from a great multitude who had assembled to perform and witness that awful ceremony.' After conquering their enemies they brought the woman down to the regiment. Suttee lingered after this for more than a quarter of a century; in fact, one can scarcely realise how comparatively recently the horrid rite has been abolished. The grandmother of the Rev. Shem Sahu, before referred to, was a suttee. Bamadel, the father of our friend, when a little boy in arms, as the eldest son, had to set fire to the funeral pile; he had the flaming torch put into his hand, was carried to the spot in the arms of a relative, and ignited the fire which

consumed his living mother with his dead father. He often spoke of this bloody deed with horror; but at the time he knew not what he did. One cannot, therefore, look at what remains of the old Fort without reflecting on the wonderful changes that have been effected since it fell before the British in 1803."

In Memoriam.

AT the last meeting of the Mission Committee, the following minutes were unanimously adopted :—

THE LATE REV. CHARLES BENNETT LEWIS.

"In recording the dismissal to his heavenly rest of their highly esteemed and long-suffering missionary, the Rev. C. B. Lewis, the Committee desire to acknowledge with gratitude to God the great services rendered by him for more than thirty years in the evangelisation of India. His connection with the Society began in the year 1845, when, equipped for missionary work in more than an ordinary degree by his successful college career at Bristol, and by his remarkable attainments in Oriental languages, he left England for Ceylon.

"After a brief period of earnest labour there, the decease of the eminent Dr. Yates opened the way for Mr. Lewis to proceed to Calcutta in 1847. He at once set himself, with his usual energy, to the acquisition of the Hindustani and Bengali languages, shared in the evangelistic work of that great city, and undertook the superintendence of the village churches established in the southern part of the Delta of the Ganges below Calcutta. He was also soon engaged in correcting for the press, and in acquiring the Persian language, in order to publish a revision of Henry Martyn's New Testament. For several years he was Secretary of the local Calcutta Religious Tract Society, and exercised a diligent supervision over its Bengali, Urdu, and other publications.

"During Dr. Underhill's visit to India, Mr. Lewis was selected for the post of the Society's Indian Secretary; and on the death of the Rev. James Thomas, in 1858, he became, in addition, the superintendent of the Mission Press, for which, by his early training as a printer, and his knowledge of Oriental literature, he was peculiarly qualified. This office he continued to hold with great success and advantage to the Society's funds till his increasing infirmities, due in a large degree to his close and unremitting attention to the arduous tasks devolving upon him, obliged him in the year 1878 finally to relinquish his work. The wisdom and kindness, the impartiality and courtesy, the diligence, the thoughtfulness and large-heartedness, which he displayed for more than twenty years in his multifarious duties, were gratefully acknowledged by all his missionary brethren, and were fitly commemorated in a testimonial presented to him at the Annual Session of the Union at Leeds, while the Committee expressed their sense of the obligation under which they had been laid by a record of his services in their Annual Report. His familiarity with every department of missionary work, his large acquaintance with Indian affairs, his mastery of several languages, and his sound judgment, rendered invaluable service to the Committee, and gave the highest value to his counsels and judgment.

"He was the author of several important papers on theological as well as missionary subjects, marked by great literary ability. He also published a valuable life of the Rev. J. Thomas, the Society's first missionary, and a briefer biography of the Rev. John Chamberlain.

"For the last twelve years he has been laid aside by constantly increasing weakness, but amidst painful bodily infirmity his mind retained to the last its clearness and its bright incisiveness, also its deep interest in the Mission which his piety and gentleness had so long adorned. He died 'speaking' with feeble articulation the 'honours of that Name' he so ardently had loved and served.

"In all these labours he enjoyed the presence and support of his beloved wife, who also bore her part in the great mission work, and who will ever be remembered as the foundress of the Zenana Ladies' Association. With her husband, she shared the esteem, confidence, and affectionate regard of a large body of missionaries, of various denominations, who ever found a hospitable reception in their Indian home.

"Mrs. Lewis departed this life on the 14th August last. Only a few weeks divided the husband from the partner of his life. He died on the 20th September.

"Of both these honoured servants of Christ, we may fitly write, 'Blessed are the dead that die in the Lord, for they rest from their labours and their works do follow them.'

"To their children, and to the various members of their family, the Committee tender their warmest regard, and commend them to the ever-present guardianship of their parents' God."

THE LATE REV. J. TRAFFORD, M.A.

"The Committee record with deep and sincere sorrow the great loss they have sustained by the death of their honoured and beloved colleague, the Rev. John Trafford, M.A., which took place at Stoke Newington, on the 22nd September last, in the seventy-second year of his age.

"On the completion of his course at the University of Glasgow, where he graduated M.A. with honours, in 1843, he was invited to become tutor at Serampore College, but medical opinion being unfavourable, he was constrained to decline that invitation. At the close of five happy and useful years in the pastorate of the Church at Weymouth, the invitation was renewed and accepted. For upwards of twenty-five years he served the Society, first as tutor and then as principal of the College; and in this office he entered fully into the spirit of the great men who founded that institution. For seventeen years he carried on his work with unflagging zeal and energy, without seeing his native land; and during his presidency, the College attained such a state of literary efficiency as proved Mr. Trafford to be in every way a worthy successor even of the eminent men who had preceded him in that office.

"In connection with his work in the College he often ministered to the English Church at Serampore; and a distinguished biographer of Indian missionaries bears witness to the character of the man and the preacher. Dr. Geo. Smith writing to Mrs. Trafford says of him: '"The disciple whom Jesus loved," exactly expresses his career and experience. He and I went to India about the same time, and my earliest memories of Serampore are linked to him.

His preaching I will never forget, only his modesty hid its power and persuasiveness. His saintly walk was an example and a stimulus.'

"In another department of service he was closely connected with the Society. The last five years of his life were devoted to the Bible Translation Society, and he took the liveliest interest in the work of that Society abroad, and in pressing its claims at home.

"As a member of this Committee his presence and counsel were always highly valued. His long experience of life in India, his knowledge of the work of our brethren in that land, and his deep sympathy with the difficulties and trials which they have to encounter, made his counsel especially valuable on all matters relating to India. His eminent intellectual gifts, which he had sedulously cultivated, his devout and holy character, his refined taste, his meek and gentle spirit, and his sensitive conscientiousness in the discharge of every duty, threw a charm over intercourse with him, and made him a 'brother beloved' to all who knew him.

"The Committee tender to the widow and fatherless children their sincere sympathy in their great sorrow, and commend them to that Saviour who was so precious to their departed brother, and into whose presence and glory he has now entered."

Death of Mr. William Potter Olney.

JUST as these pages were going to press we received the sad tidings of the death of Mr. Wm. Potter Olney, of The Paragon, New Kent Road. On Friday morning, October 17th, Mr. Olney's son telegraphed Mr. Baynes, "Dear father passed away peacefully this morning." We have received no particulars; but Mr. Olney's death must have been somewhat sudden, as up to within a day or two of the sad event he was, as usual, actively engaged in Christian service.

Mr. Olney was ever deeply interested in the work of the Baptist Missionary Society; a generous friend, a wise counsellor, and an untiring worker. We hope next month to give some further details relative to his wonderfully active and useful life.

For the bereaved and sorrow-stricken widow and family we earnestly pray for special solace and comfort, and for the presence and grace of the compassionate Saviour.

The Deputation to China.

OUR readers will rejoice to learn that cheering tidings have been received from the Rev. Richard Glover and the Rev. T. M. Morris from "Salt Lake City."

Under date of October 6th, Mr. Glover writes to Mr. Baynes:—

"We have been successively at Niagara, Chicago, Denver, and Saleda; we have been much interested in all the experiences of our journey, and much impressed with the vast resources of the country and the energy of the people.

"We arrived at Salt Lake City this morning, and stay over to-morrow.

"We are both quite well and enjoying our journey."

Our readers will also be thankful to know that two generous supporters of the Mission, who desire to be anonymous, have undertaken to personally defray the entire cost of the expenses of the China Deputation, so that no portion of the outlay will fall upon the Mission Exchequer.

Work in Central Italy.

THE Rev. James Wall, of Rome, writes :—

"Rome, 1890.

"MY DEAR MR. BAYNES,—I trust that a few notes on work in Central Italy during the first half of this year will be acceptable to the readers of the HERALD. The Watch-night Service at the end of 1889 was more than usually solemn. About 250 persons, who crowded the hall in Lucina, as the church clock opposite struck the midnight hour, rose from their knees, and after hearty congratulations and fraternal *augurii*, poured rejoicingly out into the streets. Many seemed to be very deeply impressed.

"Lent, as you know, is the season for preaching in the Roman Catholic Church. As the people at this time seem more willing to attend services, we had preaching every evening, except Saturdays. The congregations increased until the end, and on the Sunday evenings the hall was often crowded. Many devout Catholics came occasionally; many seemed surprised and impressed; nearly fifty gave their names for the candidates' class, from which twenty-eight have already been baptized.

"ITINERANT EVANGELISTIC WORK.

"This first half of 1890 has also been with our Mission in Rome one of unusual energy in pushing into 'the regions beyond.' Besides the regular visits to several cities near, about a dozen missionary tours have been taken, sometimes by a single worker, but more often by two together. From Rome to Grosseto; from Rome to Viterbo and Orbieto; from Rome to Chuesi; from Rome to Perugia, and Rome to Tagliacozza; from Rome to Segni, and from Rome round the Alban hills. The interjacent towns and villages have been visited, tracts and Scriptures largely distributed, and some thousands of our illustrated paper sold. In this work there was great encouragement. In several shops our paper was exposed for sale in the windows. Several places have asked for this preaching. In one city, where about fifty persons came to the hotel I stayed at, and listened a considerable time to presentations of the truth, when told that I could not send them an evangelist except very occasionally, they resolved to do what they could among themselves. In this state of things, while there is certainly ground for encouragement, there is also reason for continual sadness. Tens and hundreds of thousands of immortal souls lying in darkness, receiving only an occasional flash of the quickening light, and then allowed to fall back into eclipse. If there are any young men in our churches who have gift and vocation, and who are willing to consecrate their life to this field, I should be glad to hear from them, for I hold it true that means will not fail when lives are offered. Who will deny wood to consume this sacrifice?

"In this dearth of messengers I have accentuated some of our efforts. The text of Scripture, occasionally posted in a hundred places on the walls of Rome, has been more than doubled in size. I have arranged for regular reading of the Scriptures in some places where we can only send an evangelist once a quarter. In two or three distant places I have encouraged a very humble believer to regard himself as the bishop

of the diocese, and unless we get help from some quarter or other we shall be tempted to adopt almost any means of getting the seed into the ground.

"WORK IN ROME.

"Our colleagues in Rome have worked steadily and harmoniously, the ladies especially abounding in every good work. Our five stations in Rome have all given some fruit. The medical missions show great progress; the Sunday-schools are encouraging, the mothers' meetings also. Statistics show that our attendances have been greater in this half-year than in any previous one. Some of the recent converts are doing mission work. A deaf and dumb man in Rome received a tract, procured a Bible, was converted, and baptized with another, his former master, who, like himself, could neither hear nor speak. He has gathered about a dozen of like sufferers, to whom he preaches Christ on his fingers. Another convert has managed to so influence his fellow-workmen that they gladly pray with him at their daily meal. Another, who returned to his native town in May, spoke of Christ so efficaciously that thirty-six persons have left the Roman communion, banded themselves together, and opened a Sala Cristiano, where they read the Scriptures, pray, and teach as they are able.

"Now, my dear Mr. Baynes, your long experience has taught you to expect the cross even in the field the Master blesses. The cross which this field presents to the Committee shapes itself in the form of request for more help. I have long seen the need of giving some kind of special training to those brethren in our churches who either take part in our work at present or who may do so in the future. This effort at first would be as informal and as elastic as possible. I want to be able to provide for six young men, and my way will be clear enough if for three years our Committee will allow me to draw upon them as may be required from £200 to £300 for this special purpose. Thus our Committee would meet a present need and prepare also for the future.

"I am, &c.,

"JAMES WALL.

"A. H. Baynes, Esq."

Missions and Sunday Schools.

WE have received the following letter from Professor T. Witton Davies, M.A., of Haverfordwest College:—

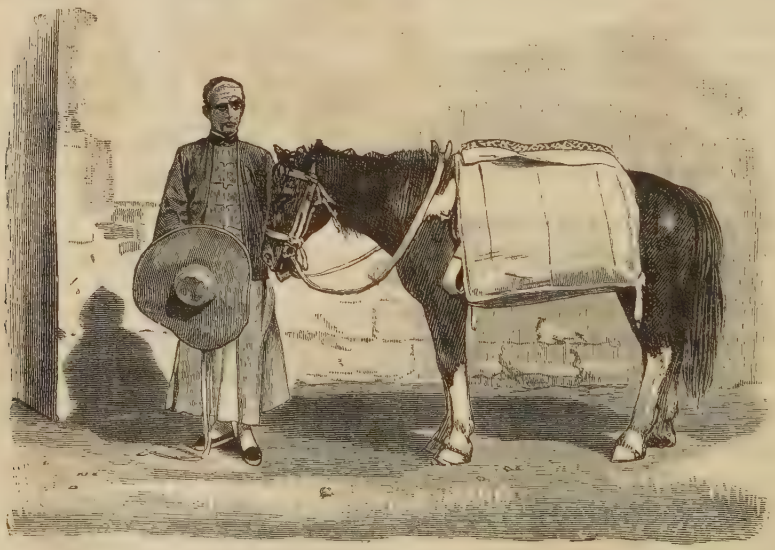
"DEAR MR. BAYNES,—I have read with interest Mr. Ewing's useful article on 'As the Twig is bent, the Tree's inclined,' which appeared in the August MISSIONARY HERALD. The author singles out three Sunday-schools as having done specially well in collecting for the Society. Swaffham School (Norfolk) has been quite unusually successful in this direction, and two at least of the schools named got their idea from there. This being so, I made inquiries from the missionary secretary (Mr. Thomas Moore) at Swaffham, with the result that he has sent me full information and several printed reports. The Swaffham School began its present system of collecting for missions twenty-five years ago, since which time the respectable sum of £1,492 6s. 10d. has been raised. The first year only £9 8s. 9d. was obtained; last year the sum was £100 1s. 7d. The number attending school at Swaffham is 227, which gives nearly 8s. 10d.

per head. But it is fair to note that out of the money raised by the Swaffham School, £10 are handed over to the County Association for county missions; £10—£5 each—are sent to the Irish and to the Home Missionary Societies. Allowing for this, it will be seen that the Swaffham children raise more money per head than any of the schools named, and I write merely to encourage the little ones there to keep on in their good work, and to stimulate other little ones to go and do likewise, if they cannot do better. I should have said that Swaffham—the birthplace of Robert Robinson, of Cambridge—has a population considerably under 4,000. This makes the amount collected by one Sunday-school—over £100—very remarkable.

"I may add that Mr. Thomas Moore has always been, and is still, very willing to aid schools in other places who wish to know the Swaffham system. In all this work may God have the glory! "T. WITTON DAVIES."

Travelling in China.

THE picture below is a representation of Mr. Medhurst, standing outside his house in Tsing Cheu Fu, all ready for a journey. His bedding is thrown across the saddle of the horse, and, after the fashion

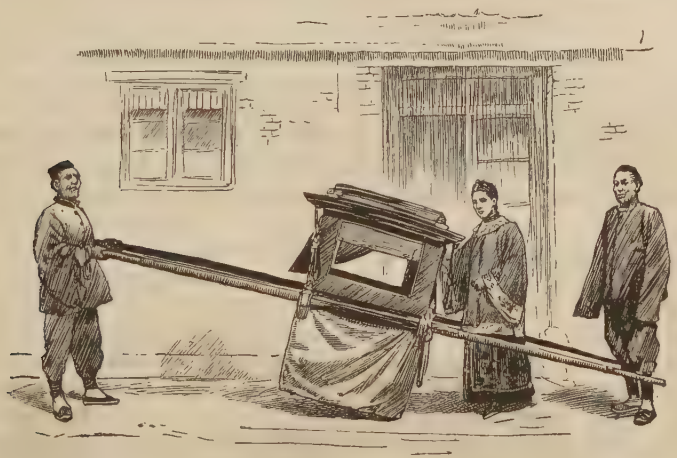


MR. MEDHURST READY FOR A JOURNEY.—(*From a Photograph.*)

of the Chinese, he rides on the top of it. This is perhaps the cheapest and the speediest way of travelling in China. In his hand Mr. Medhurst is holding his sun hat, which is about a yard wide, measuring from brim to brim. He would offend Chinese susceptibilities, however, if he were to wear it before he had passed outside the city gates. Within the city, Chinese etiquette requires that only a fan or an umbrella shall be used to

protect the bare shaven head from the sun. Europeans, of course, are not at all times able to conform with this absurd custom.

This is a picture of Mrs. Medhurst as she is about to enter her sedan chair, which one of the bearers is tilting up for that purpose. Owing to the social habits of the people in China, which forbid a woman appearing on the public streets, our missionaries' wives have to go about the cities in chairs or carts. When making a call on a friend, or visiting a Chinese zenana, it is correct form for them to do so in a sedan chair. They would hardly gain admittance to a household of any respectability if they appeared on foot. This enforced seclusion is a heavy trial to many European ladies in



MRS. MEDHURST READY FOR A JOURNEY.—(*From a Photograph.*)

the interior of China. They can, as a rule, only walk freely when outside the city, but in Tsing Cheu Fu our missionaries have been established long enough to allow of their wives walking on parts of the city wall itself. This is a boon highly valued.

A Letter from the Rev. C. Spurgeon Medhurst.

"MY DEAR MR. BAYNES,—On the eve of returning to China, I should like, with your permission, to heartily thank the churches I have visited during my stay in England for their universal kindness, and to express my intense satisfaction at the proposed visit to China of Mr. Glover and Mr. Morris. Their presence amongst us at this juncture cannot fail to be of immense benefit to the work.

"It is now nearly two years since a paper appeared in the MISSIONARY HERALD by my colleague, Mr. James, entitled 'Does China need Christianity?'

—a paper full of sad things only too familiar to all Chinese missionaries—which must have aroused many painful reflections in the minds of all thoughtful persons who read it. But no reinforcements have been sent since its appearance. Since then the Chinese famine of last year has come and gone, with its magnificent record of sacrifice and liberal gifts. This generous distribution of relief has made a broad breach in the walls of Chinese prejudice and superstition. The confidence of the people of Shantung in their idols has been thoroughly shaken, and feelings of gratitude to the missionaries, and of admiration of the fruits of Christianity have taken the place of sinister superstition and ignorant contempt. Thus we now have rare opportunities for giving the Gospel to the Chinese. Shall they be neglected as aforetime? Not if great wrongs and deep needs can excite pity; not if sterling virtues can arouse admiration; not if substantial success can stimulate zeal. For these things are to be found on every page of Chinese missions.

"Yet at the conclusion of the great famine in 1877 we neglected to enter the open doors which the labours of the relief distributors then set before us. We failed again in 1862 in our duty to China, when the brave Gordon earned the nation's gratitude by expelling the destructive and murderous Taipings. A great harvest of souls might then have been reaped, and China's whole future history have been elevated to a higher plane, had we then filled China with Christian missionaries. Hear what Archdeacon Moule, with his thirty years' experience as a Chinese missionary, has to say on this subject:—'The streams of missionaries now arriving find idolatry strong and flourishing and rehabilitated. Had they come when we were scarce able to hold the little forts in 1862 and 1863, they would have found the idols utterly abolished, and the people willing to listen to the tidings of the great God, our Saviour from woe and from hell.' Surely our missionary zeal is very inadequate and very late! Can we blame the native Christians for apathy and disinclination to rely upon themselves when we display so much apathy ourselves?

"'When He saw the multitudes, He was moved with compassion on them.' Have we the Spirit of Christ when we are refusing the people the Bread of Life, which they are demanding at our hands? Why have we put 'complacency' in the place of 'compassion?' How is it that we are so deaf to China's needs; so blind that we do not perceive the great opportunities given us by God at this time for making some amends for the injury we have done her with our opium? I feel convinced from all I have seen that there are ample resources among us to adequately meet all China's immediate necessities without in any way interfering with any other mission-field, and without plunging the Society into any debt. Is it not true that the wealth of Christians is multiplying much faster than their contributions to the work of the Lord?

"Every move that China makes towards accepting Western civilisation is hailed at home with supreme delight; but should not we Christians see to it that she receives the Gospel as the first and best gift of the West? The missionary is now free to travel and live where he will throughout the Empire, but the trader is confined to the treaty ports. Before this condition of things is altered, and China opened by the steam-engine to trade, with its powerful temptations and benumbing absorption in material things, let us resolve that she shall be leavened with the leaven of the Gospel. Is it not a worthy ambition for us to cherish, that the inhabitants of the 'Celestial Empire' should make the acquaintance of

the missionary of the Cross before they are made familiar with the questionable methods and lives of many of our merchants?

"The Chinese nation has awakened from her long sleep of indifference to everything that is not Chinese, and, like another Rip Van Winkle, is astonished to find that the world has been advancing while she has been sleeping. She now wants the guidance of a stronger hand than her own, and the direction of a more enlightened mind. Who shall be her leaders? The worshippers of gold on the Stock Exchange, or the disciples of the self-sacrificing Jesus? A great darkness still enveiopes the minds of her rulers. What light shall first break in upon it? The lurid glare of the money-seeker's lamp, or the gentle radiance of Christ's Cross? Christ is crying to this noble, this needy people: 'Come unto me all ye that labour and are heavy laden, and I will give you rest;' but their ears are stopped that they cannot hear Him, their eyes are blinded that they cannot see Him, 'and how shall they hear without a preacher, and how shall they preach except they be sent?'

"Our share of the thousand men for China appealed for in the September HERALD ought to be about twenty. Never before in the history of the Chinese Mission have there been so many signs in every place of true spiritual prosperity. May God forbid that the experience of former years shall be repeated now, and these opportunities for spreading Christ's reign in China allowed to slip by unutilised.

"Yours very faithfully,

"C. SPURGEON MEDHURST.

"A. H. Baynes, Esq."

Dacca, East Bengal.

THE *Indian Herald* reports:—"An Association has been formed at Dacca under the title of the 'Students' Welfare Association.' Its object is set forth in the form of obligations, which the student members are required to sign. The form runs as follows:—

"'I —— promise, by the help of God,

"'(1) To treat all women with respect, and to discountenance their degradation.

"'(2) To endeavour to put down all indecent language and coarse jests.

"'(3) To maintain the law of purity as equally binding on men and women.

"'(4) To discountenance and discourage all entertainments in which fallen women take part, and to habitually abstain from attending such.

"'(5) To endeavour to spread these principles among my companions, and to try to help my younger brothers.

"'(6) To use every possible means to preserve my own personal purity, and to try to induce others to do likewise.'

"It is a noteworthy fact that the secretary of the Association is a Baptist missionary, Mr. R. Wright Hay. The Baptist Mission has no school or college at Dacca, and yet Mr. Wright Hay, it seems, has got such a strong hold upon the thousands of native students as to be elected the honorary secretary of their Association. It is hardly necessary for us to state that we wish the Association every success. Dacca has set a noble example, and we trust similar associations will be formed all over the country."

"Persecuted, yet not Forsaken."

A YOUNG Hindu student having been brought to believe in Jesus, and to profess his faith by baptism, was advised to go back to his friends, that it might be made clear to them that it is not faith in Christ that breaks up families in India, but the superstition and unbelief from which Christ enables the willing soul to break away. He went, and thus touchingly describes his experiences:—

"I fear I cannot convey to you any idea of what my mourning mother is doing. She scarcely eats at all. During these five or six days my sister has been reduced to almost a skeleton. Whenever I think of, or look at her, my heart nearly breaks. When I think that they are suffering so much mental agony for me, I pray to God, and find consolation in the thought that God and truth are the cause of this lamentation. Last evening I went to bed after prayer. In a little while my sister called me to have my supper. I was introduced to a scene which must remain indelibly impressed upon my memory as long as I live. My mother was lying prostrated on a bed overwhelmed with grief. Now and then she was sighing. Beside me was my elder brother, weeping like a tender-hearted woman. He wept, and wept, and wept till I could no longer bear to remain there. When I was about to leave, my brother told me to remain for a little. Then he described the piteous condition of our family . . . and he pleaded, 'My dear brother, I have done much to give you an education, scanty though it is. I will do more if you retain caste. I am willing to sell the little patrimony (on which the subsistence of our family depends) to provide for your expenses required to prosecute your studies. Take now as large a sum of money as is required, *but grant me only this petition, preserve the life of mother*, who will certainly pine away to death in your absence. Worship whom you will, but retain caste.' I could bear these things no longer, so, beseeching them to take food, I retired to pray. . . . When I asked my Lord whether I should do what my friends tell me, a clear 'No' came, accompanied by the tender command, 'Follow Me.' I clearly see that dear and affectionate friends on earth must be forsaken, if necessary, in order that one may be 'rich towards God. But this is a truth very difficult to act out. I do not fear either kind of persecution. If the whole world stands against me, I am ready to be crushed for Him who died for us while we were sinners. Lord, I am thine for evermore." At the close of his letter he says, "I can do nothing for my mother but pray that she may be led to see the blessedness of the course I have taken. All of you constantly pray for me and my friends. I don't know how to express my feeling of gratitude.

"Your humble brother in Christ Jesus."

Shortly after writing this letter, the young man, fixedly refusing to deny Christ, was driven from his home. First of all the mother who had been prostrated by grief at his conversion, but who was roused to violent antipathy by her son's faithfulness to himself and his Saviour, threw his books out into the street, and then the young believer himself, smitten with deepest sorrow was commanded to go and never return, and never even to send a letter, as the very thought of him could not henceforth be other than offensive to all his

friends. He is now in Dacca, the Lord having graciously opened the way for him to continue his studies for the present. He is happy in Christ, but the slightest mention of home and mother brings the tears into his eyes and a tremor into his voice. In this and in his earnest prayer for those who have despitefully used him and persecuted him, and withal in his steadfast adhesion to the truth, how eloquent is the testimony to the power of Christ to save and sanctify!

Sunday Schools for India.

A DEEPLY interesting and important new departure is just now developing in our Indian Mission-field. The doubtful hesitation as to the expediency and practicability of establishing schools for native heathen children, upon the lines of our English and American Sunday-schools, is gradually being exchanged for the conviction, upon the part of many of our most experienced missionaries, that in such an effort lies, perhaps, the most promising field for really profitable work. Not only have many such schools, amidst widely varying circumstances and conditions, been already established, but successful efforts are making to draw together the various workers—missionary, lay, and native—into Unions and Conventions for mutual aid and encouragement.

A most interesting Convention assembled in Calcutta at the close of last year. It was attended by some 300 delegates from various parts of India, representing some eighteen different missionary societies, and its meetings were presided over and addressed by such men as Bishop Johnston, the Metropolitan of India; Bishop Thoburn, and Dr. Scott, of the American Methodist Episcopal Mission; the Rev. William Carey, of the Baptist Mission, and many others. Lord Radstock and Mr. Baynes, of the Baptist Missionary Society, both as visitors, delivered cheering addresses to the workers.

Through this Convention, the attention of the Sunday School Union was most urgently called to the immense importance of the early appointment of an organising secretary, or Sunday-school missionary, who should devote his whole time and energy to the stirring up of Christian thought and effort throughout India, in support of this movement, to the establishment of the schools; and to the supply of suitable literature for the aid of the teachers in the study of their lessons, for the song service of the schools, and for the home reading of the scholars.

A special Committee of the Union, under the active chairmanship of Lord Kinnaird, has just now engaged an agent eminently fitted for this most important work.

The Rev. Dr. Phillips, who has had lengthened experience of Indian work, and who enjoys the hearty and widespread esteem and confidence of his missionary colleagues in all parts of India, is devoting himself to this duty, has arrived in this country from America on his way to India, and before proceeding will, at meetings both in London and the provinces, explain the proposed work, and invite Christian sympathy for its support. The young members of the International Bible Reading Association (a body some 300,000 strong) have, by a halfpenny subscription, already raised about £500 towards the first

year's expenses. But, as the work develops, very large sums will be required, and any Christian friends who discern "the great door and effectual," opened by this movement, are earnestly invited to send their donations to the treasurer of the Indian Sunday School Mission Fund, 56, Old Bailey.

Hockey at Bolobo on the Upper Congo.

THE Rev. George Grenfell writes :—

"Hockey is quite a new thing at Bolobo and very popular ; too popular, in fact, for the boys (like boys at home, sometimes) would rather play than

BOLOBO BOYS PLAYING HOCKEY.—*(From a Photograph.)*

attend to their lessons. I send you a photograph of the game ; the *Peace* is whistling for me to go on board, so I cannot write more."

The Lord Loveth a Cheerful Giver.

THE grateful thanks of the Committee are given to :—J. M., for a plain gold ring for the Congo Mission ; Q. R., for a silver pencil case ; to the Rev. F. G. Kemp, of Wigan, who writes : "Please accept for the Mission a purse and pocket-book, a half-crown, and a silk handkerchief. The purse is one

that was given to me as a birthday present. Reading the HERALD in private, and again at the prayer-meeting, so deeply impressed me that I felt compelled to give this to you. I told those at the prayer-meeting, on September 24th, I would do so. The silk handkerchief was sent me as the result of that prayer-meeting. Next morning your earnest communication reached me. I read it, September 28th, in the morning. In the afternoon a dear friend sent this 2s. 6d. I again read the circular last Sunday evening, and, taking advantage of an awakened interest, pressed home the missionary interest, and urged the members to do something more. As the result, I rejoice to tell you that we have formed a Missionary Society and appointed a secretary and four collectors. This was done at our church meeting last evening. I believe we shall be able to do more for our beloved Mission as time goes on"; "One who has been marvellously helped during a long sickness," Newcastle-upon-Tyne, for a small gold brooch for the Indian Mission; Friends at Wisbech, for a bell for the Congo Mission, per Mr. J. F. Tyars; Friends at Downton, Salisbury, per the Rev. J. T. Collier, for £2 15s. 6d. for the purchase of a lamp for the s.s. *Peace*, for Mr. Harrison, of the Congo Mission; Mr. James Davies, of Bombay (brother of Mr. Davies, of the Congo Mission), who writes: "The appeal on behalf of the Congo Mission for ice-making machines has just come before my notice, and I have much pleasure in sending the amount for purchasing one—viz., £12—which I should like to be sent to the station where my brother is serving. Two months ago I had my first attack of fever after over two years' residence in India, and though it was only a slight one and my recovery very speedy, my strongest sympathies were aroused for those who suffer from the same cause in a land where the climate is far more trying and where very few of the aids of civilisation are available. I was specially impressed with the consideration of what a disavantage they were under in having no ice to use in reducing the fevers, and I am glad to have the opportunity of helping to supply such an urgent need." Grateful thanks are also given to the following donors for much-needed and most timely contributions:—A Friend, £25; Mrs. Davies, West Cross, £10; Mr. T. M. Russell, £200; Mr. J. Marnham, J.P., for *Congo missionary*, £75; Mr. H. M. Bompas, Q.C., £10 10s.; Mr. and Mrs. J. Masters, £9; Mr. J. T. Stevenson, Auckland, N.Z., £5; Mr. Ed. Rawlings, £100; Mr. C. B. Williams, £5; "Ecce Homo," £5; F. O. R., for *Congo*, £5; Miss J. Aked, £5; Anonymous, for *China Deputation Expenses*, £350; Mrs. Garside, for *Congo*, £5.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts:—A parcel from Mrs. D. J. Crossley, Hebden Bridge, for Mrs. Anderson, Barisal; some medicines from Messrs. Burroughs & Wellcome, Holborn; a box of clothing, provisions, &c., from Mr. J. T. Crosher, of Melton Mowbray; a box of toys, and one of garments of various kinds, toys, &c., from friends at Eythorne, per Mrs. Harvey; a box and a parcel containing clothing, dolls, toys, scrap-books, &c., from the young friends at Salem Chapel, Dover, per the Rev. E. J. Edwards, and a box of garments, dolls, &c., from Mrs. Wellden's Bible-class, Deal, for the Rev. J. and Mrs. Stubbs, of Patna; parcels from friends at Wood Green and Dunfermline for Mrs. Jones, Agra;

parcels from Mrs. West, Clifton, for Mrs. Tregillus, Jessore; a parcel of dolls, &c., from Brunswick Road, Gloucester, Ladies' Working Party, per Mrs. Caswell, for Mrs. McKenna, Soory; a box of books and toys from the South Parade, Leeds, Scholars' Sewing Meeting, per Miss Holdsworth, for the Rev. T. Wright Hay, Dacca; a grant of tracts from the Religious Tract Society for the Rev. W. Williams, Trinidad; a case from Mr. A. Edgington, Norwich, for the Rev. A. Jewson, Barisal; a magic-lantern, with a large supply of slides, from Mrs. Young, of Helensburgh, for the Rev. R. H. Tregillus, Jessore; boxes of drugs from Mr. W. S. Caine, of Clapham, Dr. R. D. Evans, of Blaenau Festiniog, and Mr. N. Williams, of Thornton Heath, and a number of books from Miss McLaren, Killin, and the Rev. G. R. Tanswell, of Shaftesbury, for the Rev. W. R. James, of Madaripore; a parcel of calico and dress material from Mrs. Johnson, a bale of cotton clothing from Miss A. M. Trusted, of Ross, and two parcels of woollen garments and fancy work from the Juvenile Missionary Society at Denmark Place Chapel, Camberwell, per Mrs. Vavasseur, for Mrs. Wall, Rome; a bell, purchased with contributions gathered by Mr. Jonathan Friend from friends at Wisbech, for the Congo Mission; parcel from Devonport for the Rev. R. H. C. Graham, San Salvador; 170 garments from the Missionary Working Society and Miss Starling's Mothers' Meeting at Sutton, for Mrs. Phillips, San Salvador; and a parcel from Mrs. Brock, Hampstead, for Mrs. Lewis, of San Salvador, Congo.

Recent Intelligence.

ON the 25th, 26th, and 27th of this month the friends at Camden Road will welcome all who can come to their annual sale of work on behalf of the Congo Mission. The sale will be opened at three o'clock on Tuesday, the 25th. Any contributions or articles for sale will be gladly received by Mrs. Hawker, 2, Huddleston Road, N.; Mrs. Smith, 26, Carlton Road, N.; and Miss Pewtress, 41, Penn Road, Holloway, N.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "ASIATIC" has been registered as covering his address.

On the 30th of last month the Rev. Geo. Hughes left London for Calcutta in the P. and O. steamship *Kaisar i Hind*. Mr. Hughes is designated for Madaripore, Eastern Bengal, in association with Messrs. W. R. James, Bevan, Norledge, and Davies.

On the 13th of the current month the Rev. T. H. and Mrs. Barnett and Mrs. Edwards anticipate leaving for Calcutta in the P. and O. steamship *Coromandel*, and on the 27th, the Rev. J. and Mrs. Ellison in the s.s. *Chusan*.

Treasurers of Missionary Auxiliaries are respectfully urged to remit to the Mission House sums in hand, as promptly as may be convenient, the demands upon the Mission Exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

Contributions

From 13th September to October 12th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans*.

ANNUAL SUBSCRIPTIONS.

Allen, Mrs.	2	0	0
Bompas, Mr. H. M., Q.C.	10	10	0
Bruton, Mrs. R. (addl.)	1	1	0
Chapman, Mr. J. L.	3	3	0
Chick, Mr. S., for *Palestine*	1	1	0
Davies, Mrs.	10	0	0
Hooper, Mrs. K.	1	6	6
Hough, Mrs., for *China*	1	1	0
Johnston, Mrs., by	2	0	0
Larard, Mr. J.	0	10	0
Marnham, Mr. J., for *support of Congo Missionary*	75	0	0
Masters, Mr. John	6	0	0
Masters, Mrs. J.	3	0	0
Rawlings, Mr. E.	100	0	0
Rooke, Rev. T. G., B.A. (2 years)	4	4	0
Rooke, Mrs. do.	2	2	0
Russell, Mr. T. M.	200	0	0
Stanynought, Miss	2	2	0
Swan, Mr. W.	0	10	0
Williams, Mr. Clement B.	5	0	0
Under 10s.	0	2	6
Do., for *Congo*	0	2	6

DONATIONS.

A. E. C.	1	0	0
Aked, Miss	5	0	0
Anonymous	0	10	0
Anonymous, for *expenses of China Deputation*	350	0	0
Brown, Mrs.	2	0	0
E. B.	2	2	0
E. G., Hertfordshire	2	0	0
F. O. R., a Thankoffering, for *Congo*	5	0	0
Garside, Mrs., for *Congo*	5	0	0
Glover, Mr. Ravelay	1	0	0
Graham, Miss M., for *Mr. R. H. C. Graham, Congo*	2	0	0
Hooper, Mrs. K.	1	0	0
In Loving Memory of Miss Annie Williams	1	2	0
Jarrett, Mr. I. W., for *medicines for Mr. W. R. James*	1	0	0
Mitchell, Misses A. & C.	2	0	0
Readers of *The Christian*	2	7	2
Do., for *Congo*	2	6	0
Ridoutt, Mr. I., for *Congo*	2	2	0
Scrivener, Mr. J. C., for *Congo*	1	10	0
Three Sisters, for *Congo*	0	10	0
25, N. G.	0	11	3
Tuckett, Mr. E. H.	1	0	0
Tuckett, Miss C. A.	0	10	0
Ward, Mr. J., Brixton	0	10	0
Williams, Mr. J., Painscastle, for *India*	0	10	0
Young, Mr. E. F., for *Congo*	1	0	0
York, Miss E.	1	11	6
Do., for *China*	0	10	6
Do., for *Japan*	0	10	6
Do., for *Congo*	0	10	6
Under 10s.	1	9	0
Do., for *Congo*	0	9	0
Do., for *medicines for Mr. W. R. James, India*	0	6	0

LEGACIES.

Batchelor, the late Miss, of Watford	11	7	10
Billson, the late Mr. W., of Welford	9	0	0

LONDON AND MIDDLESEX.

Camberwell, Denmark-place Juv., for *support of N P*, "*Nilumber*"	14	16	10
Chalk Farm, Berkeley-road Sunday-sch., for *Congo*	1	10	0
Chiswick, Annandale-road Sunday-school	1	14	6
Deptford, Octavius-st. Sunday-school	2	1	0
Fulham, Sunday-school	3	11	0
Hackney, Mare-street	40	0	0
Harrow, Byron-hill Sunday-school	2	8	6
Highgate, Southwood-lane	1	3	9
Do., Sunday-school	3	13	4
Do., do., for *Congo*	1	6	11
Metropolitan Tabernacle Sunday-sch., for *Mr. Weeks, Congo*	6	5	0
Do., Pastors' College	0	16	0
North Finchley, Sun.-school	5	17	0
Notting Hill, Ladbroke-grove Ch. Sun.-sch.	14	2	11
Peckham, Park-road Ch., for *W & O*	5	7	0
Do., Public Hall, Y.M.B.C.	1	5	6
Do., Sumner-road Sunday-school	2	2	11
Poplar, Cotton-street Sunday-school	0	14	7
Upper Holloway, Y.M.B.C.	0	10	9
Do., for *Congo*	5	0	4

BEDFORDSHIRE.

Bedford, Bunyan Meeting Sunday-school, for *Congo*	5	0	0

BERKSHIRE.

Reading, King's-road Sunday-school	14	17	9

BUCKINGHAMSHIRE.

Chesham, for *Congo*	0	10	0

CAMBRIDGESHIRE.

Cambridge, on account, per Mr. G. E. Foster, Treasurer	62	17	8

CHESHIRE.

Altrincham, Tabernacle	1	11	6
Do., do., Sunday-sch.	3	2	
Chester, Grosvenor-park Sunday-school	6	5	0

CORNWALL.

Launceston	1	6	0
St. Austell	2	1	2

DERBYSHIRE.

Derby, St. Mary's Gate, Juvenile	1	10	0

DEVONSHIRE.

Bovey Tracey	3	6	6
Bradninch	41	18	1
Brixham, Sunday-sch.	14	9	8
Devonport, Morice-sq.	2	8	3
Do., for *Congo*	1	0	0
Do., Sunday-school	1	7	6
Ottery St. Mary	2	7	0
Paignton	3	13	2
Plymouth, George-st.	8	8	0
Tiverton	9	15	9

DORSETSHIRE.

Lyme Regis	14	12	6
Piddletrenthide	1	7	5
Weymouth	8	2	7
Winterbourne Abbas	0	12	4

DURHAM.

Hartlepool	1	17	6
Sunderland, Lindsay-road	0	5	0
Do., for *Congo*	0	1	6
Witton Park	1	4	8

GLOUCESTERSHIRE.

Arlington	0	15	0

HAMPSHIRE.

Andover, for *W & O* ...	1	0	0
Beaulieu	1	7	0
Poulner Ringwood	1	15	3

HERTFORDSHIRE.

Hemel Hempstead	0	8	0

KENT.

Brockley-road Sunday-school	11	0	9
Pembury.....	1	7	9

LANCASHIRE.

Accrington, Woodnook	5	5	6
Briercliffe	5	0	0
Doals	2	5	0
Liverpool, Richmond Ch. Sunday-school ...	18	0	3
Oswaldtwistle	1	17	11
St. Helens, Park-road...	12	9	0

LEICESTERSHIRE.

Blaby and Whetstone...	21	0	2
Leicester, Melbourne Hall, for *support of Mr. Roger, Congo* ...	30	19	2

LINCOLNSHIRE.

Grimsby, Tabernacle ...	0	5	0

NORFOLK.

Necton.....	0	13	0
Yarmouth, Park Ch. ...	21	2	9

NORTHUMBERLAND.

Newcastle	7	17	3
Do., Westgate-road ..	25	19	4
Do., Jesmond.....	12	1	6
Do., Rye-hill	4	16	10

NOTTINGHAMSHIRE.

Collingham	0	4	4

OXFORDSHIRE.

Caversham.....	14	4	0
Do., for *T*	1	1	0
Chadlington	0	6	5

SOMERSETSHIRE.

North Curry and Stoke St. Gregory	4	1	0
Wellington.....	9	16	6

SUFFOLK.

Ipswich, Stoke-green Juvenile.....	1	9	4
Sudbourne	1	16	4

SURREY.

Dulwich Hall Sunday-school	1	2	0
Streatham, Lewin-road	1	12	1
Thornton Heath, Beulah Ch. Sunday-school ...	2	16	9

WARWICKSHIRE.

Birmingham, per Mr. Thos. Adams, Treas., 1889, balance	49	6	3
1890, on account ...	48	2	0
Do., Y.M.M.S., for *Mr. Grenfell's work, Congo*	10	0	0
Do., Smethwick Sun.-school	0	5	6
Rugby	10	15	9

WORCESTERSHIRE.

Evesham	20	5	0
Redditch.....	1	12	2

YORKSHIRE.

Blackley Elland	2	10	0
Driffield	4	4	0
Hutton Cranswick	1	8	5
Idle	4	13	6
Lindley Oakes	10	1	11
Lockwood	7	13	0
Keighley District, per Mr. W. Town.....	43	0	6
Polemoor	6	1	0
Rawdon	22	6	6
Salendine Nook.....	13	8	10
Salterforth.....	6	8	0
Shipley, Bethel.....	3	5	10

NORTH WALES.

CARNARVONSHIRE.

Penygroes, Calvary.....	2	0	6

MONTGOMERYSHIRE.

Newtown	0	2	6

SOUTH WALES.

GLAMORGANSHIRE.

Aberdare, Bethesda ...	1	7	2
Cardiff, Canton, Hope Ch. Sunday school	5	10	4
Do., Mount Stuart-square, Bethel ...	1	17	10
Do., Bethany, West Cross	0	16	9
Do., Riverside Sun.-school	2	0	0
Swansea, Mt. Pleasant	36	8	7
Treorky	1	13	0

PEMBROKESHIRE.

Pennar, Gilgal	5	10	6
Penybryn	4	4	10
Do., for *N P*	2	1	2

SCOTLAND.

Edinburgh, Bristo-place	41	17	0
Kirkcaldy, for *support of Congo boy at Stanley Pool*.....	1	5	0
Lochee.....	2	0	0

FOREIGN.

NEW ZEALAND.

Auckland, Mr. J. F. Stevenson	5	0	0

INDIA.

Serampore, Rev. T. R. and Mrs. Edwards ...	4	0	0

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House, 19, Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & Co., *and Post-office Orders made payable at the General Post Office.*

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MR. AND MRS. DIXON, AND FAMILY.—(*From a Photograph.*)

THE MISSIONARY HERALD

OF THE

Baptist Missionary Society.

1891.

New Year's Day Prayer-Meeting.

ON Thursday morning, January 1st, 1891, we hope to meet at eleven o'clock in the Library of the Mission House, Furnival Street, Holborn, for special prayer in connection with mission work all over the world.

Many will doubtless recall with thankful joy hallowed memories of similar occasions in years gone by, and will join in earnest supplication that the approaching gathering may be rich in blessing and memorable in result.

It is with much pleasure we announce that our much esteemed friend the Rev. F. B. Meyer, B.A., of Regent's Park, will preside on this occasion.

Sacramental Collection for Widows and Orphans' Fund.

ON THE FIRST SUNDAY IN THE NEW YEAR.

THE appeal on behalf of this important Fund has been prepared, and will be issued early during the current month, so as to be in the hands of pastors in good time to permit of the needful announcements.

Very earnestly do we desire to call special attention to the needs of this Fund in view of the increasingly numerous claims of the widow and the fatherless. Amid the glad associations of the New Year we plead for a place for the widow and the fatherless.

Our brethren on the field are greatly cheered by knowing that, in addition to the affectionate sympathy of personal friends, they are specially remembered at such a season throughout the churches.

They call for our tenderest sympathy; they claim our constant prayers; and as the messengers of the churches and the glory of Christ, they demand our cheerful and generous support.

Christmas and New Year's Cards for Native Preachers and Evangelists' Fund.

THE Christmas Cards are now being sent out, and we desire to call the special notice of our young friends to this most interesting and important Fund.

The native preachers enable the missionaries to form new stations, to take long journeys into the country where they live, to visit fairs, markets, and heathen festivals, to which great multitudes come to pay honour to their false gods. To these people our native brethren declare the Gospel, and distribute amongst them tracts and copies of the Scriptures.

The Society sustains a very large number of preachers in India, Ceylon, China, Japan, the West Indies, West and Central Africa, and Europe, connected with more than four hundred stations.

The sum raised last year for this purpose amounted to **£752**, *a slight increase upon the amount contributed the previous year. We are anxious to raise this Fund to* ONE THOUSAND POUNDS. *Let our young friends do what they can, and this sum will be secured without difficulty.*

We shall be thankful to supply friends with cards who may desire to assist in this good work; applications should be sent to Alfred Henry Baynes, 19, Furnival Street, Holborn, London, E.C.

Mr. and Mrs. Herbert Dixon and Family,

OF HSIN CHOU, SHANSI, NORTH CHINA.

(*See Frontispiece.*)

WE have much pleasure in presenting our readers with an engraving, from a recent photograph, of Mr. and Mrs. Herbert Dixon and their children. Many of our friends will remember that Mr. Dixon was formerly associated with the Congo Mission; but his strength failing in Africa, by medical advice he took up work in China, where he has hitherto enjoyed good health.

Mr. Dixon, writing of his medical work, says:—

"MY HOSPITAL is a series of five small rooms or suites of rooms, each containing a brick bedstead, and capable of accommodating some ten patients, each having a friend with him. A kitchen is attached. A few plates and cooking pots are lent to each patient. Each patient, who is able to do so, pays rent for his room; the money thus received going towards the rent of the place. The chapel is rented with the hospital, and I reckon the hospital share of the rent at £3 per annum, half of which will probably be paid for by patients. I have had but few cases that have tied me to the city. I have been into many more villages than had previously been visited. My pony has enabled me to do this by saving much valuable time between the villages.

"The object of the hospital is to

receive patients who come from a distance, whether the case is serious or light; they are mostly eye cases. They are regularly instructed by our evangelist (Chao S. S. Senior), who is too old and weak to walk far, and whose total cost is, say, £6 per annum (he has been on the Hsin Chou staff some three or four years), and they come in regularly to morning and evening prayers, which I conduct myself when in the city. On Sundays they also attend Divine worship.

"Could you but know the wild rumours afloat as to what horrible practices we indulge in during worship, and the dread there often is at the thought of entering our chapel, you would the better appreciate the use of our hospital in teaching the people what is meant by worship and prayer.

"Further, our hospital is used for helping our inquirers to break off opium. Some five have been cured, including the aunt of an evangelist.

"RESULTS OF HOSPITAL WORK.

"Let us look at some of the results of this hospital work. Leave out all the advantages in the way of friendliness of the people. Look at actual converts, all gained by it, since October, 1889: Kuo Liang T'sai, a man who came for a wound of an eyelid; converted, I believe; but, as he lives thirty-five li from here, and is not entirely his own master, he cannot always come to service. I have visited him in his home. Chang, of Pei Ho Ts'un, an out-and-out convert, who had often come to the outside of our door, but never dared venture in until he was down with sickness. He comes thirty-five li every Saturday, so as to be in for Sunday. He came to me last night, and begged that one of the evangelists might go with him to a fair near his home to-day, so that they might preach the Gospel. He is always telling them of his 'books,' so the villagers remarked to me, when I was there two months ago. His uncle is a believer but too old to come in to services. I saw the old man, who said he worshipped and trusted the Saviour; he is intelligent, and reads much. We visit this man's home.

"Ssu Lao Ma, an old lady of fifty-four, had a carbuncle. Fearing being overwhelmed with medical work I refused to see her, telling them to use native medicines. They carried her in a chair four miles, and laid her at my gate. One glance was enough; I thought her life was gone. I spent two hours each day dressing it, and telling her and her only son the Gospel. She says she believes in Christ, and has given up idols. Her son came regularly to worship on Sundays until he went to a distant city 200 miles away. Mao, of Tung Yeh, now at work in Ch'i Ts'un, first came with his baby, whose spine is diseased. He has been very consistent has told many of the Gospel, and is going to pilot me through his native district to those who have read our books and are interested in the truth.

"One more must suffice. An old man of sixty-eight brought a child of fifteen in from a place seventy li west of this. He had had ten children; this boy was the youngest. Nine had died, and this boy had had chronic hip disease for thirteen years. I told the old man that I could do but little for him; still I would try if he would come into the hospital. He came in last December, and he and his boy are there still. They both profess faith in the Lord Jesus, and their lives correspond to their profession; but the old man, though owning 120 acres of land, is very ignorant, and needs much careful teaching. The boy is a pupil in the embryonic school, and reads and writes nicely. The future

seems to point to him living on the produce of his land; and as he can never plough or do rough work, owing to his leg, that he will become an unpaid pastor and teacher in his own district. The old man has given up his opium by my help, though he has smoked it over thirty years. What is more, he has given up his trade in opium, which had hitherto proved so profitable to him.

"I visited his home some six weeks since, and he and his dear old wife have entirely cleared out their idols. His wife too has been in the seventy li (twenty-five miles) to see us. The other day he went home, and came back again with his face one mass of blood and bruises. He said a quarrel had arisen over some manure; that taunts were thrown at him that he had turned a heretic, and finally three of his relations had held him down and battered his head with a stone. I took him to Christ in the Testament and in prayer, and gradually he saw that he must forgive them. He told me also that, no doubt, he had lost his temper and partly provoked the assault, by daring them to beat him. He was repentant, and I was glad to see his frank confession of fault. That day a messenger came in begging him not to prosecute the offenders, that they were willing to acknowledge their folly and to make suitable amends.

"To-morrow morning I start with my wife and children to visit his home, and see the matter amicably settled. I take my wife and little ones, as there are many rumours about up there to the effect that we are a bad lot, committing fornication, &c., and the mere sight of my wife and bonnie bairns will soon dissipate that notion.

"This visiting distant villages is hard work, entailing tremendous discomfort. Their houses swarm with bugs and lice. Their food is filthy to our tastes. The sun scorches you on the road in summer, or the cold freezes your bones in winter. Many shirk it, and I confess that there are times when my own flesh shrinks from it.

"RECENT CASES.

"A man from a village, some hundred li from here, has just come in and is staying two or three days in the hospital. He is very ill, and his friends having heard of my success they have brought him in to see if I can help him. I fancy I can do but little for him; I shall see. But the feature in this case is that his friend, a young man in business for himself in Tai T'ung, 600 li from here, most kindly invited me to visit their home at the village on the 21st of the fifth month, when there will be a large fair there, as he himself said, 'To preach the Gospel (doctrine)'. He knew that my heart was set on that, not on medicine.

"An invitation came from a Roman Catholic hamlet, twenty-five li away, saying there were several women and children with various complaints, and as they had no cart to come into the city, would I kindly visit them? I went and attended to their various complaints, which took an hour; then the people themselves asked me to tell them of the Gospel of which I had spoken to their friends elsewhere. I produced some copies of 'Matthew' and 'Luke' and 'Acts.' They listened for nearly two hours while I pointed them to Christ, and proved point after point from the Scriptures. They begged for copies of the Gospel, though I warned them their priests would not allow them to read them, saying they meant to read for themselves. They would not have *looked* at my books apart from my kindness in helping

their infirmities; that unlocked their hearts. Again and again do I hear the remark as I ride out, 'Oh, he is going to see the sick'; and curses are on their lips as they see our practical religion in our medical work."

The Congo Mission.

THE Rev. W. H. Bentley sends the following account of a recent journey to Tungwa:—

"Wathen Station, Congo River,
"S.W. Africa, August 15th, 1890.

"DEAR SIR,—A fortnight ago my wife and I returned from our trip to Tungwa-Makuta. I must now tell you a little about it.

"TUNGWA.

"Before doing so I have been reading up in the old HERALDS the accounts of Mr. Comber's previous visits to Tungwa and the very narrow escape he had from Bwaka Matu, the chief of Mbanza Makuta—the shot in the back, the chase for more than an hour. It is difficult to realise those old times, they seem so long ago. I find that Lieut. Grandy, in command of the West Coast Expedition for the relief of Dr. Livingstone, in 1873, came in sight of Tungwa, but was not allowed to enter the town; he returned, and a few months later received his recall to England. In September, 1878, Messrs. Grenfell and Comber reached Tungwa during their preliminary expedition. They were received in great style, but not able to proceed further inland. Mr. Comber, having returned from England, visited Tungwa again with Mr. Hartland, September 11th, 1879. He found that while the chiefs of Tungwa were friendly disposed, yet in all the district the feeling was very strongly opposed to allowing any white men to pass to the ivory markets, and that the people of the district were angry because the Tungwa people were friendly to us. Exactly a year later (September 10th, 1880), Messrs. Comber again visited Tungwa, deceived by the promise of Bwaka Matu that they should pass if they liked. They passed through Tungwa, and two hours further to the Mbanza Makuta, and when they sat down in Bwaka Matu's compound the cry was raised, 'Bring the guns; kill the white men.' They were driven out of the town, and Mr. Comber received a shot in the back. He fell, but got up again and ran. They were chased for more than an hour. Such was Makuta ten years ago. Now the people know that the white men have passed them, and they are used to hearing of us. We are now able to visit them without danger, and they are earnestly begging that we make Tungwa a sub-station. My wife and I have stayed eleven days in the town, and a very interesting visit it has been.

"THE JOURNEY.

"We started on the 9th of July. Marching about eighteen miles, we came to the edge of the great plateau, upon which our station is situated, and looked down upon the low lands 700 feet beneath us. In the rainy season the view is very fine; but now there is a blue haze in the air, and fifteen miles would be the limit of vision.

"Through this low land (1,380 above the sea level) the Congo Railway is to pass. In the rainy season the low

country is infested with elephants; they ravage the gardens, dig up the potatoes and manioc, knock down the palm-trees, and make themselves a plague to the people—thirty or forty, sometimes even a hundred, elephants in a herd. Wandering far and wide, traversing long distances in a day, they do much havoc, and the natives travelling through the jungle may, at any moment, be surprised by the crashing of trees, and long files of the great beasts on every side of them.

"In the dry season they go further up country, and we were happy to meet none of them. At several of the towns we found food scarce, and a piteous tale was told of the ravages of the elephants. They are now protected game, and a licence, costing £25, has to be obtained before a white man may shoot an elephant. The natives trap a few, very few, but their guns are practically useless with elephants.

"On the afternoon of the fourth day we reached Nsonia, on the bank of the Eastern Kivilu. Here we received a message from the chief of Tungwa, whose name is Kusakana, begging us to stay at Nsonia all Sunday, for it was the day of the great Makuta market, which lay in our road. We were glad to rest, and in the afternoon we had a nice talk with the people. We find that there are two Kivilu rivers. The Eastern is far the smaller. Their confluence is some ten miles to the west of Nsonia.

"NATIVE TOWNS.

"Next, after a march of two-and-a-half hours, we stayed for lunch in the eighth town which we had passed through. Many others lay on the right and left of the path, and it is evident that there is a large population in that part of the country. In some towns we were well received, and the people were very friendly—delighted above all to see a white lady. The men would crowd round me to shake hands; then they told the women folk to go and shake hands with my wife. 'Go and shake hands with her; she one of yourselves.' One or two women would venture, then all would come, and they would say, 'You men have your white man, and we our white woman. *Nkento eto!*—our woman, our woman.'

"It was not so in every town. Half-an-hour after one of the best receptions, we came to a town, and on the outskirts the women fled. The first man we met had a gun; he quickly took it from his shoulder. The guide, who was in front with me, winced, and was on the point of turning back. The man asked us if we came in peace, and on hearing our reply he became reassured, and led us through the town. The women bolted, and the men regarded us from a distance. That was the worst.

"The towns were much like each other. A small wood, about a quarter of a square mile in area, the grass cut all round the margin to keep the bush fire from the trees and town, valleys 50 to 100 feet deep on three sides. Passing into the little wood, the path is lined with pine-apples, which often extend into the bush under the trees as far as you can see. This is a strategic measure. The serrated leaves make a jungle impenetrable to bare legs. In the central clearing are groups of houses.

"As a rule, there is not much to be seen in a town. The gardens are on the slopes or in the valleys near the town. A few houses are in process of construction, and the builder, with one or two helpers, will be busy tying the innumerable laths, &c., that go to make up a house, or slow splitting and preparing the cane to tie with. A few

women will be preparing cassava pudding, a few more making baskets or nursing babies, several people fast asleep on mats in the sun; perhaps a man may be making a pretty sieve-basket, or weaving mats; one or two may be sewing a cloth (women never sew). Just at this season the boys will be out ratting with bows and arrows in the burnt jungle; perhaps some girls may go with them with hoes, to dig out any rats which run to their holes. Some of the people will be away trading, others away palavering, or visiting a sick relative. Three times a day those who get their living by tapping for palm wine have to ascend the trees to freshen the cut. Others mending guns, making fish traps, lounging, gossipping. A few sheep, goats, pigs, fowls, a skeleton dog or two, and rarely a cat, complete the picture of life in an ordinary African town.

"MAKUTA.

"We passed the Makuta market-place; it is a clearing about 400 yards in circumference, with a few bushes and some large trees of a species of ficus. There, every four days, the people met from far and near towns. It is a noted market, much indiarubber and even ivory changes hands there, and there is a large trade in salt. I jotted down the articles in a market the other day. Pork and goat flesh, some partly cooked, some decidedly 'high'; powdered cam-wood (a common cosmetic), pigs, goats, and fowls (alive), gunpowder, palm-wine, gourd pips (to be crushed with pepper and salt as an adjunct to cassava pudding); puddings in two or three forms, raw cassava in several forms, and also cassava flour, maize, plantain, bananas, beans, cooked leaves of cassava, cabbage, egg plant, &c., &c., with palm oil or crushed ground-nut to make them more tasty; knives, beads, hoes, baskets, mats, beds, sieves, cloth, whitebait and other fish, dried and fresh; shrimps on skewers, spitted rats in great variety, anklets, fez caps, straw hats, palm nuts and oil, pepper, cooking pots, pineapples, onions, tobacco; caterpillars, twelve on a skewer or alive; matchets, native cloth, yams, and potatoes, cooked and raw. At some markets there may not be a hundred people, at others even as many as 3,000.

"Very near to the market was the great wood of Mbanza Makuta, where Mr. Comber was shot; we passed it at half a mile distant, a valley intervening, then across a stream and over a ridge, and before us lay a very flat plain of five miles wide. On the other side was Tungwa, our destination.

"NATIVE FIGHTING.

"But there was gun-firing ahead of us, and we learned that the people of Nkumba were fighting with the people of Kimpanzu, in the gardens of the Tungwa women; and the Mbanza Makuta people, and those in their neighbourhood, were helping Nkumba. The battle was two miles away; they might be on our road and might not. We decided to get nearer to the scene of action before making definite plans. Presently the firing was only half a mile away, then even less. We halted. Just then an old lady came from the battle. She told us that they were fighting just on the path; we had better go back and take another path to the east, which was really more direct. She undertook to pilot us to the branchings of the road. Presently some men from her town came to see us. They begged us to go to their town, for it was too late to cross the plain. That evening we went to the town; it was about half a mile from Mbanza

Makuta. When the sun was setting we saw a long file of men coming on the path by which we returned with the old lady; it was the home-coming of the warriors. Some of the townsfolk rushed off to hear the news, and, as the warriors learned of our presence in the town, we were honoured with the exhibition of their prowess at a knoll below the town. There was a brave firing of guns and striking of positions, then they swarmed up the hill to see us, and we shook the begrimed hands. Some had blackened their faces; others were blackened by the gases from their leaky gunlocks. Some wore feather caps; others had rigged themselves out in knightly style, and wore rich and varied cloths; some had even gone to the battle with parti-coloured umbrellas. The first question asked by the townsfolk was: 'How went the day; has it been a good fight?' 'Yes, indeed!' 'No one killed on either side?' 'No one.' 'It has been a good fight, indeed; that is how all fighting should be!' An excited crowd of hand-shakers closed around us and we heard no more. Wars are not always so bloodless. I was in a town a month or so before, when the people sallied out to war. It had been long pending. In January last I saw that the two townships hated each other with a red-hot hate. A few days before I was there last time the allied towns had been to dance in their enemies' town. During the dance one young rowdy tucked up his 'skirts' as if he were travelling, and this is improper in a town. On nearing a town people let their cloths fall loose, and gird up after passing. The young people of the town were indignant at this breach of etiquette, which was, of course, an intended insult. The offender's cloth was pulled out from the tucks and a piece of it was solemnly torn as a protest. The dance stopped and vows of revenge were taken. A day or two afterwards the man who tore the cloth was passing through the young rowdy's town; he was at once set upon and beaten, his cloth torn, and his gun and those of his companions taken away. I arrived just as the folk were ready to start. Of course my protests were disregarded; their enemies had already started to the attack of their allied town. One man, in whose house I was sheltering from the strong sun, bade me good-bye, and laughed at my regrets. Two hours afterwards he returned on the shoulders of three men, badly shot. Fifteen were wounded that day, some mortally.

"MR. COMBERS SHOT.

"But to return to the Tungwa trip. At about four o'clock in the morning we heard a wailing in the town across the valley, and learned that a man of the town had died of small-pox in the hut which they had put up in the jungle. Mbanza Makuta had been suffering terribly, and this, as well as all their woes for the last ten years, has been put down to a punishment for the shooting of Mr. Comber. They believe that God is angry with them. Their chief, Bwaka Matu, died very soon after the crime, and the once very populous town is now of very ordinary dimensions, and has only recently been ravaged with small-pox.

"Before we could start in the morning the son of Kusakana and another boy had risked capture on the road to come and meet us. The plain is very flat, and in some places there are slight depressions in which the water collects in the rainy seasons. Some had some water in them then. It was over some of these pools that the people were fighting. Cat fish abound in the larger pools. The Kimpanza people had

bought some of the pools, but other towns disputed their rights to them.

"After nearly two hours we reached Tungwa. Our reception was hearty, and we were shown a fine house. The front room, which we occupied, was 20 feet by 14 feet, the walls were 6 feet high, with a good high-pitched roof; in the end of the room were two alcoves, one of which became our bed-room.

"Some fifty or sixty women beside men and boys sat down to watch the preparation of the house and the meal; meanwhile we chatted with our new friends. The town is built on the banks of a small river, the Sulewa, and is better described as a township, for our friend Kusakana is only chief of part of it. It takes eighteen minutes to walk through the town itself, and there are many small towns round it. We stayed here eleven days.

"MEDICAL WORK.

"In the morning at seven o'clock we had breakfast, then a morning service —singing, prayer, and an address. This was sometimes very well attended, but varied; next, medicine to those who could come for it; then Binta, the son of the chief of the town when Mr. Comber visited Tungwa, would tell me of someone ill in a suburb fifteen minutes' distant; he would carry my medicine case —one of those very handy cases which Messrs. Burroughs, Wellcome, & Co. gave us—and off we went to see the patient; then he would tell me of another, then another; it was generally twelve o'clock before I was back. We scarcely finished lunch before more people needed medicine; they had come in from neighbouring towns, or had been too late for the morning doctoring. While I was attending to them Binta would come and say: 'You did not see So-and-so, to whom you gave medicine yesterday.' So once more he would pilot me off, carrying the case. He is a fine, bright lad—such an amount of life and fun. He was very anxious to come to Wathen.

"It was fairly late in the afternoon before I could sit down, then I was generally tired; and, after a little time at charting out the district round our station or reading or study, the table was spread for our evening meal, then evening prayers with all who came. My wife superintended the purchase of food for ourselves and men, chatted with the women, nursed the babies, and made many friends. She has been having such a spell at schooling on the station, and there was an understanding that this stay at Tungwa was to be a holiday; but she set the boys who had come with us to reading to the elder boys, and to an alphabet class with the town boys. So we gave ourselves up altogether to the people. There was a great deal of sickness in the town; for, beside the ordinary woes and ailments, the season was very cold, and there can be no question that the Russian influenza has reached here. Nearly every one had a cold, and some were very ill. It was very sad to see the hold which the terrible superstition of witchcraft has upon them—everything is attributed to it. If a man is shot in war someone must have 'witched' him; if a canoe is upset and people drowned it is witchcraft. If a man is sick and starving to death, not having any appetite for the ordinary food, there is no attempt to make anything tasty: 'What is the use of troubling about food? the sick man is bewitched, and, until the spell is broken or taken off, medicine, food, and everything is of no avail.'

"AN IMPORTANT PATIENT.

"An important sub-chief was very ill. They begged me to see him. I gave him some medicine, urged strongly the im-

portance of some fowl soup, and told them on no account to dose him with palm wine. In the afternoon he sent to say that he was much better, the pain had stopped, and he had had a good sleep; would I send some more medicine? I said that he had enough medicine for the day, and that I would see him in the morning. But in the morning he was much worse. No one asked me to go and see him, and some advised me not to do so, lest the relapse should be ascribed to me. People might think that Kusakana had brought me to the town to kill off some of his rivals. I did not see him for three days. At last he sent for me. He was much worse, evidently sinking. The truth came out that they had been dosing him with palm wine, and had done him much harm. They had said, 'The poor fellow will die, let him have as much palm wine as he can take down, and enjoy all he can of this world's joy; he must soon leave his palm trees and wine;' so they had given him a great quantity.

"The poor man was very angry that his sickness was becoming worse, and all the previous day he had been demanding a witch palaver, so that the 'witch' who was killing him might be killed and his own life spared. The notables of the town had been to see him, but they could do nothing of the kind, because we were there. He had, therefore, sent for me. I saw at once that I could do nothing; food and nursing was his only chance, if any existed. When I told him so he begged me to tell him frankly if I thought he would die. I told him that it was very likely, and urged him to seek the forgiveness of his sins, and for preparation for the great change. In his exhausted state it was not easy to explain to the heathen man the way of salvation; but after I had been talking to him, he begged me to pray with him that he might know how to pray for himself. I did so, and the people tell me that often during that day he murmured that prayer to himself. I urged the wives who were nursing him to give him some strong fowl-soup. They asked me what was the use of feeding him, or giving him medicine; the breaking of the spell was what was necessary. After a great deal of trouble they agreed to kill a fowl, and supposed that size was no object. A chicken of six weeks was selected, but to that I objected. Then the sick man told them to kill the spotted hen. It was caught and brought in, and they were told to kill it. I went away, and the chicken was substituted by the wives, who thought that if he was going to die the fowl could be made better use of. The man died during the next morning early.

"THE SENIOR CHIEF.

"The senior chief of the township was also ill. I was treating him daily, and, after the death of the sub-chief, I was the more concerned about him. He had eaten scarcely anything for a week, although I had urged fowl-soup. He said that he had no fowls; there were too many thieves in the town. He had given me a fowl a few days previously, and, although I seldom do so, I had accepted it, fearing that my refusal of his gift would be misunderstood, and in his fear he might think that I was in league with the witch who was troubling him. One has to be very careful, even when giving medicine, under such circumstances. I went back to our house, and sent him his own fowl back with a message that, if he had no fowl, I certainly would not take his last. He soon sent it back, and with it one of his wives with another fowl, to be cooked under my own eye. In the evening he took

some soup. On the tenth day, I told Kusakana that I must go away next day, but he would not hear of it, neither would he tell me why. At last, after much trouble, I was able to learn through Nlemdo that he did not want me to go until the senior chief was better. If he died they would say that Kusakana had brought me to Tungwa to accomplish the death of his senior chief. By the following evening there was so much improvement that he consented to our departure.

"MAGIC LANTERN.

"Perhaps the best talks I had with the people were with those gathered to look at the magic-lantern pictures on three evenings.

"The second day at Tungwa I was walking in the town with Kusakana. I said to him, 'I must go back to the house; I have a lamp to clean.' 'A what—a lamp—what lamp? what is it for?' 'A lamp with which we make beautiful pictures come upon a white sheet; but it is no use to show such a thing here, you can only see it at night, and everyone would be frightened.' His curiosity was roused; he had heard of something of the kind. He came to the house to see it. I cleaned it, and showed him that there was nothing to be afraid of; but, of course, it would never do to show it. He begged to have it shown that very evening; so the news went through the town. The best compounds are enclosed by lines of tall, straight, poplar-like trees. I soon found a place to hang the sheet, and, as soon as it was dark, the lamp was arranged and lit. A few gathered. I put a chromotrope on the screen, then for ten minutes yells and screams of delight brought a crowd of 300 or 400 quickly together. After a few preliminary pictures, which sufficed to work off a great deal of superfluous energy, the people began to quiet down and for one and a half hours they sat quietly and intensely interested while I talked to them about the series of Old Testament pictures. I had to show the New Testament series the next night to about 500, and again on the evening of the market-day to about 300, many of whom were strangers.

"It was a great opportunity to present the Gospel to them; so many subjects, phases, and aspects present themselves with such a series of pictures. It was only at Tungwa that I could exhibit. I offered to do so at the second stage from Wathen, but it was declined. Hitherto I have not been able to do very much with the lantern on account of the timidity of the people.

"The news of the Tungwa exhibition has reached some people only four hours from the station, and has brought an earnest appeal to show it in their town; then I hope to receive other applications. I am hoping to make great use of it. The only difficulty that has ever existed has been the fact that it must be shown at night, and things at night are uncanny. The lantern was given me by the Ladies Negro Friend Society, through Mrs. Cadbury, of Birmingham.

"A NATIVE FIGHT.

"One day, while we were at Tungwa, the people returned from a neighbouring market. There had been a row, and many people had run away and left their wares. It appears that a woman objected to the price offered by a young rowdy for some food stuffs. The rowdy struck her across the face with his strings of beads (the currency). A man standing by, enraged at such conduct on the open market, struck him with his stick. The rowdy then took his gun and fired at the man who struck him, and missed; he in his turn

shot the rowdy dead on the spot. Of course a free fight ensued, two people were wounded, everyone bolted; many women, and men, too, left their wares; other people snatched at the leavings. Next day the rowdy's town went to war with the town of the man who killed him. In the fighting they lost a second man. Since then there has been no further fighting, but there has been a witch palaver over the man killed in the battle of the day after the market. Two witches were discovered, and they too were put to death for causing their townsman to be killed in the war. So altogether four people died over that market squabble, and two others were wounded. There is always a risk of a row at the markets. I do not like them at all when I happen to be present; it is often difficult to know where the trouble is, and which way to run, or whether there is any need to stir. Very often there is only some little dispute; the nearest women pick up their baskets, those next them see the sudden move, and clutch theirs before they can know the reason, and so the rush becomes general. The whole land is full of violence and wickedness; and it is a great blessing that the State authorities are beginning to put a stop to these things. I have strongly warned our Tungwa friends.

"RETURN JOURNEY.

"After eleven days we started homewards. Everyone was sorry. Many boys wanted to come with us; only six could do so; some said that they would not rest quietly in the town. The people begged us to return soon; it was really a hard parting. A seventh boy came with us the first day on the road, to ask his uncle's permission to come to the station; he is to come all in due course. So, loading up the new boys with extra stores of food for the road, we started. We did not return by the road by which we had come, but instead of going due north we turned to the west for two days to Kinsuka, thence to Kimpese, which is to be the half-way station on the railway. The Belgian Trading Company were establishing themselves there.

"From that point we travelled for two days along the foot of the precipices which form the escarpment of our lofty plateau. In many places it towered 700 feet above us, almost perpendicular. It is a wonderful formation which puzzles me much. At the end of the second day along the base, we ascended to the top to sleep at Kongo Vungu. Those people have always been timid. There was a funeral in the town, and we were begged to keep clear of the dance lest the gathering should be broken up. A man asked us to stay the night in his compound, which was built on a buttress of the plateau.

"It was a fearfully cold place. A strong wind was blowing, and the cold (about 55° F.) seemed to penetrate to the bones. We were glad to get into the house and wear a blanket as a shawl in the house. The position was fine from a military point of view, so was the scenery, but in the cold season I could not make a home in such a place.

"NSHINGA.

"Next day we had to pass a district in which small-pox was raging, not more than eight hours from our station. When within four hours of Wathen I was passing through a town, a man said: 'Wait a minute, will you? We have a boy for you.' 'Where is he?' 'Ratting close by; we have sent for him.' In two minutes the little man turned up. I suggested that there wa nothing much to wait for, so, handing him my umbrella to carry as a sort of

recognition, we started on again. I wondered at such a sudden and business-like bestowal of a scholar. Since then I learn that the people of his town owe for a pig bought from a neighbouring town, the people of which have been very friendly with us. The debt has been long unpaid, and they feared that proceedings would be taken against them before the District Commissioner. The people felt that it would be best to be on good terms with us, so determined to give us a boy to teach; then, being on friendly terms with us, they could ask us to help them in settling the palaver. Only to-day have I found this out; however, Master Nshinga is happy and comfortable with us, and it matters little how it all came about.

"The itinerary extended over about 120 miles. Only about ten miles of this did we pass over the second time —that is to say, we went by one road and came home by another, making a triangle, two sides of which were fifty miles each and the base twenty. The country is, then, thoroughly open as far as Tungwa. We must make Tungwa a sort of sub-station. They were very anxious for us to occupy their town, if only to send a couple of teachers. I told them that at present we could only visit them as frequently as possible, and the teachers we would send when we had any. I hope to go there in November, and to do a little more in the towns on the road.

"The greatness of the work in hand presses heavily upon us. The difficulties of travel is our greatest obstacle. This journey has brought us well in contact with the people, and furnished many opportunities for the delivery of our great message of salvation.—With kindest regards,

"W. HOLMAN BENTLEY.

"A. H. Baynes, Esq."

OPENING OF A NEW UP-RIVER STATION AT MANSEMBI.

The Rev. J. H. Weeks sends the following particulars of the establishment of the new up-river station at Mansembi:—

"Boguidu, Upper Congo River,
"S.W. Africa,
"Aug. 17th, 1890.

"MY DEAR MR. BAYNES,—We left Bolobo on the 11th July, and had a very good run to Lukolela. We found Messrs. Scrivener and Clark quite well and happy in their work. We left Lukolela next day, and in a very little time saw a sandbank literally covered with hippopotami. We counted 106; there were scores of them in the water besides, coming up and grunting around us. Two days later we reached Equatorville, one of the A.B.M.U. stations. There is a beautiful mission-house with a fine vegetable garden; they can grow almost anything; but a miserable looking town, with not more than about 400 people; plenty more, but at a distance. Another two days journey brought us to Lulanga, where a gentleman of the Dutch House gave us a welcome, and invited us to breakfast, after which we had a walk through the towns. It took us fifty minutes. They are all built closely together, with about 3,000 inhabitants. In fifteen minutes we came upon another cluster of towns with about 1,000 people in them. We were somewhat satisfied with the look of things, so went up the Lulanga River to see Mr. McKittrick, and talked the matter over with him

On a future occasion a station will have to be established at the mouth of the river to do their transport work, as we could not undertake to do it for them; and, as the field there is small—not large enough for two missions to work—we decided to leave it alone. We spent a very pleasant time at the C.B.M., and got well into the main river midday, July 21st. Then began again the search for our station site. The first place we stopped at the people ran away and left us an empty town. We went ashore, and called to the natives to sell us some fowls, but they would not come near. They said if the white men stay behind they would sell fowls to the boys. We did so, and after a few minutes, hearing who we were and what we came for, they were very friendly and wanted us to settle in their town, and were quite rejoiced to find we had not come to fight, as they did not want to. We had no trouble in getting two men from there to go to see other places, so that we might have less trouble with the people. We quietly entered and walked through several other towns, and were much amused at the reception we had from the people, and partly fixed upon a site in the Bundundu district; but we are going to see if we can find a better. We came upon one large town and wanted to go ashore, but directly we stopped the women scouted and the men put themselves in fighting posture, and gave us distinctly to understand that we should not land without a spear or two at us. We sent the two men from a neighbouring town ashore to ask them to let us land, but they threatened to kill them. So we thought it best to get away. We went to another set of towns and then on to Bangala State Station for a permit to build. After leaving Bangala we thought it better to go on, so we went as far as the River Luika, which is about 900 miles from the Pool.

"We started on the 8th of August on our return journey down river. I have not yet seen signs of the vast population of the Upper River. I believe there are millions of people, but all you can see of them are the towns indicating their presence along the river banks. What we shall have to do is to get as large a sphere as we can for work on the river, and in years to come work back to the people in the interior where the vast population is. The river scenery up here is much more beautiful and tropical than it is below. The banks are alive with the notes of a thousand birds and insects, and the river full of fish and reptiles. In every town we landed we caused a considerable amount of excitement. The people were not sure whether we had come to fight or not, so they always got ready for us. We landed with our walking sticks only, chatted with the people, bought fowls with empty bottles, brass wire, and tin plates; and, in a very little time we were all friends. In these towns no women or children were to be seen, only men with ugly-looking knives, long spears, bows and arrows ready; in some places they all ran away with the exception of a few men, perhaps too old or too sick to run. It was amusing to hear these braves (?) laugh and jeer those who had gone. We have decided to settle in the Mansembi district, at a town called Boguidu; it is sixty miles above Lulanga on the north side of the Congo River. It is the centre of a populous set of towns at the mouth of a large creek that runs into the Mobangi. The creek is lined with towns. The people are Bangalas, one of the most energetic and progressive tribes on the river, and in learning their language we shall have a great area

opened up to us. In a year or two we shall need a boat, but for the present we can do all we shall have time to do in a canoe. I trust we shall be spared for many years of service for the Master in this district.

"JOHN H. WEEKS.

"A. H. Baynes, Esq."

LETTER FROM MR. WHITEHEAD.

The following letter has been received from Mr. Whitehead, our last new Congo missionary:—

"Duke Town,

"Old Calabar,

"September 15th, 1890.

"MY DEAR MR. BAYNES,—Sitting here in the study of Mr. Beedie, of the U. P. Missionary Society, I take an opportunity afforded me to drop you a line or two.

"Thus far God hath kept us, and we rejoice. All the way along He has kept me in health and happiness.

"Yesterday was the first time I set oot on the African shore, and the first opportunity was given me to speak to the Africans. Mr. Foster asked me to speak to his congregation in the afternoon, and I tried my utmost to speak to them helpful words. It was exceedingly strange to me. Not able to speak the Efik language, the address was conveyed to the people by an interpreter. I spoke a few sentences, then the interpreter translated into Efik speech. The people gave good attention to all that was said, and I trust good was given them. In the evening Mr. Beedie would have me conduct the English service in his church. There were present a goodly number of gentlemen connected with the various trading houses on this part of the river, a few passengers from the steamers then at anchor in the river, the captain of the *Lualaba* (whose ship ran into a sand-bank when she was only a short distance from the Volta on Saturday, and was only got off yesterday morning), Captain Boler, so well known in the successful settlement of difficulties with native palavers and the resident missionaries. Although we have had service on board every Sabbath since leaving Liverpool, and have had our familiar hymns, there was a faintness about them all, a lack of whole-heartedness, which is so necessary to full enjoyment of them. But here, in this sanctuary, I think some (at least my own) of our pent-up feelings found hearty vent. It was good to be there.

"My first impressions of Africa and the Africans are very mingled ones. The scenery so far has been to me very picturesque; the whispering palm-fronds, the mangrove swamps, interspersed with innumerable creeks, revealing here and there a solitary hut of the peculiar native construction, birds, moths, and other creatures of beauty—all lend enchantment to the view. But in the midst of a fine landscape is a squalid array of native architecture, filthy and repulsive to our whole nature. Disgust is thus mingled with admiration. But surely the same disgust is excited into contrast with admiration at home. I think I detect noble hearts in the Africans, but hidden so deeply in superstition-governed lives that perhaps it will be difficult without long experience sometimes to discover them, as it would be for me now to discover a native lurking in the bush; maybe, after a time, by quick observation of signs of his presence, I should find

him. But the Lord Jesus can win them forth. Oh, that I may, by the power of the Holy Spirit, bring many within the sound of His voice!

"Mr. and Mrs. Harrison, who are enjoying good health, join with me in every good wish towards yourself.

"Yours very sincerely,

"JOHN WHITEHEAD.

"A. H. Baynes, Esq."

NEWS FROM UPOTO STATION, UPPER CONGO RIVER.

Mr. Wm. L. Forfeitt, writing from Upoto, under date of August 8th, says:—

"MY DEAR MR. BAYNES,—I am sure you will be wondering how we are getting on here in this new district of Africa (Upoto); and though I cannot write you a long letter by this mail, I feel nevertheless that I ought to send you a few lines.

"Our prospects here are as good as ever, and we have abundant reason for thankfulness. We are of course very busy building, and preparing for building, &c., and fortunately we have no difficulty in getting workmen. Our station is a daily attraction to the natives, but we are looking forward to the time when they will be attracted by our message too. Our services, though as yet very simple, and chiefly musical, are very interesting to the people, and they look forward to the Sunday services quite as much as we do, and we are frequently asked in the middle of the week how many days it is to Sunday. We are daily coming across fresh villages in the country round, and we are becoming increasingly pleased with the prospect of future work in this very large district. Mr. Oram is getting on well with school work, and one Upoto boy already knows his alphabet thoroughly. The people, too, are learning the value of our medicines, and my list of patients increases daily. Our vocabulary is, of course, very limited at present but we are doing all we can to add to it.

"On Saturday last we were surprised by the unexpected arrival of the *Peace*, with Messrs. Weeks and Stapleton on board. They have gone on to look at Bomba and Nambinga, large towns about two days beyond here, where I think it is likely they will settle. We were very glad to see our brethren, and we spent a happy Sunday together. Mr. Field is in charge of the boat, it being necessary for Mr. White to take a little rest at Bolobo. Mr. Oram keeps well. He gets an occasional fever, but nothing serious; and as for myself, I am glad to say that my health is all that I could wish.

"Yours faithfully,

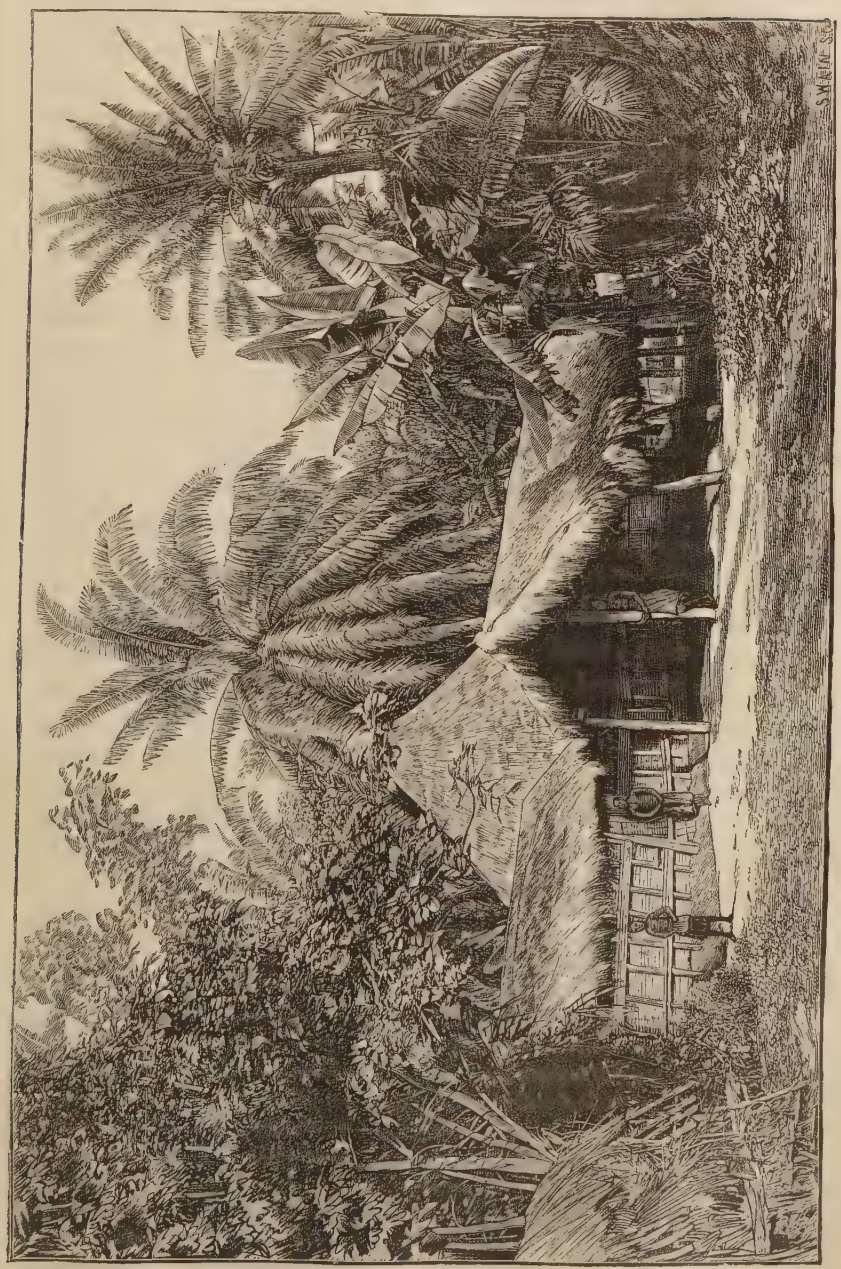
"A. H. Baynes, Esq." "WILLIAM L. FORFEITT.

A Funeral Dance at Bolobo, Upper Congo River.

THE Rev. George Grenfell writes:—

"This group was assembled one day last month, a mile and a half or so south of our station of Bolobo, to do honour to a young man who had recently died, and whose body, done up into an immense roll of cloth, stood under a shed at the opposite end of the group to that which is represented.

A FUNERAL DANCE AT BOLOBO.—(*From a Photograph.*)



IBAKA'S HOUSE.—(*From a Photograph*).

The man dancing at the moment the picture was taken is our neighbour, Ngoie, and as he dances he sings of the worth of his friend's son who is dead, and tells how he has brought there his people to sing the praises of the departed one and to testify of his esteem. The man in the feather head-dress is about to commence dancing and to show how the deceased used to fight in time of war, and to tell how brave he was; then another goes through a dramatic representation of how he used to behead such slaves as fell under his displeasure. Women also entered the ring and danced and sang of his beauty and strength, and extolled his bravery. During all this time, at the other end of the space, surrounded by the thousand of people or so who were assembled, the women of the household to which the young man belonged sat together weeping and chanting a mournful dirge, telling of their desolation and sorrow now the departed one had gone. We did not know at the time that the immense bundle of cloth round which they were seated contained not only the body of the young man, but the bodies also of two young people who had been tied up alive with it, or our expressions of sympathy for the poor sorrowing ones would have been mingled with the plainest denunciations of their cruelty. This is a terribly dark and cruel place; and when I think of the evil and sorrow which come within the narrow range of our cognisance, and remember that as it is here at Bolobo so it is over the whole of this great land, my heart is very heavy, and I long very earnestly for the ability to paint such a picture as may help to awaken the feeling of responsibility which should obtain among the churches to preach Christ to these poor benighted ones.

The picture of Ibaka's house shows on the ridge of the roof, in front, three skulls. These belonged to three out of nearly twenty poor victims who were sacrificed at the time of Ibaka's funeral, when he was buried under the central portion of the house in the background.

Miss Silvey's Appeal for Congo Training School.

MISS SILVEY sends the following letter, which we print with great pleasure:—

"75, Bristol Street, Hulme, Manchester,
"November, 1890.

"MY DEAR MR. BAYNES,—It is with extreme pleasure and gratitude that I forward you £208 0s. 10d., contributed by friends for the establishment of a school on the Congo; its special object being the training of native Christian boys and girls to become teachers and preachers for Jesus Christ n their native land.

"There is a general feeling that Africa can only be won for Christ by its own people, and the easiest and surest way of doing this seems to be to train the children, whose hearts the Lord has touched, to go forth and teach those that still sit in the great darkness of Him who is the Light of the world.

"This money has been given with the utmost cheerfulness and readiness by friends outside as well as within our own denomination, and whilst acknowledging our gratitude to them for the sympathy and willingness to help in our missionary efforts which they have shown, I would like, with your permission, to add that should any other friends desire to contribute towards this object their subscriptions will be most cordially received and published, whether forwarded direct to you or through—Yours very faithfully,

"CASSIE SILVEY."

1890.	List of Contributions.	£	s.	d.
January ...	D. M., Manchester...	5	0	0
„ ...	Miss Hadfield, Manchester	10	0	0
„ ...	Band of Kindness, per Mr. Kirlew, Manchester ...	2	0	0
February ...	Miss Mary Browne, Heaton Mersey	10	0	0
„ ...	Dr. Browne, Heaton Mersey	5	0	0
„ ...	Mr. Newman, London	1	0	0
„ ...	Mr. Sheppard, London	1	0	0
„ ...	Union Chapel Sunday-school, Manchester	3	8	9
„ ...	Mr. Clark, Manchester	0	5	0
„ ...	Rydall Mount, Wesleyan, Manchester	0	17	6
„ ...	Miss Bentley, Manchester	2	2	0
March ...	Moss Side Sewing Class, Manchester, per Miss Pascoe	19	0	3
„ ...	Stalybridge, per Mrs. H. Knott	3	10	10
„ ...	Ladies' Meeting, Lymm, per Mrs. MacGill	4	0	0
„ ...	Mr. MacGill, Manchester...	1	0	0
April ...	Mr. Johnson, Manchester	0	10	0
„ ...	Mission Room, Moss Lane, Manchester...	0	3	6
„ ...	Moss Side Baptist Sewing Meeting, Manchester ...	1	8	9
„ ...	Miss Fletcher, Hornsey Rise	5	0	0
„ ...	Mission Hall, Goodridge Street, London	1	6	0
„ ...	Miss Glover, London	1	0	0
„ ...	Mrs. Glover, London	0	14	0
May ...	Archway Tavern Mission Hall, London	1	3	0
„ ...	Mr. Coxeter, Highgate Road	5	0	0
June ...	Wilmott Street Mission Room, Manchester	3	6	0
July ...	Meeting, Ladies', Stirlingshire	0	14	6
„ ...	Meeting, Gospel Tent, Dunblane	1	12	7
„ ...	Sunday-school and Church, Berwick-on-Tweed ...	5	10	0
„ ...	Mr. Robert Sidey, Berwick-on-Tweed	1	0	0
„ ...	Mrs. Sidey, Berwick-on-Tweed	0	10	0
„ ...	Mr. Mack, Berwick-on-Tweed	1	0	0
August ...	Bridge of Allan Meeting, United Presbyterian Church	4	0	0
„ ...	Misses Miller, Bridge of Allan	0	5	0
„ ...	Mrs. Milne, Bridge of Allan	0	10	0
„ ...	Mrs. Glass, Bridge of Allan	1	0	0

1890.		£	s.	d.
September ...	Mr. Muir, Bridge of Allan	0	5	0
„ ...	Mrs. Muir, Bridge of Allan	0	10	0
„ ...	Baptist Chapel, Stirling, Meeting	3	11	4
„ ...	Mrs. Swan, Stirling	0	15	0
„ ...	Mrs. Hanny, Bridge of Allan	10	0	0
„ ...	Miss Kemp's Mothers' Meeting, Rochdale	0	17	6
„ ...	Miss Kemp, Rochdale	5	0	0
„ ...	Lady Peto	10	0	0
October ...	Mrs. Coxeter (part Sale of Work)	2	3	4
„ ...	Mrs. Frank Crossley, Manchester	50	0	0
November ...	"For Christ's sake," Manchester	1	0	0
„ ...	Mrs. Buckley	0	1	0
„ ...	Mrs. Herbert Knott, Stalybridge (part proceeds of Sale of Work)	20	0	0
		£208	0	10

Death of the Rev. Frederick Trestrail, D.D.

AT the meeting of the Mission Committee on Tuesday, the 18th of last month, the following resolution was unanimously adopted amid expressions of the deepest feeling and sympathy :—

"MINUTE ON THE DECEASE OF THE REV. DR. TRESTRAIL.

"The decease of their highly-esteemed and valued friend and colleague, the Rev. Dr. Trestrail, in his eighty-eighth year, cannot be recorded on the Minutes of the Committee without an expression of their warm regard, and a grateful remembrance of the many great and distinguishing services he rendered the Society. Fifty years ago his name appeared for the first time on the list of members of the General Committee. His early life, his training at Bristol Academy, his pastorates at Little Wild Street, London, afterwards at Clipstone, at Newport, in the Isle of Wight, and six years of energetic action as secretary of the Baptist Irish Society, richly prepared him for the larger sphere to which he was called with Dr. Underhill in 1849, as joint secretary of the Baptist Missionary Society, a relation which was characterised by mutual affection and regard and unvaried harmony of action.

"He was already in intimate and trustful fellowship with the leading men of the denomination, and well known as a preacher of no common ability, as well as an attractive speaker on the missionary platform. How well he served the Society for the twenty-one years of his secretaryship is still fresh in the memory of all. His never-failing kindness to his missionary brethren cannot be remembered without grateful praise, while his devotedness and unwearied zeal in the work of the Society greatly contributed to its prosperity and success. During Dr. Underhill's absence in India, the West Indies, and Africa, Dr. Trestrail discharged single-handed the duties which devolved upon him, and at times while suffering under sore domestic sorrow and affliction. His very numerous deputation visits to the churches were ever welcomed with gladness,

and his ministrations and speeches were often occasions of great spiritual refreshment and usefulness. There is scarcely a town or village of importance in the three kingdoms that he has not visited in the Society's service, and by his geniality, his private virtues, and his Christian worth he deepened the interest of the churches in the great missionary cause. He loved the Society and laboured for its advancement with heart and soul. Nor did this devotion to the Mission cease with his retirement from the secretaryship in the year 1870. The remaining years of his long life were scarcely less consecrated to the active service of Christ, whether at home or abroad. As an honorary member of the Committee he was seldom absent from its meetings, and in later years pain and bodily suffering did not damp his zeal nor cause him to shrink from laborious journeys and the able advocacy of the Society's claims. It was his ardent wish, to use his own words in taking leave of office in 1870, that his 'younger brethren, in the ministry especially, will make themselves so acquainted with the history of this institution, with all the grand facts that have been developed by it, with the toils, labour, and self-denial of the men that God has called to the work in the field, until their own hearts are fired with a spirit that will ever prevent their failing in the discharge of their great duty as ministers of the Gospel of the grace of God to the churches over which they are called to be pastors, and in relation to the extension of the Kingdom of Christ throughout the whole world.'

"It was a fitting close to his devoted life that Dr. Trestrail's last public act should be at the Cardiff Autumnal Missionary Service, to commit to the blessing of God in devout and solemn prayer the youthful brethren who were about to depart for the mission-field. Memory will not fail to recall in future years those fervent, stirring, and tearful petitions at the Throne of Grace.

"It should not be left unnoticed that on laying down his office, a handsome pecuniary testimonial was presented to Dr. Trestrail, and that a striking likeness of our beloved friend, the result of a private subscription, adorns the Committee-room of the Society.

"To his beloved widow and family the Committee desire to express their warmest sympathy, and to commend them to the care of the Great Master, whom the husband and father so long served and loved."

The Late Mr. William Potter Olney.

AT the meeting of the Committee of the Baptist Missionary Society, on the 28th of October, it was—

Resolved:—"That the Secretary be requested to convey to Mrs. Olney and the members of Mr. Olney's family a very sincere expression of the deep and profound sympathy of the Committee with them in this season of sore sorrow and bereavement, and assure them of the earnest prayers of the Committee for their solace and support."

The Committee record with loving thankfulness the long continued and ever generous services of their deceased colleague on behalf of the Mission, his untiring efforts to deepen and extend the missionary spirit, and his warm-hearted interest in all that could further the missionary enterprise. As missionary secre-

tary and treasurer at the Metropolitan Tabernacle Church he rendered for a long term of years most valuable and conspicuous help.

By his colleagues on the Mission Committee his memory will long be cherished with affection and thankfulness.

The Rev. C. H. Spurgeon, referring to Mr. Olney in his morning sermon at the Metropolitan Tabernacle, on October 19th, said :—

"He has been more than fifty years a member of this church, and for many years our right-hand man. His zeal in service was only rivalled by his patience in suffering. Love was his prominent characteristic. He was graciously impetuous, and yet persistently constant. While he was a very ready speaker, he was not a mere talker; but was as liberal with his gifts, and as abundant in his prayers, as he was frequent in his exhortations. Never pastor had abler or more earnest helper. His son right worthily sustains the honour of the house; but scarcely could any dozen workers fill up the gap which the father's death has caused in the departments of prayer-meetings, foreign missions, home evangelisation, and orphanage.

"Our dear brother was the embodiment of life in the service of the Lord. Last Sabbath he sat in this seat behind me, and responded in his very soul to the Word of the Lord. Last Monday was spent all day in the service of God and this church, in the most hearty manner. Though a great sufferer, his spirit carried him over his bodily weakness, and he constantly exhibited an amazing zeal for God and the souls of men. To the last the old ruling passion was strong in him: he would speak for his Lord. He was so struck down that he did not know that he was dying. He found himself in heaven or ever he was aware, and I dare say he said to himself, 'I thought I was going to the Tabernacle; but here I am in the temple of my God. For many a year I took my seat among my brethren below, or went about serving my Lord among His people, and now I have a mansion above, and behold His face; but I will now see what there is to do.' Yes, he will serve God day and night in His temple, just as he did here; for he was never tired of work for Jesus. He was always at it, and always full of life. He never beheld death while he was with us, for he overflowed with life; and when physical death came, he did not gaze upon it, but simply bowed his head, and found himself before the throne."

Mr. Thomas H. Olney.

THE Committee are thankful to report that, in response to a very earnest and unanimous request, Mr. Thomas H. Olney has accepted the seat on the Board of Management of the Mission vacant by the decease of his beloved brother.

Mr. Olney, writing to Mr. Baynes, says :—

"I have read with deep emotion your very kind and sympathetic letter on behalf of the Committee of the Baptist Foreign Missionary Society.

"You therein convey to me the richest consolation in the expression of your high estimate of the value of my dear brother William's past services to the Mission, and of your deep regret at his sudden removal.

"You also convey to me a call to duty which I feel that I cannot refuse.

"In accepting the vacant place on your Board, at the unanimous invitation of

the Committee, I wish to assure them that I heartily accept the responsibilities of the office, with a sincere desire to render quiet but useful service to the Mission.

"I trust that God may still more richly bless the Mission with success, and that He will endow both Committee, staff of management, and the devoted band of missionaries with His heavenly Spirit."

Young Men's Missionary Association.

LECTURE SEASON, 1890-91.

MISSIONARY LECTURES.

Specially written and arranged by the Secretary Y.M.M.A. Each illustrated by over Sixty of the finest LIME-LIGHT DISSOLVING VIEWS, painted by the best Artists and exhibited by a skilled operator.

WE have much pleasure in calling special attention to the following particulars relative to the new "Missionary Lectures" of our Young Men's Association in aid of the Baptist Missionary Society, on "India," "China," and "The Congo." While being thoroughly entertaining to a general audience, we value them chiefly from an educational point of view, because of their great helpfulness to our Society in giving correct and particular information in a popular style, of the work of our own missionaries in various parts of the world.

INDIA.—Kettering and Dr. Carey; the First Mission Band; the Baptist Missionary Society's Medical School, and Zenana Work of To-day from Serampore to Simla; the Cities, Streets, and River Scenes, Tombs, Temples, Idols, Mosques, and Processions. Hinduism and Muslimism, Caste, and Condition of Women, &c.

CHINA.—Its Early Civilisation and Literature, the Worship of Ancestors, Confucianism, Taoism, Buddhism, Boys' Schools, Examinations, the Classics, Opium and the "Opium War," the Taiping Rebellion, the Great Famine, Queer Notions concerning the "Heathen Chinee," Curiosities of Native Life, Native Poems, Proverbs, and Amusing Stories. Missions — Nestorian, Jesuit, Protestant. Our own Mission—its Work, Worth, and Want.

THE CONGO.—Moffat and Livingstone, Saker and the Cameroons, the Discovery of the Congo by Stanley, the Congo Free State and General Gordon and the King of the Belgians, Our First Expedition, the *Plymouth* and the *Peace*, the Arthington Fire. Scenery—River and Inland, Oddities of Travel, Health, Trade, Home Life, Fetishes and Witchcraft, the Nganga-Ngombo, School Work, the late Rev. T. J. Comber, Our Losses and Repulses, Our Progress and Prospects.

The views for this lecture are chiefly from original sketches and photos by the late Mr. Comber, and by Messrs. Bentley, Grenfell, and H. M. Stanley.

The lectures are delivered in London and the suburbs, either by the secretary or by one of the assistant lecturers. Terms to London subscribers to the

Y.M.M.A. for lecture and lime-light dissolving view exhibition, 25s. inclusive. To others, £2 2s.

Lanterns are not lent, but the full manuscript of each lecture, with the complete set of views, can be lent to country churches and schools, on their paying carriage both ways, and remitting a hiring fee (for one evening) of 10s. 6d. Village churches and others arranging to use them for three or four consecutive evenings, can have them at still lower rates.

Early application, giving three or four alternate dates, must be made, addressed, "The Secretary, Y.M.M.A., 19, Furnival Street, Holborn."

CHINESE PICTURES.—Two sets of these, about 25 in each, representing Chinese gods, and painted by native artists, are now ready, and can be hired from the Y.M.M.A. for use at meetings in summer or winter. The scrolls (about 5 ft. by 3) are sent in a box, with an easel frame for exhibition, and a written description chiefly from the M.S. of the Rev. H. Dixon, of Tai-yuen-fu. The charge for an evening's hire is 5s. (subscribers to the Y.M.M.A., half-price). The hirer to pay carriage from and to the Mission House.

Work in Gya.

THE following extract is from a letter written by Mr. Prem Chand to the Rev. C. Jordan:—

"Mission House, Gya,
"North India,
"August 30th, 1890.

"MY DEAR SIR,—I am very glad to receive your kind letter, and to find that you are so busily engaged in the interests of the Mission. I have met with great encouragement in my work here. The people listen very attentively to our preaching in the bazars, and flock round us as soon as we reach our preaching places. The Bible-class, which I opened when I came here, is well attended. Among my students there is a teacher of the Government High School, a teacher of a private English school, a watchmaker, a munshi, and a respectable Brahmin. These people attend very regularly, and take a great interest in their lessons. The four Sunday-schools which I started are flourishing. I have now about 100 boys and girls in them, and if I could get a few teachers I could open many more such schools. At present these are taught by myself and the catechist who is with me.

"The sale of New Testaments and Gospels, in Hindi, has been exceedingly encouraging. Eighty-four copies of the New Testament, with about 600 Gospels, have been sold, especially to pilgrims, in the last six months when I am here. A respectable Sadhu (devotee) from Nepal has bought a copy of the Bible. When a boy he was a student in a mission school at Shahjehanpore. On hearing us preach he stood to listen, and promised to see me at the Mission-house. Day before yesterday he sent a man for the Bible.

"The district magistrate and the sessions judge are in sympathy with me in my work here. I was to receive a substantial grant from the Municipality for mission-schools, but this has been overruled by the Commissioner for this year. I hope to get it next year.

"I do not think our Society should, on any account, give up Gya. It is a well-known pilgrim station, to which people from all parts of India come. Even the Chinese, Japanese, and other Buddhists at times visit it. It is occupied by us only. It offers a splendid field for mission work."

The Missionary Guild.

WE desire to call the special attention of our readers to a plan recently adopted by the friends at Handsworth, Birmingham, with a view to enlist the help and sympathy of young people and children in foreign missionary work.

Mr. Charles G. Husband, of Radnor Road, Handsworth, writes to Mr. Baynes:—

"The plan we have adopted at Hamstead Road Church for *young people and children* is to form an association called 'The Missionary Guild,' and to get every family to have a missionary box, and the box for three months to be in the charge of one child in the family. Then we lend to each child (who has undertaken the charge of a box) an interesting missionary book, to be read by all the family during the three months. At the end of each quarter we shall have meetings, when the boxes will be brought in, and the amounts collected will be taken note of and announced, and the books exchanged for others. These meetings we intend making as interesting as possible, always giving some special missionary information. We have got two young men to be the secretaries of the Guild, and hope it will prosper. At the first meeting we had thirty-four families represented, who were desirous of at once having the boxes, and we shall no doubt add to that number. Of course, this does not take the place of missionary subscriptions, but is in addition to subscriptions. We intend it more especially for young people, and to encourage regular weekly contributions. I thought you would be interested in hearing this, and I hope we shall increase the funds in this way."

The Lord Loveth a Cheerful Giver.

WITH cordial thanks we acknowledge the receipt of the following welcome and generous gifts:—"A. and P.," Bridport, an old silver watch for the Congo Mission. "An Old Soldier," a praying friend of the Mission, £15; "A Thankoffering to God;" £5 for the conversion of a departed brother; £5 for the conversion of a departed friend; and £5 for himself, per the Rev. Robert Jones, of Sudbury. "A Gloucestershire Working Man," £15 for the China Mission, per the Rev. John Bloomfield, of Gloucester; F. and K. H., Lymington, for a gold ring and five shillings for the Congo Mission; "A Sister in the Gospel," Lochgilphead, for a small ring and brooch, she writes:—"These were the gifts of friends, and now I give them to my best Friend. I gave Him my heart more than fifty years ago, and now I am only waiting to be called home"; "A Lover of Missions" for sixteen shillings as a thankoffering for deliverance from a threatened trouble," for the support of a native boy under Mr. Stapleton, of the Congo Mission; A. N. for a jet necklet; Master Hazel Parkinson, Upper Walmer, for sixteen shillings, "collected in my missionary box for the Congo Mission"; "An Old Gardener," for an old silver coin for the Congo Mission; "A Blind Girl," for a small silver knife for the China Mission. Very grateful thanks are also given to the following donors for most timely and welcome help; specially opportune at the present time when such heavy calls are being made upon the Mission Exchequer in connection with the large extension of Mission agency in China and on the Congo:—Anonymous for *expenses of*

Deputation to China, £350 ; Mr. W. Thomas, Llanelly, £100 ; Mrs. W. Thomas, £10 ; Mr. H. Thomas, £10 ; Mr. W. Fraser, for *Jamaica*, £50 ; Do., for *Calabar College Repairs*, £50 ; Reyner Trust Fund, £70 ; A Friend, per Rev. S. Vincent, Plymouth, £50 ; Two Friends, Yarmouth, £85 ; J. L., £50 ; Mr. J. W. Clark, Leicester, £27 10s. ; M. W. G., £25 ; "Meg," for *Congo*, £25 ; Mr. Jas. Wates, £25 ; A Friend, No. 2, per do., £20 ; Mr. W. Duncan Knight, £20 ; Mr. and Mrs. J. Davis, Reading, £20 ; Mr. W. C. Houghton, £15 ; A Gloucestershire Working Man, per Rev. J. Bloomfield, for *China*, £15 ; A Praying Friend of the Society, Thankoffering, £15 ; Mr. Timothy Thomas, £15 ; A. J. P., £14 ; A. E R., £10 10s. ; "Congo," for *Congo*, £10 ; C. H. S. P., £10 ; Anonymous, £15.

Acknowledgments.

THE Committee desire to acknowledge with grateful thanks the receipt of the following welcome and useful gifts :—A number of books from the Rev. G. R. Tanswell, of Shaftesbury, Dorset ; Mr. G. Osborne, of St. Leonards ; Miss Clifford, of Balham ; Mr. James Braik, of Wallington, for the Rev. W. R. James, of Madaripore ; parcels of dolls, clothing, and Bengali tracts from Mrs. Page, Hammersmith, and Miss Pedley, Nottingham, for Miss Saker ; bale of serge from Mr. Hooper, Birmingham, for the Rev. S. Thomas, of Delhi ; parcel of clothing from the Rev. G. Hawker, Camden Town, for Rev. H. Thomas, of Delhi ; parcel of toys, &c., from Mrs. Roberts, of Notting Hill, for Mrs. Anderson, Barisal ; parcels of clothing, dolls, &c., from Kingston Baptist Church Working Party, per Mrs. Wright, for Mrs. Anderson, Barisal, and Miss Thorne, Delhi ; parcels from Miss Southwell, of Child's Hill, for Mrs. Wall, Rome ; two boxes from Mrs. Greenway, of Plymouth, for Rev. F. Oram, Congo ; parcel of clothing from Devonport, for the Rev. R. H. C. Graham, Congo ; parcel of clothing, dolls, &c., from Bloomsbury Chapel Missionary Working Party, per Miss Warmington, for Mrs. Bentley, Congo ; parcels from the Woodgrange Juvenile Missionary Society, per Miss Wileman, and from Miss Hunt, Southampton, for the Congo Mission ; grants of tracts and books from the Religious Tract Society and Baptist Tract Society, for the Rev. E. J. Hewett, Jamaica ; parcel from Miss Whitehead, Symonds Yat, for Mrs. Medhurst, China ; parcel from Mr. B. Hayman, Totnes, for Miss Duval, India ; case of medicines from friends at Heath Street, Hampstead, per Rev. W. Brock, for the Rev. John Stubbs, of Bankipore, Patna ; a medicine chest from "A. and P.," Bridport ; box of fancy articles from Mrs. Allen, Forest Gate, for Mrs. Waldock, Colombo, Ceylon ; and five colonial and twelve pocket medicine cases from Messrs. Burroughs & Wellcome, of Holborn.

Mrs. Jordan, of Calcutta, also desires to acknowledge "a valuable present of dolls from the Walworth Road Young Women's Bible Class, through Miss Green." The dolls have been forwarded to India for use and distribution in connection with Mrs. Jordan's Zenana Schools in Howrah.

Recent Intelligence.

WE have much pleasure in calling the special attention of teachers and officers of Sunday-schools and friends connected with juvenile missionary auxiliaries to a recent work written by the Rev. J. Ewen, lately one of our missionaries in Benares, and entitled "India : Sketches and Stories of

Native Life." The book is beautifully printed, and contains numerous illustrations, and its widespread circulation cannot fail to deepen interest in mission work on the great continent of India. Mr. Ewen writes from 3, Ravenswood Road, Redland, Bristol :—"I have been able to make arrangements with my publisher, Mr. E. Stock, by which I shall be able to let Sunday-school libraries, officers, and teachers have copies of my book at a great reduction on the published price. By this arrangement I am able to supply copies at 2s. 8d. each, postage 3d. extra, if ordered direct from myself." We hope Mr. Ewen's book may secure a large circulation.

The Rev. George Grenfell, of the Congo, is on his voyage to England, and we hope will arrive very shortly.

Treasurers of missionary auxiliaries are respectfully urged to remit to the Mission House sums in hand as promptly as may be convenient, the demands upon the Mission exchequer just now being specially heavy, large payments having to be made for the Congo Mission, necessitating advances from the bankers upon which interest has to be paid.

For the information of friends who may have occasion to telegraph to the General Secretary of the Mission at the Mission House, the code word "Asiatic" has been registered as covering his address.

In connection with the retirement from Ceylon of the Rev. George and Mrs. Gray, the Committee have resolved to send out, at the very earliest date, at least one new missionary to that island, the urgent needs of the work demanding immediate reinforcement. The Committee will be glad to receive suitable offers of service for work in this most interesting and promising field of labour.

We are glad to report the safe arrival in San Fernando, Trinidad, of the Rev. W. and Mrs. Williams in "good health," notwithstanding a rough and trying voyage.

We learn by telegram of the safe arrival at Chefoo, China, of the Revs. R. Glover and T. M. Morris on the 13th of last month, "all well." All our friends will rejoice at these tidings.

On the 15th ult., a meeting was held at Ebenezer Chapel, Bacup, to take farewell of the Rev. J. and Mrs. Ellison, who are returning to India. The Mayor, Alderman G. Shepherd, presented these friends with a magic lantern and medicine chest. The Rev. J. B. Myers was present, representing the Society. The meeting was largely attended, and a good spirit prevailed.

In response to an earnest request from the authorities of the British Museum, the Committee have resolved to present to the Museum for permanent exhibition a selection from the Congo exhibits belonging to the Society in the Stanley and African Exhibition, just closed.

Contributions

From 13th October to November 13th, 1890.

When contributions are given for special objects, they are denoted as follows:—The letter *T* is placed before the sum when it is intended for *Translations*; *N P*, for *Native Preachers*; *W & O*, for *Widows and Orphans.*

ANNUAL SUBSCRIPTIONS.

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DONATIONS.

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Do., for *India*	1	0	0
Do., for *China*	1	0	0
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F. M. B.	1	10	0
Do., for *Congo*	1	0	0
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In Memoriam	0	10	0
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"Nazareth," for *Congo*	1	5	0
O. S. J.	0	10	0
"Praise," for *Congo*	1	10	0
Parkinson, Master H. (box)	0	16	0
Reyner Trust Fund	70	0	0
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S. B. (box)	0	15	0
Scammell, Rev. E. T., and Friends, for *Mr. Walker's printing press, Naples*	4	2	0
Three Girls, for *Congo*	0	10	0
Various, per Miss Silvey, for *Training Institution, Congo*	205	17	6
Wates, Mr. Jos.	25	0	0
Under 10s.	1	9	1

LEGACIES.

Lawson, the late Miss Sarah, of Leeds, per Mr. H. H. Birt	45	0	0
Price, the late Mr. F., of Melbourne, Australia, per Messrs. A. S. Kent and G. J. Price	5	0	0
Sturge, the late Mr. Geo. (third annual instalment of legacy), per Messrs. Bell, Stewards, & May	600	0	0
Thomson, the late Mr. T. M., of Toronto, per Messrs. J. Stark & Co., for *India*	100	0	0
Do., for *Africa*	100	0	0
Tollner, the late Miss Eliza, of Ramsgate, per Mr. H. May	20	0	0

LONDON AND MIDDLESEX.

Acton	2	15	6
Bermondsey, Haddon Hall Sunday-school	8	8	0
Brixton, St. Anne's-road Sunday-sch.	1	2	9
Do., Kenyon Sunday-school	8	4	6
Do., Gresham Sunday-school, for *support of Nlemvo, Congo*	14	0	8
Brondesbury, Sunday-school	10	0	0
Camberwell, Arthur-street	1	9	8
Do., do., Sun.-sch.	6	9	6
Do., Cottage Green Sunday-school, for *Congo*	5	0	0
Do., do., for *China*	7	10	0
Do., Denmark-place	14	12	0
Do., Mansion House	0	12	6
Chalk Farm, Berkeley-road	1	2	6
Clapton, Downs Ch.	50	0	0
Do., for *Congo*	50	0	0
Ealing Dean	5	5	9
Do., for *China*	1	0	0
Enfield	11	3	5
Do., for *Congo boy*	1	5	0
Hammersmith, West End Chapel	6	8	8
Hampstead, Heath-st.	280	0	0
Highbury-hill Sunday-school, per Y.M.M.A.	12	9	7
Highgate-road Sunday-school, for *support of J. Showers, Congo*	18	0	0
Do., for *Miss Silvey's Training Institution*	5	5	0
Do., for *native teacher, India*	10	10	0
Kentish Town Ragged School, for *Congo*	0	7	6
North Bow, Parnell-road	0	12	0
Peckham Park-road	12	15	11
Do., for *Agra*	5	3	3
Peckham, Blenheim-grove Sunday-school	1	10	6
Regent's Park	30	0	0
Rotherhithe, New-road Sunday-school, for *Bengali school*	0	13	0
South London Tabernacle Sunday-school	4	16	3
Shoreditch Tabernacle Sunday-school, for *boys under Mr. Bentley, Congo*	20	0	0
Stoke Newington, Devonshire-square Sunday-school	15	0	0
Do., for *support of boy and girl under Mr. Bentley, Congo*	10	0	0
Do., for *Bengali school*	6	0	0
Stockwell Sunday-sch., per Y.M.M.A.	9	1	5
Upper Holloway	40	1	10
Do., for *Congo*	0	10	10

Upper Holloway, Y.M.B.C., for *Barisal school*	0	17	3
Upton Ch. Sun.-sch.	2	10	1
Upton Cross Sunday-school, per Y.M.M.A.	0	13	6
Walworth, Victory-place Sunday-school, for *Bengali school*	5	8	6
Wheatsheaf Hall Sunday-school	1	6	0
Woodberry Down Ch.	7	10	0
Wood Green Sunday-school, for *two Congo boys*	2	10	0
Do., for *Bengali sch.*	1	17	9

BEDFORDSHIRE.

Bedford	2	0	0
Do., for *Congo*	0	2	6
Do., Bunyan Meeting	10	0	0

BERKSHIRE.

Reading, King's-road	3	3	3
Do., for *ice machine for Congo*	12	0	0
Do., Wycliffe Ch. Sunday-school	7	16	11

BUCKINGHAMSHIRE.

Dinton	0	2	6
High Wycombe Sunday-school	8	10	7
Quainton, for *Congo*	2	10	0

CHESHIRE.

Birkenhead, Jackson-street	1	14	6
Do., Cathcart-street Sunday-school	5	0	0

CORNWALL.

Falmouth	5	0	0
Penzance	8	6	6
Truro	6	19	4

DERBYSHIRE.

Loscoe	2	12	2

DEVONSHIRE.

Cullompton	12	9	6
Devonport, Hope Ch.	5	0	0
Do., Morice-square	7	7	6
Exeter, South-street	11	12	0
Kingsbridge	11	11	3
Do., for *Congo*	0	10	0
Do., Juv. Assoc., for *China*	2	6	8
Plymouth, George-st. (A Friend, per Rev. S. Vincent)	50	0	0
Do., do.	12	8	10
Do., do., for *Congo*	0	13	8
Do., do., for *orphans at Barisal*	5	0	0
Do., do., for *Rev. T. Richard's literary work*	2	10	0
Do., Mutley Chapel	29	19	11
Torquay, &c.	16	16	0

DORSETSHIRE.

Bridport	2	11	0
Weymouth	9	5	2

DURHAM.

Hamsterley	4	13	1
Jarrow	3	2	4
Middleton-in-Teesdale	23	4	9
Stockton - on - Tees, Northcote-street	3	10	0
South Shields, Westoe-road	14	11	0
Sunderland, Lindsay-road	6	8	5

ESSEX.

Harlow	5	0	0
Leyton, Sunday-school	0	13	9

GLOUCESTERSHIRE.

Avening	8	4	9
Eastington, Nupend Ch.	9	7	1
Kingstanley	13	18	8
Do., for *China*	0	10	0
Do., for *Mrs. Wall*	0	2	6
Minchinhampton	6	10	0
Shortwood	29	18	5
Do., for *Congo*	1	10	0
Tetbury	4	0	0

HAMPSHIRE.

Andover	6	0	7
Whitchurch	4	3	6
Yarmouth, Isle of Wight	3	12	0

HERTFORDSHIRE.

Boxmoor	6	7	3
Chipperfield, for *girl in Mrs. Morgan's Home, China*	1	0	0
Hitchin	17	1	0

KENT.

Ashford, Sunday-sch.	2	17	3
Canterbury	12	2	8
Gravesend, Windmill-street	2	10	0
Tonbridge	6	16	0
Woolwich, Parson's Hill	1	4	8

LANCASHIRE.

Accrington	24	18	0
Barrow-in-Furness	2	11	10
Bootle, Litherland-road	6	9	6
Cloughfold	28	13	0
Liverpool, Pembroke Chapel	7	19	0
Do., Richmond Ch.	37	10	10
Do., Everton	14	2	3
Do., Sharon Hall and Stanley Park	5	0	0
Do., Toxteth Tabernacle	170	0	0
Liverpool Aux., by Mr. Cripps—			
Public Meeting	10	17	1
Fabius Chapel	0	3	4
Hall-lane	10	18	9
Empire-street	4	4	10
Tue Brook	4	7	2
Walton	6	7	5
Walnut-street	4	1	6
Do., for *Congo*	2	8	0
Do., for *N P*	0	8	0
	43	16	1
Less Expenses	0	17	9
	42	18	4

Manchester Auxiliary (on account)	80	0	0
Morecambe	2	15	0
Newbold, Ebenezer	8	13	8
Southport, London-street	3	6	4

LEICESTERSHIRE.

Countesthorpe	8	1	7
Do., for *W & O*	0	13	9
Foxton	5	18	10
Leicester, Belvoir-st.	40	10	8
Do., do., Sunday-school, for *Congo*	16	5	0
Do., Victoria-road	66	2	0
Do., do., Sunday-school, for *Congo*	4	0	2
Do., Charles-street	16	12	7
Do., Belgrave-road	1	6	6
Do., Emanuel Ch.	5	14	6

NORFOLK.

Attleboro'	15	0	0
Bacton, for *Congo*	0	5	0
Lynn, Stepney Ch.	4	11	0
Yarmouth	5	0	0
Do., for *Congo*	80	0	0
Upwell	1	17	6

NORTHAMPTONSHIRE.

Moulton and Pitsford	2	11	0
Pattishall	3	5	4
Towcester	1	9	9

NORTHUMBERLAND.

Ford Forge	5	9	7
Gateshead	28	15	0
Newcastle, Rye Hill	9	3	3
North Shields	5	18	6

NOTTINGHAMSHIRE.

Calverton	0	10	0
Collingham	4	16	8
Newark	4	10	5
Nottingham, Public Meetings	9	0	1
Do., Derby-road	26	15	9
Do., George-street	4	4	3
Do., Palm-street	5	0	0
Southwell	6	7	1
Sutton-on-Trent	0	10	0
Nottingham Juvenile Association—			
United Services	6	0	9
Derby-road	15	13	4
Palm-street	5	15	4
Independent - street Player-st., Women's Class	1	8	8
	94	14	9
Less Auxiliary Expenses	11	6	7
	83	8	2

OXFORDSHIRE.

Caversham, Sun.-sch.	1	14	6
Hook Norton	1	3	0

SOMERSETSHIRE.

Cheddar District	10	0	0
Crewkerne	3	13	10
Fivehead and Isle Abbotts	3	9	0
Williton	2	7	10

STAFFORDSHIRE.

Burton-on-Trent, Tabernacle	3	10	0
Do., Sunday-school	4	0	0

SURREY.

Addlestone (the late Miss Taylor)	10	10	0
Croydon, Ladies' Association	7	5	10
Dorking	6	16	7
Dorman's Land	3	5	2
Do., for *Congo*	0	10	0
Do., for *China*	0	10	0
Redhill	6	14	6
Sutton, Sunday-school, for *N P, Delhi*	1	0	7
West Norwood, Chatsworth-road Sunday-school	4	19	5

WARWICKSHIRE.

Birmingham Auxiliary, on account	70	0	0
Do., Christ Ch., Aston, per Y.M.M.S., for *student at Serampore*	6	0	0
Coventry, Queen's-road	167	3	2
Do., St. Michael's	67	10	8
Do., do., for *W & O*	3	3	0
Do., do., for *Congo*	3	10	6
Do., do., for *China*	2	10	0
Warwick, Sunday-sch.	0	9	6

WILTSHIRE.

Bradford-on-Avon	0	10	0
Bratton	0	8	0
Devizes	3	12	5
Downton	34	16	0
Salisbury	150	0	0
Trowbridge, Back-st.	15	17	11
Warminster, for *W & O*	1	10	0

WORCESTERSHIRE.

Malvern	7	2	0
Redditch	0	2	6

YORKSHIRE.

Bradford Auxiliary, on account	63	9	6
Do., Zion Chapel	25	16	10
Do., do., and Caledonian-street Sunday-schools	11	11	6
Bramley, Salem	3	11	6
Brearley, Luddenden Foot	20	0	0
Crigglestone	1	10	6
Gildersome	13	12	6
Guiseley	1	10	0
Hebden Bridge	57	17	6
Huddersfield District—			
Elland	1	16	0
Golcar	14	17	5
New North-road	20	6	6
Meltham	8	11	9
Milnsbridge	5	3	6
Sunny Bank	1	0	6
Scapegoat Hill	1	11	8
	53	6	10
Less District Expenses	4	19	6
	48	7	4
Lindley Oakes Ch.	4	6	11
Do., Sunday-school, for *Congo*	1	5	0
Leeds District—			
Armley	2	19	0
Horsforth	9	0	7
Hunslet	27	14	2
Leeds, United Meeting	14	5	10
Do., South Parade	37	1	3
Do., Blenheim Ch.	40	0	0
Do., Burley-road	3	10	3
Do., Newton Park	5	10	9
	140	1	10
Less District Expenses	9	15	3
	130	6	7
Middlesboro', Linthorpe-road	8	5	5
Do., Marton-road	15	4	8
Norland	0	15	3
Pudsey	5	10	0
Rawdon	5	3	0
Redcar	5	3	4
Scarborough, Albemarle Chapel	7	17	2
Do., Longwestgate	2	15	0
Do., Burniston	0	17	10
Shipley, Rosse-street	17	16	0
Slack Lane	0	10	0
Slaithwaite, Zion Ch.	0	16	0
Staincliffe	2	15	0
Stanningley, Juv. Aux.	13	16	0
Sutton-in-Craven	41	17	0
Todmorden, Roomfield	28	1	7
Do., for *Congo boy, Mbundu*	5	0	0
Wainsgate	6	3	0
Do., for *China*	5	0	0

SOUTH WALES.

CARDIGANSHIRE.

Talybont	0	13	6

CARMARTHENSHIRE.

Llanelly, Greenfield	153	5	7
Do., for *W & O*	7	7	10
Newcastle Emlyn	38	8	0

GLAMORGANSHIRE.

Cardiff, Collections at Autumnal Meetings—			
Park Hall (morning)	62	18	0
Do. (afternoon)	20	18	6
Do. (evening)	35	14	6
Bethany Chapel	3	12	2
Do., Juvenile Meeting	16	14	6
Penarth, Tabernacle	21	5	3
Do., Stanwell-road	6	13	6
	148	4	5
Cardiff, Tredegarville Sunday-school	8	18	10
Do., Penarth, Stanwell-road Sunday-school	3	7	9
Maesteg, Tabernacle Sunday-school	0	13	3
Pontlottyn, Zoar	6	0	0
Swansea, Carmarthen-road	1	13	6
Troedyrhiw, Bethel	0	5	0

MONMOUTHSHIRE.

Abergavenny, Frogmore-street	30	6	8
Glascoed	1	9	5
Newport, Commercial-street	3	11	10
Do., Summer Hill	4	17	6
Raglan	4	2	6
Do., for *W & O*	1	0	0
Usk	6	14	6

SCOTLAND.

Edinburgh, Dublin-st., for *Palestine*	1	1	0
Do., for *Mr. Landels' work, Italy*	1	19	9
Fortrose, for *N P*	0	15	6
Glasgow, Adelaide-place	10	0	0
Do., South Side	5	13	3
Do., Bridgeton	3	12	0
Kirkintilloch	10	0	0
Lochgilphead	4	0	0

FOREIGN.

HOLLAND.

Stadskanaal, for *Congo*	2	0	0

AMERICA.

Madison, Mr. J. J. Marsh	1	0	3
Ontario	0	5	0

ERRATA.

The amount acknowledged in the last HERALD, "In loving memory of Miss Annie Williams," should have been £2 2s. instead of £1 2s.

By a printer's error the sum of £2 8s. 3d., from Littleboro', Lancashire, was not acknowledged in the last Annual Report.

TO SUBSCRIBERS.

It is requested that all remittances of contributions be sent to ALFRED HENRY BAYNES, *Secretary, Mission House,* 19, *Furnival Street, E.C., and payable to his order; also that if any portion of the gifts is designed for a specific object, full particulars of the place and purpose may be given. Cheques should be crossed* MESSRS. BARCLAY, BEVAN, TRITTON, & CO., *and Post-office Orders made payable at the General Post Office.*

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